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February 1937

# 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;  
with the object of making a people prepared for the coming of the Lord

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

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**EASTLEIGH** (Hants.) —A. V. James, 53 Desborough Road. (B.B. 3. 0 p.m.)

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**LONDON** (South). —F. Button, 1 Hillsboro’ Road, S.E. 22. (B.B. 11 a.m.)

**LONDON** (West). —J. M. Taylor, 39 Gloucester Road, Ealing, W.5. (B.B. 11 a.m.)

**LUTON.** —S. Burton, 17 High St. South, Dunstable. (B.B. 11.)

**MANCHESTER.** —H. S. Nicholson, 3 Henley Place, Burrage, Levenshulme.

**MARGATE.** —V. Lloyd, “Loxley,” Maynard Ave. Westbrook. (B.B. 4.15 p.m.)

**MOTHERWELL.** —Rod. H. Ross, 34 Coronation Rd., New Stevenston, Scotland. (B.B. 11.30 a.m.)

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**NEWPORT.** (Mon.) —D. M. Williams, 3 Constance Street. (B.B. 11 a.m.)

**NEW TREDEGAR.** (Mon.) —Ivor Morgan, Pentwyn House, Cwmsyfiog. (B.B. 11 a.m.)

**NOTTINGHAM.** —J. B. Strawson, 6 Rolleston Drive (B.B. 11 a.m.)

**NUNEATON.** —W. H. Wilson, “Trewethern,” Weston-in-Arden.

**OLDHAM.** —W. Cockcroft, 43 Werneth Hall Road. (B.B. 2.30 p.m.)

**PEMBERTON.** —B. Littler, 2 Short St., Pemberton, Wigan. (B.B. 3 p.m.)

**PLYMOUTH.** —A. J. Nicholls, Plym Villa, Old Laira Road.

**PORTHLEVEN** (Cornwall). —Miss Ella Hosking, Peverel Terrace (B.B. 3. 0 p.m.).

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**SHANKLIN** (I. of W.)—Mrs. A. Mulliner, “Berwyn,” St. Martin’s Ave.

**SHERINGHAM** (Norfolk.)—A. Starling, 1 Weston’s Terrace, Beeston Road. (B.B. 3 p.m.)

**SHIFNAL** (Salop). —L. Faherty, “The Shaw,” Shaw Lane (B.B. 6.30 p.m.).

**SOUTHEND.** —W. L. Wille, 11 Byron Avenue, (B.B. 6 p.m.)

**SOUTHPORT.** —Miss Doris Jannaway, 73 Oak Street. (B.B. by appointment).

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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; with the object of making ready a people prepared for the coming of the Lord**

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### **The Bible Unknown**

**By Dr. John Thomas**

Men, whether we call them individuals or the world, cannot know what the Scriptures teach *unless they study them apart from tradition*. This is contrary to their practice. Their custom is to indoctrinate the human mind with tradition from the cradle to maturity. This is called "training up a child in the way he should go, that when he is old he may not depart from it!" It ought to be styled the putting the mind in chains stronger than iron. After they have handcuffed and riveted the intellect, they put the Bible into their hands with eulogy, and saying "Read it, for the Bible is our religion!" They all tell their disciples this, whether clergyman or rabbi; and as their scholars are trained in a sort of awful reverence for the men of sanctimony and the "holy tone," they are too much the creatures of implicit faith to dispute the fact. Believing "as they happen to be led," the one a Rabbinit, the other a Papist; the third an Episcopalian-Trinitarian; the fourth a Congregational-Unitarian; the fifth a Baby-Sprinkler; the sixth a Trine-Immersionist; and the seventh ignoring almost everything but "the light within," a broad brim, and the holy drab — each disciple of these contradictory "faiths" professes to find his own particular creed there, whatever may become of the rest! Were this really the case, what an absurd and ridiculous book the Bible would be! But according to the present system there is no alternative between the belief of folly or absolute infidelity. So long as tradition rules the mind of man, the Bible will be a nose of wax, pinched and twisted into every form the most agreeable to him that wears it. A captive in the chains of tradition, in reading the Bible, sees nothing but his slave-driver there. If he discern a free-ranging thought in the book forming no link of his own chain, he accounts it as nothing, or as having a spiritual import in harmony with the notions he entertains. But the truth is, the Bible is not the religion of such; nor do they believe it *apart from their traditions*, with which it wages destructible and uncompromising war. It ignores them all, except as "damnable heresies," "blasphemies," and perversions of the truth. It does not teach the sentiments of Christendom, with which it has as little sympathy as Moses and the Prophets have with modern Judaism, which is as fleshly or heathen in its origin as the Gentilisms to which it is nationally opposed.

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## Editorial

### "THE TIME OF THE END."

As time continues to roll onward in its ceaseless course, the question: "How long shall it be to the end of these wonders?" becomes a more oft-repeated one, and as the end of the days draw nigh, the saints ask it more insistently and expectantly.

At length it has come to us in our own humble sphere, and it comes in various forms, some of which read: "What are your impressions concerning the time of the end?" or again, "What is the effect produced upon your mind by a study of the times of Daniel?"

As our finite minds are susceptible to different impressions from the study of one and the same subject at earlier and later periods in life: all being more or less influenced by our experiences and our environments; it seems reasonable to suppose that as the believers near the end, they should be the better able to "understand."

Still, we have hesitated and almost trembled at the thought of making the endeavour to comply with the above requests; lest while it is written that "the wise shall understand," the lapse of time should prove that we were wise only in our own conceits.

Many have failed, and others may, in their great and praiseworthy efforts to correctly place the expiration periods, of the "times" given by the angel; but possibly this should be expected, seeing that the angel informed Daniel that "the words are closed up and sealed TILL THE TIME OF THE END;" and then, "the wiser shall understand" (Dan. xii. 9, 10),

However, as the Signs of the Times have become so intensely interesting, cheering and inspiring, our subject has grown more urgent, impelling and stimulating; and, as the matter is one which the angels have desired to look into, it appears as if there was no room for hesitation in engaging in this honourable enterprize.

Even if there should be a seeming delay in the matter involved in our anticipations, there would be no actual delay in the event; nor would it tend in the least to frustrate God's purpose or thwart our fond hopes; because, there is "a set time to favour Zion" (Ps. cii. 13), and "at the appointed time the end shall be" (Dan. viii. 19).

1260—1290—1335.

The "time, times and an half" of the 7th and 12th chapters of Daniel are the equivalent of 1260 day-years (a day for a year; Num. xiv. 34, and Ezek. iv. 6), which, together with the 1290 and 1335 of Daniel xii., are coeval at the starting point, but not at the finish: they start at the same time, viz., A.D. 607, when the Little Horn political power, the Papacy, arose; but the endings mark three different periods.

The first interval of time mentioned expired in A.D. 1867, and constitutes, probably, the darkest and most desolate period of those dismal lingering ages.

The end of the second period, 1290, which is reckoned from the same starting point as the first, indicates the beginning of an era, when a change would occur in the fortunes of the scattered sheep of Israel; and the third period, the 1335 day-years, ushers in "the time of the dead," when God

shall give reward unto His servants the Prophets and to the saints, including Daniel, who shall "stand in his lot at the end of the days" (Dan. xii. 13).

Each of these periods seem to have an overlapping developing margin of three years. For example: the Italian adventurer, Giuseppe Garibaldi, in 1867, began the revolution which in 1870 culminated in the loss of the temporal power of the Pope, when Rome became the capital city of a united Italy.

In the year 1897, the end of the 1290 period seems to have occurred, when the first Zionist Congress was held in the little Swiss town of Basle, to consider the question of a legally-secured home for the Jews, so reasonably and forcefully urged in Dr. Herzl's pamphlet *The Jewish State*, and three years later, another Zionist Congress was held in the very heart of the British Empire, at the Queen's Hall, Langham Place, London, England.

Thus the Jewish relations with the great Tarshish Power of "the latter days" (Ezek. xxxviii. 13, 16), were formally initiated and incipiently inaugurated.

At that time it was considered to be a shrewd, strategic move on the part of the Zionist leaders, and designed to enlist the interest, sympathy and support of the English public, an undertaking in which they were eminently successful.

It should be mentioned, however, that there were many at that time who considered the movement as a very dangerous experiment; for even if the Sultan of Turkey should consent to the re-settlement of Palestine as a "Jewish state," what security would there be for the Jews, if Russia should swoop down upon Turkey.

But what a change occurred in less than a score of years. The old historic hope, of "Palestine for the Jews," became "their own indefeasible right," (R.R.) as a Jewish State under the most favourable protection of "the Merchants of Tarshish with all the young lions thereof;" the State's legality wholly established, and as fully assured as anything can be in this mad and reeling age.

#### THE MANDATE OF NATIONS IN THE PALESTINE ZONE IS NOW PAVING THE WAY OF GOD'S KING TO HIS THRONE (Ps. ii. 6).

If Dr. Thomas, bro. Roberts and other brethren are correct in the Roman application of Daniel's 1260 day-year period, then it follows in sequential order that the 1335 day-year interval of time would reach its termination in 1942, or, with the overlapping margin of development, 1945, when at the end of the days Daniel would stand in his lot, so diligently sought in the days of long ago.

Then, too, shall this prophet's Messiah "consume with the spirit of his mouth and destroy with the brightness of his coming," the "abomination of desolation;" and he (Christ) shall bring unending good to east, west, north and south, and long installed iniquity forever be cast out (Matt. xxiv. 15; 2 Thess. ii. 7, 8).

#### THE 2,400 DAYS OR YEARS.

One saint speaking to another, asked the question; "How long the vision of the daily . . . to give both the sanctuary and the host to be trodden under foot?" The answer was: "Unto two thousand and four hundred days; then shall the sanctuary be cleansed" (Dan. viii. 14).

The question may be put in the following form; How long shall the holy city Jerusalem and the sanctuary be trodden under foot? The answer as given by the Deity through His Son, reads as follows:

"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke xxi. 24).

We conclude, therefore, that the End of the 2,400 years marks the End of the times of the Gentiles.

Our Common Version gives 2,300 as the number of the days, and the fact that some manuscripts read 2,200 days, while others read 2,300, and still others 2,400, has caused considerable embarrassment to expositors.

In 1891, bro. Roberts wrote saying that Dr. Thomas, "becoming aware of an alternative reading of 2,400 in certain very ancient Hebrew MSS., he concluded that must be the right reading."

In the *Herald of the Future Age*, 1845, Dr. Thomas wrote as follows: "There can be no doubt then: indeed, we are fully assured that the Seventy Weeks of years are part of the 2,300 (2,400 later accepted as correct. —B.J.D.), and that the going forth of the Decree to restore and build Jerusalem is the commencement of them both;" that is, the commencement of the 2,400 day-years, and the Seventy Weeks or 490 years (Dan. ix. 24, 25).

We believe that this reckoning is absolutely correct, as it is the only starting point given to Daniel by the angel Gabriel, who spake to Daniel, saying: "I am now come forth to give thee skill and understanding: therefore, understand the matter, and consider the vision" (Dan. ix. 21-27).

The Seventy Weeks began B.C. 456, in the 20th year of Artaxerxes, King of Persia, who issued the commandment to restore and build Jerusalem (Dan. ix. 25; Neh. ii. 1, 5, 17), and ended with the crucifixion in A.D. 34.

Therefore, the reading of 2,200 (Jerome) and that of 2,300 (Com. Ver.), are both inadmissible; because, if we deduct 456 years from 2,200, we have as the result A.D. 1744; and if we take away 456 from 2,300, the remaining number of years is 1844, but at neither of those dates was the sanctuary cleansed (Dan. viii. 14).

Therefore, the only alternative reading, 2,400, in the most favoured ancient Hebrew MSS., must be the correct one.

This calculation of times gives us A.D. 1944 as the era for the cleansing of the sanctuary—the end of the times of the Gentiles — and the reckoning is circumstantially coincident with the promise to Daniel that he would stand in his lot at the end of the 1335 day-years, or in A.D. 1945, when the land shall have been cleansed (Matt. xiii. 41).

\* \* \*

#### THE AGE OF THE WORLD.

This is ascertained, approximately at least, by grouping certain distinctive and separate events in the history of the world, in such a manner as will enable us to compute or reckon the interval of time elapsing between one and the other of them, and these in their sum total, if correctly fixed, will give us the age of the world, with at least a wonderful tendency to accuracy, if not with absolute exactness.

The following method we believe to be the most exact:

FROM CREATION TO THE FLOOD.

A. M.

Add ages at birth of first-born as given in  
Gen. v. 3-28; then add Gen., vii. 6.

1,656 years.

NOAH IN THE ARK, BY GOD SHUT IN. Comp. Gen. vii. 11 with viii. 13,14.	1 year	1,657
FROM THE FLOOD TO ABRAM'S BIRTH. Gen. xi., add ages at birth of firstborn.	292 years	1,949
ABRAM'S BIRTH TO THE EXODUS. See Gen. xii. 4 and Ex. xii. 41.	505 years	2,454
EXODUS TO THE 4TH YEAR OF SOLOMON. Wilderness 40, Crossing Jordan to the Conquest 7, Judges 450, Saul 40, David 40, to 4th of Solomon 3. Josh. i., xiv., Acts xiii. 17-22.	580 years	3,034
FROM 4TH OF SOLOMON to DESTRUCTION OF TEMPLE (2 Kings xxv. 8, 9; Ezek. iv. 5, 6). *	430 years	3,464
DESTRUCTION OF TEMPLE to 20TH OF ARTAXERXES #	136 years	3,600
20TH ARTAXERXES to BIRTH OF CHRIST. Dan. ix. 24-27; Neh. ii. 1, 5, 17.	456 years	4,056
AGE OF WORLD in ANNO DOMINI,	1944 —	6,000

\* *Chron. Scriptures* (Thomas), p. 22; # p. 27.

From time immemorial there has been an hallowed impression among believers that as the Elohim rested on the seventh day from the work of the six; that in like manner the saints might enter into that rest that remaineth to the people of God (Heb. iv. 9), at the end of the six thousand years; into a rest or sabbath day of Millennial duration—a seventh day of one thousand years; as "one day is with the Lord as a thousand years, and a thousand years as one day (2 Peter iii. 8).

However, it must be admitted that the chronological agreement that appears to attend and mark the termination of the periods which we have so briefly considered, is truly remarkable and striking.

Kindred minds will rejoice with us that we are not wholly in darkness that "the day of the Lord should overtake us as a thief" (1 Thess. v. 4); and, whether we be "wise" enough or not (Dan. xii. 10), to correctly discern its proximity, we have the comfort of the Divine assurance that what God has promised He is able to perform (Rom. iv. 21), and that He "will perform the truth to Jacob and the mercy to Abraham, which He has sworn unto our fathers, from the days of old" (Micah vii. 20). "My salvation shall not tarry; and I will place salvation in Zion for Israel my glory (Isaiah xlvi. 13). Therefore, "let us watch and be sober."

B.J.D.

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### **A Sunday Morning Exhortation (25)**

One of the finest of the many beautiful spiritual passages written by brother Roberts is found in the *Instructor*, in answer to question 14, "What does the Bible reveal concerning the character of God?" "Answer: That He is kind, yet inflexible in the requirements of His law; loving and compassionate, yet terrible as a destroying fire against the rebellious and the guilty; forgiving towards offences, yet jealous of the dignity, the glory, and the supremacy of His Name. He is holy, and cannot look upon sin. He is wise, and cannot tolerate fools. He is true and faithful, and will destroy all the

false and perfidious. He is just and true and perfect—at once the fountain of love and vengeance; the author of life and death; the source of reviving mercy and consuming fire. He is eternal, unchangeable, unsearchable, infinite, glorious in power and majesty—the King immortal, the Possessor of heaven and earth, to whom alone is glory due."

Truly that is indeed a Scriptural answer, as proven by some thirty texts quoted. There is absolutely nothing, in the false gods of man's imagination, that can for a moment compare in greatness to the God of the Hebrews revealed in the Hebrew Scriptures. And yet, although He is so great in power and wisdom, He is equally great in mercy — towards the willing-hearted of the sons of men: to those of "broken spirit, and humble contrite hearts" — that He even counts them as His children: "Behold what manner of love the Father hath bestowed upon us — to call us *sons of God*." And the fact which we wish to consider particularly is that God's love towards us has even gone beyond making us sons and daughters; He has conferred upon us another relationship—in the keeping of which our worthiness of sonship of God is proven. We shall see, that it is indeed the touchstone to test our professed faith and love.

We recognize the importance of the added title conferred upon us by God—"Labourers together with God"—when we fully realise the magnitude of God's plan to cover the earth with His glory, as the waters cover the sea; to utterly abolish every form of evil, sin, disease and death from the earth. The world now is full of everything contrary to the glory of God. Verily, as Christ said, while he was so busily engaged "about the Father's business," "The harvest truly is plenteous, but the labourers are few."

The apostle Paul styles the Philippians—and that, of course, includes all who so qualify, "my fellow-labourers, whose names are in the book of Life." To the Thessalonians he wrote of Timothy, "our brother: and minister of God, and our fellow-labourer in the gospel of Christ."

It is sometimes said, by the professors of a Christendom that is far astray of the *realities* of God's plan, that "Christadelphians are materialistic." Just that, we are indeed: we are looking for — what is so plainly promised by God — material, substantial things. Just as the Bible reveals angels with a divine nature far more substantial and enduring than our own (in contradistinction to the winged, shadowy, unreal, immaterial angels of theology), so we look for real, literal, enduring things on the earth, when God's kingdom is established thereupon.

And it is just as true, that if we are at last to attain to those realities — we must be doing, real substantial things now: "labourers together with God" and with Christ. The business in hand is to win men and women from the bondage of sin into the glorious liberty of Christ. "They that turn many to righteousness," said Daniel, when speaking of the resurrection and judgment, "shall shine as the stars, for ever and ever." We have a real, practical task before us. Just talking a few generalities will not help at all—to be *effective* we must work with God. And the wise way to accomplish anything is to plan.

On one occasion Christ said that "The children of this world are *wiser* than the children of light." This was in connection with a steward who, while "unjust," was nevertheless wise enough to do some real practical things, in preparation for a coming accounting of stewardship. Just so we, in our day and generation, can take lessons, if we are wise, from the plans and preparations of the stewards of worldly goods. For example— we might draw an analogy between a great commercial enterprise, in the preparation of its representatives, for the distribution of goods; and the preparations and plans we make, as ambassadors of Christ for the dissemination of the good news, the Gospel of God's coming kingdom on earth. Just as a commercial enterprise prepares its representatives—their salesmen —to carry their offerings to prospective customers—just so the ambassador of the Gospel of God must properly equip himself for the task in hand. First, he must have as complete information of his subject as it is possible for that representative to contain—up to the full limit of his capacity: "a workman that needeth not to be ashamed." And, secondly, the attainment of that knowledge will provide the prospective representative with some of the most valuable, in fact essential, personal qualifications. Through his intimate knowledge of the things which he is to go out and bring to the attention of

prospective hearers, he will have obtained that prime requisite: before he can convince others — he will have become thoroughly self-convinced. With the workman for Christ this positive self-conviction will be plainly evident to all with whom he may come in contact; for in his own life men will easily see that here is a man totally different from the *uninstructed* and *uninformed*; for in his conversation, and his acts, it will be obvious that he has "been with Jesus." There will be about that apostle for the gospel a deep sincerity of self-conviction and purpose, able to sweep aside all resistance; able to convince the gainsayers, whether or not they will be willing to accept the prize and the offer of Eternal Life.

*All of us*—all who have to labour for the bread that perishes, are salesmen: for we are all obliged to sell ourselves first; we must convince our employer of our dependability and worth. We are all obliged to prepare and equip ourselves with knowledge, and with as agreeable and persuasive a personality as we can possibly acquire. And so it is in the work of preaching the Truth. Not all have the same gift. Some of us do not excel on the platform: while some of us may be filled with correct knowledge, we may not have freedom of speech, or ease of presence, necessary to go out boldly to a professed Christendom or an agnostic audience. But there is plenty of work for all; for all have some talents of various sorts: and also all of us will be required to give an account of the manner in which we have employed those talents. We remember an exhorting brother, many years ago—in the old Elks Hall of the Jersey City ecclesia—*comparing* our work for the bread that perisheth, with our efforts to please the Father, who has to give the Bread of Everlasting Life! Brethren and sisters there, who were *willing* to hear the word of exhortation, and profit thereby, were stimulated to greater activity in the Father's business. He spoke, of the insistence on the part of our masters after the flesh, for punctual and regular attendance at work—enforced by them by the time-clock, and other automatic recording devices; of their printed rules and regulations, with which their employees must carefully comply, or suffer dismissal from the service.

Yes, we are in business, brethren and sisters—a work great and noble, and far surpassing in intelligence and purpose anything that mere man has ever been able to conceive — for, as Paul says, "We are labourers together *with* God" And the great difference between service for God and servitude to man is that while flesh-masters pay us only *for results* (sending the weak to the wall, and the sick and broken to the poorhouse), our heavenly Master pays on the merciful basis of effort, and willingness to serve, "*For if there be first a willing mind, it is accepted according to that a man hath!*" Christ has plainly taught that he does not expect the man with one talent to accomplish the same results as the man with ten talents. He will judge us, at last, on the basis of how much. have we *tried*—not how much have we accomplished.

Our masters after the flesh have experts continually at work, checking the books at regular intervals: also they have frequent sales meetings, and the conventions of salesmen, to make *quite sure* that everyone is thoroughly informed of the advantages and merit of the commodities offered for sale. All very closely comparable to the frequent and regular Sunday morning meetings which Christ has ordained for the fellow-workers in the Father's business; providing ample opportunity for *self-examination* as to whether we have obtained a thorough understanding of God's offer of salvation — and a very favorable occasion at the Lord's table for self-analysis, as to just how much of our time we give the Truth—compared with how much of our time we spend gratifying the various (allowable) desires of the flesh. And no accountant anywhere ever rendered a more important statement or balance-sheet than that.

How much of our time do we give to God: and how much do we spend on ourselves? In the first place, are we so busy with things that "perish with the using" that we do not have time for the daily Bible readings? Is it possible that any earnest minded, sincere "worker together with God," *could* spend time at the radio, perhaps at cards, at some sort of club (which would seem the pinnacle of folly), or reading story-magazines, etc.— and fail to partake of daily spiritual nourishment which flows from a systematic Bible reading? To ask that question is to answer it: let us make sure we ask it of ourselves. We are all "leaky vessels," as the apostle explains. It is the part of wisdom to continually replenish our store of spiritual insight—both to make up for the natural leakage, and to increase in

knowledge: to mature from the "milk" food of babes in Christ, into the "meat" diet and "full stature" and manhood in Christ Jesus.

Nor is it necessary, or at all advisable, to wait for that one hour at the table of the Lord, for self-examination. As pointed out before in an exhortation, "These, our *present* days, are our judgment days." Each night, as we lie down to sleep, that day's work is done, for good or for ill. There is an oft-quoted verse to the effect that we should "*Count that day lost, whose low descending sun, sees from our hand no worthy action done.*" How true, indeed, is that of our fellow service in the Lord's work. How then shall we better prepare ourselves to serve? All that God asks (nay, demands) of us, is our very best effort. Except that we must make our lives conform as closely as possible to the great Exemplar. God does not demand results in our work of preaching the Truth. We can place much to our account "on the right side of the ledger" in two very important ways. First, by aiding, comforting and exhorting our fellow-labourers—those who are already in the bonds of the covenant; exhorting and being ourselves exhorted; receiving mutual benefit. Secondly, whole-heartedly engaging in that other aspect of "working together with God;" "ambassadors for Christ" among the ignorant, the unbelievers, and those that are "out of the way of salvation." In this last-mentioned service for Christ—"let him that heareth say come"—*everyone*, who is willing hearted, is amply provided with talents.

To sow the seed is a work that every one of us can easily do. And furthermore, if there are any who feel they are not qualified for platform work here is an excellent opportunity to make up the deficiency. Many faithful brethren and sisters have been brought into the Truth through a very simple sowing of the seed: for after all it is God who giveth the increase: our service is to sow plentifully; not all in one place, not trying to cultivate stones, not casting pearls before swine; but always ready to speak a word that will awaken response wherever there is "light," or receptivity.

In our daily association with men of the world in necessary search for the bread that perisheth, we all have ample opportunity to say that word which, "fitly spoken, is like apples of gold in pictures of silver." *Then*, if that word brings no favourable response, we have nevertheless done our duty, and have only to continue carefully seeking further possible hearers of the Word. A few months ago, in Boston, we spent a few days in the company of an active worker for God. We shall probably long remember the delight of listening to his experiences where he uttered a few words here and there: words which, we are quite sure, would produce results if only the ears on which they had fallen were not stone deaf—and yet, perhaps, at some later day those words may prick the memory and the conscience of one of those hearers. As an illustration of what can happen: at the recent pic-nic of the Elizabeth Ecclesia a very staunch brother from the Jersey City ecclesia related to the present speaker how he came to a knowledge of the Truth. (And, by the way, some of the most soul-stirring accounts to be heard in these probation days, and also in the Kingdom of God, are the various ways by which "aliens" have been attracted to the Truth). The brother to whom we have just alluded worked in an office with a bookkeeper—a sister who is now a member of a distant ecclesia. There had been some conversation that morning concerning the "soul" of a recently deceased member of the office staff. All that sister had to do, after quietly observing the interest taken, was to speak less than a dozen words—to ask whether he would read an article on the subject by a Bible student. She gave him *Christendom Astray*, and, so far as she knew for ten years, it was just simply one more case where she had done her duty by the word "fitly spoken." It was eight years afterwards before that seed germinated, impelling, compelling that man to search for the Christadelphians: finally securing the Jersey City address by writing to England. How scriptural are the words of our hymn—"Do but sow it, it will grow, though the way you may not know."

Are *we* ready, brethren and sisters, when our opportunity comes? Do we live a life among our fellow employees in office and shop that is "a glory" to the Father, and an inspiration to the perishing among mankind to say, "*I will go with you.*"

How simple and how essential it is that we be always ready to testify concerning God's plan of salvation. And all, even the most backward and shy brother or sister, needs to do (in addition of course to a Christlike life) is to be prepared with a kindly word and a pamphlet. It may indeed prove "a

casting of the bread upon the waters"—and, perhaps as with the sister previously spoken of, "it may return to us, after many days," *even at the judgment seat.*

If in times past we have failed to make opportunities to open men's eyes to God's Truth, then we have not been worthy of that title "*workers together* with God": and if we are wise we shall remedy the deficiency at once. These present days are days of perseverance and labor: it is a condition that will not last much longer. God has provided for His workers, "*a rest.*" "He is not unrighteous, to forget our labour of love." As the writer to the Hebrews exhorts his hearers, "There remaineth, *therefore*, a rest—for the people of God. Let us labour therefore, to enter into that rest." Let us then take up the cross of self-sacrifice and untiring labour; as Paul exhorted his fellow-labourers at Corinth, "Be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know, that your labour is not in vain in the Lord."

H. DEAKIN.

Newark, N.J.

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### **The Birthright**

We have, in Num. xvi. the record of the rebellion of Korah, Dathan and Abiram against the authority of Moses and Aaron. Their complaint was that Moses "made himself a prince over them." It was unjustifiable, for the arrangements were of Divine origin, as had been indicated by God previously by means of miracles, and was further indicated after the rebellion by the budding rod of Aaron. The association of Korah, a Levite, with Dathan and Abiram, who were Reubenites, is simply explained, for they occupied adjoining positions in the foursquare encampment of Israel.

If we enquire why Korah was able to involve the Reubenites in his rebellion, the explanation does not seem far to seek, although it is not specifically stated in the record. Reuben was Jacob's firstborn, and doubtless the tribe resented the leadership of Moses and Aaron (Levites), for the rights of the firstborn have been keenly valued in all ages, and especially in the East, in ancient times. In the Mosaic Law, it was enacted that the firstborn must be given a double portion as his legal due (Deut. xxi. 16-17). But Jacob (who, of course, lived before the enactment of this law), had not recognised Reuben's birthright. He was the firstborn son of the "hated" wife, but the birthright was given to the firstborn of the "loved" wife, a procedure which was forbidden under the Mosaic Law.

It is easy to understand, therefore, how Reuben's descendants, if fleshly-minded, would be resentful, although it should have been apparent that God's selection of Israel's leaders was not based on birthright or any other alleged right, for He had not chosen the line of Joseph, but of Levi, a tribe whose father had been rebuked in a similar manner to Reuben. Presently, the matter becomes more complicated still, for when at last God chooses His own ruler over Israel, promises that he shall never want a man to sit on his throne, and that the Redeemer should come in his line, it is Judah that is chosen (1 Chron. v. 1-2). And this time it is Joseph's turn to be resentful and to rebel, Ephraim then becoming the leader of the ten tribes in a revolution which God allowed to succeed. How little a part has natural birthright played in these events is indicated by the facts that although Reuben was the firstborn, the eleventh son, Joseph, receives the firstborn's blessing; the fourth son, Judah, is the forbear of the Chief Ruler, but at the birth of the nation God's appointed leaders are of the third son, Levi. Had not the choice been Divine, we should not have found Moses ignoring his own family and appointing an Ephraimite (Joshua) as his successor, nor should we have had his prophetic record that out of Judah was to be the chief ruler, the lawgiver and the bearer of the sceptre.

In Divine things, there are many peculiar matters in connection with birthrights. Abraham's eldest son Ishmael was not counted as his seed in relation to the promises; nor was Isaac's elder son. Further, when the kingdom was established, it was a member of the youngest and weakest tribe, Benjamin, that became King, and although he was succeeded by a Man of Judah, a much stronger tribe, even he was a seventh son of a branch line, and it is from a branch line again, through an obscure son of David, that the Redeemer comes. How often is it shown in Israel's history that "the elder shall

serve the younger," that "the first shall be last, and the last first," and that "the flesh profiteth nothing"! Above all, in the end, there is a breaking off of many Israelitish branches altogether, and a grafting-in of wild olive tree Gentile stock. How evident it is that in relation to eternal verities, Abrahamic sonship is reckoned by faith! This is the type of sonship that is exemplified by such men as Isaac, Jacob, Moses, Aaron, David, and Christ himself, and so accounts for the peculiarities connected with Israelitish birthrights and successions.

It was Abrahamic faith that so filled Jacob's thoughts when he was dying that caused him to give instructions concerning the disposal of his dead body (Gen. xlix. 29-32). His heart was in Canaan, for he realised that the promises made to his fathers were not fulfilled in Joseph's greatness in Egypt, nor in the prosperity of his descendants in Goshen. So anxious did he feel in the matter that he exacted an oath from Joseph, as recorded in Gen. xlvii. 29-31. There can be no doubt that faith was the predominant motive, for it is with the promises in Canaan that he associates Ephraim and Manasseh (Gen. xlviii. 3-4); in spite of the fact that the foundations of his household and wealth were in Mesopotamia, and the consummation of his life in Egypt. His life in Canaan must have been almost entirely associated with unhappiness.

In his youth there had been strife with Esau; on his return after exile there was the fear of the vengeance of the Canaanites for the bloodthirsty deed of his sons; their jealousies; the dissensions amongst his wives; the early death of Rachel; the loss of Joseph, and the famine.

Nevertheless, Jacob was a man of faith, and believed in the promises of God, thus indicating clearly the difference between Esau and himself. Esau cared nothing for promises a long way off. But Jacob did, and was able, as should all true saints, to look on his present experiences as a pilgrimage in a strange land. Joseph, also a man of faith, was likeminded with his father, and was under no illusions as to the respective positions of Egypt and Canaan in relation to the seed of Abraham. Thus he also exacted an oath concerning the disposal of his remains (Gen. l. 24-5).

Jacob's insistence on burial at Macpelah is an evidence of the truth of the narrative. As he says, his grandparents, parents, and wife were already there. The land had been regularly purchased by Abraham, and no doubt Jacob held the title-deeds. It would be the one place in Canaan where the ownership would not be disputed, and where a burying-place would be respected. The land Jacob had bought at Shechem had doubtless been appropriated by others during his absence, and, in view of the circumstances connected with it, we may be sure neither Jacob nor his sons would seek to claim the ownership. Decades later, Joseph was buried at Shechem, the land having become the property of his descendants, following Joshua's conquests.

These faithful characteristics of Jacob give him an honoured place among the fathers of Israel. Thus Hosea (xii. 4-6) refers to God's dealing with Jacob as an exhortation to his descendants to wait on God continually. Malachi (i. 2) cites God's love of Jacob as an evidence of the love he bears to the children of Israel; it is because God changes not that the sons of Jacob are not consumed. So in the New Testament, God's love of Jacob, although he was the younger of the two brothers, is cited in Rom. xi. as illustrative of the fact that they which are the children of the flesh are not counted as the children of God. In Hebrews xi. also, the blessing of Ephraim and Manasseh is given as an illustration of Jacob's faith in the promises.

In spite of finding favour with God in the marked degree which is recorded, it was nevertheless true that Jacob's days had been "few and evil." Immunity from evil would provide a saint with small opportunity to develop his character, which is largely matured by triumph over adversity. Whilst the human race is alienated from God, the world will remain full of evil, and the saints are not exempted from its consequences (Lam. iii. 38-9). How different things would seem if we could see the end from the beginning; but we cannot. We must work out our salvation in whatever circumstances we may be placed, and look forward with the eye of faith to the bestowal of the promised birthright, viz., citizenship of Zion (Psalm lxxxvii).

Men like Esau and Korah could not wait; men like Jacob and Joseph could, and we well know God's disapproval of the former, and His approbation of the latter class.

One day Jacob will be surrounded by his true sons—men of character, who, like himself, will have looked beyond the present with an eye of faith, and so have found a place in God's Kingdom. Shall we be amongst them? W.J.

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## The Parable of the Tares

The parable of the tares deals with a larger matter. It deals with "the kingdom of heaven" in a history extending to the rectification of all things. The kingdom of heaven is a phrase interchangeable with the kingdom of God, as we saw a chapter or two back. We must have in view the truth concerning the kingdom of God before we can understand parables that illustrate it. The kingdom of God is not exclusively an affair of futurity, though it mostly belongs to the future. The foundation of it has been laid in what God has already done upon the earth. His work with Israel by Moses — his work by Christ — have both contributed important and powerful elements; and even his work in Providence among the Gentile nations is doing something towards it in the way of preparing the earth and mankind. When the kingdom is finally and fully established, it will have been "prepared from the foundation of the world." The parable of the tares represents that phase of it that embraced the personal work of Christ. This appears from Christ's explanation. We will look at that explanation item by item: "A man sowed good seed in his field." EXPLANATION: *The sower, Christ: the field, the (Jewish) world: the good seed, the truth, as embodied in its true believers.*

"While men slept, his enemy came and sowed tares among the wheat." EXPLANATION: *The enemy, the devil, consisting of the authorities of the nation, who everywhere stealthily neutralised the teaching of Christ, disseminating evil doctrines, and scattering wide their sympathisers and disciples, who drew away the people, and multiplied their own number greatly by the energy of their operations and the popularity of their influence.*

"When the blade was sprung up and brought forth fruit, then appeared forth tares also." EXPLANATION: — *when Christ's teaching began to take effect in the development of earnest disciples, the result was not so general as might have been expected, for the scribes and Pharisees had meanwhile been very busy on the quiet and out of the sight of Christ, and the people sided with them in larger numbers than would have been the case if they had been let alone to consider the works and words of Christ for themselves.*

"So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? From whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up?" EXPLANATION: *The surprise of the Apostles that the people did not submit to the word of Christ, and their proposal (as on one occasion) that they should command that fire should come down from heaven and destroy them.*

"But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them." EXPLANATION: *The destruction of the wicked would have interfered with the development of the righteous, which requires that the wicked prosper for a while in their disobedience.*

"Let both grow together until the harvest, and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn." EXPLANATION: — *Both the wheat-class and the tare-class in Israel to be left unmolested till the arrival of their respective times, to be dealt with "according to their deeds." The tare-class to be harvested "FIRST": the wheat-class afterwards— the one a long time after the other, as the event has proved. The harvesting to be performed by the angels in both cases, under Christ's command, but the harvesting of the tares to be done in the way of Providence, in which the angels work by influencing*

*natural circumstances, while the harvest of the wheat would be done by them in an open and visible manner.*

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The parable has been nearly all fulfilled, except the glorious part which is still future. "First" as the parable required, at the end of the Jewish world, the tare-class were gathered into Jerusalem, as into a furnace of fire, where there was wailing and gnashing of teeth, where they were destroyed with every circumstance of suffering and horror, as a study of the details of Josephus' account of the devastation of Judea and the destruction of Jerusalem, nearly forty years after Christ's ascent to "all power in heaven and earth," will abundantly shew to the reader. Thus were retributively "gathered out of his kingdom all things that offended" during his personal ministry, and "them who did iniquity." The kingdom of the Holy Land is his kingdom which enables us to understand the interpretation. If we supposed with modern theologians that "his kingdom" was "heaven" or the "church," it would be difficult to apply the statement that he is to gather the workers of iniquity out of his kingdom. But with an understanding of the kingdom, there is no such difficulty. The destruction of the whole generation of Jews that were honoured by his presence and wonderful works, and proved themselves so utterly unworthy by rejecting and crucifying him, enables us to recognise the historic application of a parable which was at the same time a prophecy. The gathering of the wheat is next in order—tares "first,"—wheat afterwards. The wheat-class will be gathered openly by the angels at Christ's return. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven even to the other" (Matt. xxiv. 31). The "gathering of the wheat into the barn" will have its fulfilment in the entrance of the righteous into the Kingdom of God. "Then shall the righteous shine forth as the sun in the kingdom of their Father." It reads as if the shining forth of the righteous in the Kingdom would be immediately after the gathering out of the Kingdom all that do iniquity, but the scope of the parable compels us to attach the larger meaning of "then" to its use in this case. When we say, "first this *then* that," we do not define time, but order. "First the tares, then the wheat" gives no indication of the length of the interval. As a matter of history, it has already run into more than 1800 years. The righteous will shine forth in the kingdom when the angels come forth to gather them for an entrance therein. It is a long time since the tares were burnt up on the same spot with fire unquenchable. It does not follow from this that there is no judgment and rejection of the unfaithful at the second coming of Christ. There is a place for every part of truth: and one part of the truth is that the tares of Christ's own day were cast into a furnace of fire for consumption within forty years or so of the utterance of the parable.

R. R.

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### **Matthew xviii. 15-17**

*"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he shall not hear thee, then take with thee one or two more that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the ecclesia; but if he neglect to hear the ecclesia, let him be unto thee as an heathen man and a publican."*

Nothing tends more to the keeping or the restoring of peace than the observance of this law; and no law is more constantly broken. The universal impulse, when anything is supposed to be wrong, is to tell the matter to third persons. From them, it spreads, with the result of causing much bad feeling which, perhaps, the original cause does not warrant, and would not have produced if the aggrieved person had taken the course prescribed by Christ, and told the fault "between thee and him alone." If good men, or those who consider themselves such, would adopt the rule of refusing to listen to an evil report privately conveyed, until it had been dealt with to the last stage according to the rule prescribed by Christ, much evil would be prevented. Disobedience is almost the universal rule in this matter. The results are serious now, in the generation of hatred instead of love. Much more serious will the result be to the offenders against this rule in the day when all matters will be measured and settled by the divine rule— Jesus indicates that any decision arrived at by an ecclesia in the proper application of

this rule will be respected and confirmed by God Himself: "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." This is much encouragement to the brethren to be faithful in the matter. The application of the rule will often make it unnecessary to advance beyond the first stage. A brother approached privately, with every opportunity of explanation, will often make concessions that must remain impossible if he is made the subject of public opprobrium, however deserved. The healing of a matter will often be the result if you go and tell a man his fault "between thee and him alone." If there be no fault, there will be explanation and understanding. If there be, there will be concession and forgiveness. And we are not to weary in the recurrence of the process. Peter asked how often this forgiveness was to be granted. Christ's answer practically was, "No limit." Peter suggested "Seven times" as going a long way. Christ said, "I say not unto thee until seven times, but until seventy times seven." He then backed his remark with the parable of the unmerciful fellow-servant, which concluded with the command that we must every one forgive trespassers, on pain of not being ourselves forgiven. The mind cannot exhaust the beauty of this commandment. How noble is the placable mind! How cordially it commends itself to all classes of men. How hideous and detestable the harsh and unforgiving. By so much we may estimate the superiority of the doctrine of Christ over all other teachers. No system of teaching places man so low and God so high, the duty of mercy in such an imperative position. The reason self-evidently is, that other systems are of man: Christ's alone is of God.

R. R.

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## Reflections

Watchman! what of the night? What of the year 1937? Will it bring the Prince of Peace? Will it see the coming of the Son of God? The wise will so number their days as they would if they heard an inspired voice answer YES! CHRIST WILL COME THIS YEAR. Because, amid all the uncertainties, one thing is certain. Just as 1936 was the last year of their probation to many, so 1937 will be the last year for many others. For them Christ will come in 1937; for their next conscious thought will be, "The Lord has come." "Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh" (Matt. xxiv. 44).

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Of the many things that *may* happen during the coming year, there is very little doubt that one which will affect the brotherhood profoundly *will* happen — conscription in Great Britain. Occasionally an announcement is made that the Government have no such intention, but the War Minister and others who have and will have great weight with the Government when it becomes necessary to make a decision on the matter, are frequently declaring in public speeches that voluntary enlistment is not providing sufficient men to ensure an army big enough for safety. The persistency with which these statements are made leaves no room for doubt that some form of compulsory national service is intended. Probably it will not be called conscription or compulsory military service, but everyone will be called upon to register particulars concerning themselves, and the Government will then take powers to decide who shall serve in the Army or other forces, and call them up for training as required.

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In reply to enquiries received from Brethren and Sisters who are anxious to know what has been done by the London and Midland Watching Committees, we fear we are unable to reply as no report has been sent us for publication. Doubtless the matter of Military Service is receiving their consideration, and we anticipate that a communication will be sent out to the various Ecclesias as soon as the Committee are in a position to enlighten Brethren and Sisters of their activities. Brother F. J. Button is Secretary of the London Watching Committee, and further enquiries should be addressed to him rather than ourselves, although we are ready and anxious to provide the medium for information if and when the Committee desire to avail themselves of the "*Berean*" as their mouthpiece in this matter. We can well understand the anxiety apparent in the letters received from those Brethren and Sisters in smaller Ecclesias who are not kept in touch with developments to know what is being done at the

present juncture to supplement and further the work so ably performed by our late brother F. G. Jannaway. We may express the view that today rulers are in power who are in the main ignorant of our objection to participation in warfare, and it would be advisable to draw their attention to our position before the national excitement and military domination renders it likely that we shall receive then but scant attention.

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The attitude of the Brethren to munition making should also be faced and defined. Munition making is described by some as a vexed question, but the vexation surely arises by reason of the taking of positions by Brethren in peace-time which cannot be justified scripturally, and availing themselves in war-time of a means of security in such positions, which is directly opposed to the commandments of Christ.

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The definition of munitions which has been given in the Press recently, in connection with the war in Spain, will we believe be generally accepted as reasonable by the authorities. The *Daily Express* says: —

*"Munitions will be defined in a popular sense, to cover guns, shells, rifles, bayonets, and so on, but oil and coal will not be included."*

and the *News-Chronicle*: —

*"The difficulty of defining munitions will probably be got over by using the meaning agreed upon by the Non-Intervention Committee, that is, to use the word generally to include guns, shells, bayonets, etc., and not oil and coal."*

To engage in the manufacture of weapons intended to injure and destroy our fellow-creatures is indefensible; it is impossible for a real Christadelphian, and should be unhesitatingly denounced by all who bear that name as conduct unworthy of the brethren of Christ.

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Dr. Thomas wrote to bro. Roberts: —

*"The people of this generation are more expert in acquiring a superficial and theoretical outline of the Truth than the spirit which a deep and comprehensive and affectionate appreciation of it is sure to generate. Our labours bring us into contact with two classes who profess the Truth, the lukewarm and the hot."*

Remembering the words of Christ in Rev. iii. 15, and how he hated lukewarmness and loved zeal (John ii. 17), let us seek by every means to identify ourselves with "the hot."

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It was a saying of Dr. Thomas that those who have found the Truth should not waste their time and worry themselves with the speculations of clerical commentators. The suggestion of one of these dark-minded teachers of the blind that the epistles of Paul show he would have taken an interest in politics or voted in elections is so evidently the reverse of the fact that it is easily refuted. Of all the brethren of Christ who could claim to be "not of the world" in the sight of God, the apostle Paul is pre-eminent. He was not moved by political theories or plans for reforming local government when he wrote concerning giving and ministering to the needs of the saints:

*"Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not*

*that other men be eased, and ye be burdened: but by an equality, that your abundance may be a supply for their want—that there may be equality."* (2 Cor. viii. 11-14.)

He was writing to and concerning the brethren and sisters of Christ, and in doing so he showed himself to be (as he claimed to be—1 Cor. xi. 1), a follower of Christ. For in reviewing his labours amongst them, his last words to the elders of the Ephesus Ecclesia were:

*"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive"* (Acts xx. 35).

Blessed are those servants whom the Lord, when he cometh, shall find so doing.

\* \* \*

How many opportunities are offered to every one of us to receive divine blessings. God has promised to bless all who bless the seed of Abraham (Gen. xii. 3); to bless those who remember the poor (Psalm xli. 12); to bless those who are peacemakers (Matt. v. 9); to bless those who hear the word of God, and keep it (Luke xi. 28); to bless all who put their trust in Him (Psalm ii. 12); to bless those who are patient and faithful in distress of all kinds (Matt. v. 3; Luke vi. 20); to bless those whom Christ finds "watching" when he returns to the earth (Luke xii. 37).

Let us earnestly seek to obtain these blessings, "For such as be blessed of Him, shall inherit the earth" (Psalm xxxvii. 22).

C. F. F.

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## **CORRESPONDENCE**

Loving greetings in the Name of our Lord and Saviour Jesus Christ. Another year has nearly passed away, and our Lord has not returned, but though He tarry, we are exhorted to wait for Him, for He will come, as we are assured by the signs all around us. I want to express my appreciation of your labour of love put forth in the work of preparing the *Berean* magazine, and for the timely warnings and exhortations contained therein. Keep up the good work, my brethren, for no language can possibly exhaust the praises of this peerless collection of writings which we have, and is known as the Bible. No amount of reading will ever weary its pilgrim friends, it is a perfect garden of God, replete with trees of life, and rivers of righteousness, and fruits of the Spirit. It is an arcana of the choicest precepts that are to be found in creation, and the most hope-inspiring promises and obedience infusing principles that man ever set his heart upon. Therefore, it is impossible to over-estimate the value of the divine records at a time like this, when the audible voice of inspiration is hushed; therefore, my brethren, do not cease to impress upon the Brotherhood the necessity of daily reading of the Scriptures by the aid of the Bible Companion. This is the only way that the "new man in Christ Jesus" can be developed. Our only safe course is to give earnest and constant heed to the things which we have heard, attending weekly on the memorial appointed by Christ, looking at all the duties, realising the dangers, avoiding all hindrances, and laying hold of all helps, that in the day of Christ's revelation we may be prepared with a well-speaking conscience to stand before Him, and receive the *Well done*. May that be yours and mine in the day of His Coming. My earnest prayer is, that ere the next year is closed, our Lord will have come, and, finding some reflection of Himself in us, invite us to share with Him the glories of His Father's Kingdom. — With much love to you and all of like precious faith, your brother in the bonds of the Gospel.

S. T. BATSFORD.

Alberta, Canada.

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Greetings in the Saving Name of the Beloved. Everything indicates the world is on the eve of a time of trouble such as never was; judging by the Signs of the Times anything may happen at any

moment. The only position for brethren and sisters is to be fully clothed with righteousness, standing ready and watching for the signal, "The Master is here, and wants *you*," May God in His mercy grant that none of us be found wanting. I have noticed once or twice objections to some of the "Reflections" in the *Berean*; all I can say to such is that they must be suffering from spiritual indigestion— personally, I enjoy them, and, like *Oliver Twist*, cry out for more. Go on with the good work, dear brothers, and may the God of Abraham and Israel bless you and guide and keep you, to the praise of His Glorious Name, of which may you and all of like precious faith form ultimately an integral part. Oh, what a glorious consummation! Hoping to meet you there, with the very best wishes and prayers for your welfare, from your brother in Israel's Hope.

J. MORTON TROUP.

Wellington, New Zealand.

\* \* \*

We send greetings in Christ's name, and may your good work in the conducting of the *Berean* be carried on throughout the coming year, if the Lord will. We certainly need clear and bold exhortations as to our responsibilities, and we fear what may be the end of those who will not heed a word of warning, but think that all is well, in spite of all that the Scripture tells us, that all will not be well in the household in the latter days. May we be blessed to hold fast to our faith, and practise diligently the Lord's commandments. — Faithfully your brother in Israel's Hope.

Los Angeles, U.S.A.

WILLIAM SHARP.

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Greetings in Jesus. I would be grateful if you could find space in the *Berean* magazine for a few words of appreciation. I realise the limitations regarding space, and shall not be disappointed if you do not find it possible.

In forwarding our initial *Ecclesial News* for 1937, our thoughts revert to the year that has gone, with its vicissitudes, of joys intermingled with the sorrows. Joy at the obedience of a few to the Saving Name of Jesus, and thankfulness that our Heavenly Father has seen fit, in His mercy, to bless our humble efforts. We are mindful at this time of the comfort and edification derived from the brethren and sisters who have visited us. We look back, particularly, with happy memories to many an upbuilding address and conversation, which is a necessary fortification in these last days of evil, peril and godlessness. We are also mindful of the monthly visits of the *Berean* magazine. What can we say in appreciation of this labour of love, with its timely utterances of warning against the prevalent evils that surrounds us. Its insistence of purity of doctrine and deportment; its encouragement, and its enthusiasm, and, furthermore, the determination to hold aloft the ensign of the Truth. We can but extend to both editors and contributors our heartfelt appreciation. We realise in a measure the difficulties and responsibilities of the heavy task placed upon them. Last, but not least, our gratefulness and indebtedness to the anonymous brethren and sisters who have extended their help to the needy of our ecclesia. Suffice it to say, that they have brought a measure of comfort, and have helped to share their burden. — With fraternal love and good wishes, faithfully your brother in hope and consolation of Israel.

GOMER JONES.

Bridgend, Glam.

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Just to tell you how very much I appreciate the monthly visits of the *Berean*. It is a great help and comfort to me as I tread the rough road to the kingdom. I am turned 80. I am one of God's "little ones," not able to understand the deep things, but doing my best to walk humbly before Him, longing to hear the welcome words, "Well done." Then, what joy! — With sincere love in the Truth, yours faithfully,

ANNIE L. CHANDLER.

Eastwood, Notts.

\* \* \*

Greeting. The Hove Ecclesia desire to express their appreciation for the labour of love and work of faith which is manifest in the pages of the Berean. May our Heavenly Father continue to bless your efforts so that we may all be knit together in the bonds of love and peace, striving not only for the purity of the faith, but also for that love which is the bond of perfectness. —In hope that 1937 may bring our Lord and Master, faithfully your brother,

E. F. RAMUS (on behalf of the Hove Ecclesia).

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Bro. F. GULBE (Ithaca, N.Y.) writes, "We are anxiously looking forward every month for the arrival of the *Berean*, and enjoy all of it, especially the Signs of the Times. It is very clear that 'the days of these kings' are about to close, and the Kingdom be set up that will endure for ever." — Bro. E. H. WILCOX (Shropshire) says "I feel that 1937 is going to be a wonderful year. The time for the redemption of God's people is at hand, and it must be our earnest endeavour to be ready." — Bro. ROBERT WILSON (Mass., U.S.A.), "The British Government has set an example to the world in what seems to me its moral victory; the influence of the Bible in the Tarshish empire is evident. How our hearts rejoice to see Zion now! The land is certainly awakening, and all the world is taking notice. May God strengthen your hands, and all those who are upholding His Truth in doctrine and practice." [Similar letters from brethren H. R. NICHOLLS (Plymouth); W. M. ROBSON (Ontario); J. A. KLING (Buffalo, N.Y.); F. W. JONES (Sask., Canada); J. PORRITT (Queensland); G. ELLIS (Oshawa); NORMAN WIDGER (Welwyn, Herts.); and sister BAUER (London), and others.]

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## ANSWER TO CORRESPONDENT

D. F. J. enquires whether the pouring out of the Seventh Vial "into the air" (Rev. xvi. 17) may not have a literal as well as figurative meaning, in view of the wide preparations being made for aerial warfare.

*Answer.* Care must always be taken not to literalise figurative expressions simply because current events would seem to permit such a literalisation without gross violation to the text. The Seventh Vial is the culmination of a series of judgments covered by all the figures of Rev. xvi. and it will be found impossible to literalise them in harmony with the historical fulfilment. How for example, shall we literalise "the seat of the beast," which is the scene of the outpouring of the Fifth Vial? The best way of determining the work of the Seventh Vial is to examine the results of its outpouring. It is the end of Great Babylon, the fall of the cities of the nations, the worst "earthquake" in history, the culmination of God's wrath upon an ungodly world (Rev. xvi. 17-21). The figures employed in these verses are satisfactorily explained in *Eureka*, and they indicate that the Seventh Vial is particularly poured out upon the rulers of this world with a view to transferring their dominions to Christ. As Dr. Thomas remarks, "The governments of the world are in the air, and constitute the sun, moon, stars and constellations of the air or heaven." *Eureka* iii. 607. (See this and the following pages for an excellent exposition of the matter.)

It is perfectly true that there will be a great deal of aerial warfare during the outpouring of this Vial, but to apply the text in question to it would be to destroy the magnificence of the symbology involved, and destroy its prophetic roots (*e.g.*, Dan. vii. 27, "the greatness of the kingdom under the whole heaven"). Further, it must not be overlooked that the Vial is poured into the air, whereas bombs are dropped from the air—quite a reverse idea. The work of this Vial will fulfil 2 Pet. iii. 12 . . . the day of God wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

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## Without Hands

That "we have not followed cunningly devised fables" becomes more certain as the events develop in the Kingdom of Men. Within the boundaries of every nation there exists those unmixable elements upon which the great colossus of human vanity, as portrayed by Daniel's prophetic image,

stands. Modern science has placed humanity upon the peak of civilization, as the world reckons, and we read glowing articles in the Press of "the triumph of the human race." For the world sees only the fine gold, the silver, brass and iron, emblems of the riches, beauty, glory and might which make up the kingdoms of men.

Only the few, their minds enlightened by the Word of God, can see below that pomp and bravado the base of miry clay mixed with the iron. Only the few know that, soon, the mighty image will disappear, and its destruction will be caused by a small stone smiting the feet, and that the stone will then grow until it "fills the whole earth." How often that truth is impressed upon our minds: God chooses the small things to defeat the greatness of men, "The weak things of the world to confound the things which are mighty." And, in the eyes of the world we, if we abide by the commands of Christ, are weak—aye, fools; nevertheless, "Blessed are the meek for *they* shall inherit the earth." Those who are faithful to the end will, with Jesus, form that stone. Now do we realise sufficiently that this stone is cut from the mountain "without hands"? Our recognition of that fact is of the utmost importance. God's goodness *alone* led us into the path of Truth; God's mercy *alone* opens up the way to future life. Even our elder Brother could say, "The Son can do nothing of Himself." It therefore follows that if we are to be of that stone we cannot allow "self" to enter into matters relative to our calling. Let us, then, beware of undue pride in ourselves or our possessions, or in our ability to lecture or exhort, or do anything in the Master's service. Rather let us exercise self-effacement remembering that we are but weak instruments of God. Pride of person, vanity, are components of the image. And, if we bear any of the marks of that image, we cannot become part of the stone made "without hands." These are vital points which must be honestly met if we are to hear those welcome words, "Well done." Have we really broken ourselves upon that stone in the sense expressed by Jesus? No amount of "uplifting words of cheer" can alter the fact that if we have not done so, then we shall be broken as part of the worldly image. "Ye are my friends," said Jesus, "if —." Cannot we, who live in times of comparative ease, visualise the grim body-aching, mind-harrowing journey to the cross of our Lord deeply enough to count all things of worldly gain as loss, irreparable loss, if we hesitate to "do" His Commandments in spirit and in truth?

Maybe we shall not be called upon to endure physical suffering as Christ and the early brethren did. Yet we live in days when dangers of a more subtle nature beset us. Jeers, persecution, and open hostility, have given place to silent contempt, tolerance, and apathy. To-day, the world is too much engrossed in the hurry and scramble of "modernity" to bother about matters religious. Truly Christ's words apply: "As it was in the days of Noah."

Speed, frenzied hustle and bustle; artificial music (miscalled); ugly, harsh, horrifying, can be said of art; artificial foods; fashions elbowing fashions; "as well be dead as out of the fashion," is a stock phrase, and a trap for unwary brethren. How many have fallen through fear of being considered "peculiar" and out of date?

While we must not judge others, we must examine ourselves carefully to see that we are not setting a bad example even to the extent of being a stumbling-block to others. The things which are summed up as "the pride of life and lust of the eyes" are all of the image—not of the stone. Should we not be proud that we are "different" to the fashion-crazed, men-pleasing aliens? In fact, we *are* a "peculiar people," and shall we pretend we are not? Therein God has marked us off as "witnesses." Let us be glad to be different, even if it means contempt from our neighbours—remember, brethren of Christ, they mocked him, derided him, spat upon him. "Shall the servant be greater than the Master?" It is surely wiser to keep far apart from *all* that savours of the image than to risk contamination by a near approach. A leading cleric wrote a bitter attack upon modern life, recently; he declared, "Could we but get together a sincere Christian body of men and women who would practise Christian principles among themselves, what a glorious example it could give to the world. Instead of profit-making, self-gratification and all the evils of worldly life, they would live all for each and each for all, actuated by their combined love of God which would bring love to each other and sincere, lasting happiness."

For greed, selfishness urges man into a death-scramble for profit. Even as David we see the "wicked prosper." "Get on or get out" is the slogan of business. Well might we expect as meek ones to be of the "get outs." Any brother who has experienced the ways of humanity in business or work, knows full well that the world has no room for the man who stands hard and fast to Christ's commands.

Said a chapel-going relative to us: "I know I have found Jesus. Look how I am blessed since I became converted. Yet you say you have the Truth. Then why have you got such a struggle in life?" The inference was obvious. Then we have heard brethren say, "Look how we are blessed." And what of the worldly-minded folk of high society?

Let us face the problem. *All* things come from God. But mankind mis-distributes. To get your share it is wisest to "make friends of mammon." It is almost impossible for a true brother to enjoy the success and comforts which the world reserves for its own. But, "give me neither poverty nor riches," said the wise man, implying that we get those things from God. Yet, faced with the facts above given, we are forced to realise that in these days God's hand is withdrawn. Mankind is left to mis-control—until—. Sometimes God sees fit to endow a brother or sister with riches. But for such Divine intervention it would be *impossible* for a true brother or sister to get more than the crumbs from the world's table. God does this for a purpose special to Himself. That "favoured" brother is not given this in order to wax indulgent. He has a stewardship entrusted to him of which he will be called upon to give account "in that day." "Feed me with food sufficient for me," concludes the wise man in the same verse. "Having food and raiment therewith be content." Those are the real prayers of the saint. Not for us the gold, silver, brass, or iron of the image. Let us be glad to be poor that we may become rich.

A. E. C.

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### **"Hands Off the Bible"**

An unusual type of article appeared recently in the *Daily Express* under this title. It appears that the Dean of Durham wishes to expurgate some of the Psalms from the Bible because they do not accord with his sentiments. This article reminds the Dean that all attempts to edit the Bible end in ridicule. The writer very truly remarks, "Christ found nothing wrong with the Old Testament. He never suggested it should bowdlerised. It formed the whole background of his teaching. The Bible cannot be edited. It is that complete unity which spells perfection." These are noble words, and we trust whoever wrote them will pursue his studies of the Bible till he finds that Pearl of Great Price, THE TRUTH. There are four columns of matter such as this. "Take one chapter from it," this author concludes, "and its divine music and its divine inspiration are destroyed. I say to the Dean of Durham, 'Hands off the Bible!'"

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### **Signs of the Times**

#### **The Trouble in Spain: Naval Preparations: Syria: The Jews in Poland**

By common consent the opening weeks of 1937 indicate that the year will be one of trouble, of which the outcome must inevitably be a world war bringing horrors unspeakable in its train. The situation in Spain daily becomes more international in its ramifications, as the Great Powers get more and more involved, German and Italian military assistance to General Franco's army has now reached substantial proportions, in spite of a nominal adherence to the principle of non-intervention, and incidents of an alarming character are constantly occurring in connection with warships and mercantile vessels of all the European naval powers. How it will all end it is impossible to foresee; certainly it seems improbable that Germany and Italy will give so much help without demanding something in return. Yet neither France nor Britain will willingly acquiesce in any territorial acquisitions by these two powers in the Mediterranean area. Italy has, in fact, agreed with Britain not to annex or accept any Spanish territory, in a treaty of mutual amity that has just been concluded. The agreement indicates that Britain now overlooks the events of 1936, quietly recognises the conquest of Abyssinia, and the

impotence of the League of Nations, and winks at Italy's gross disregard of the non-intervention arrangements concerning Spain. The advantage to Britain is the removal of an awkward situation in the Mediterranean, incidentally adding a little more fuel to the smouldering embers of Anglo-Russian hostility (Russian and Italian interests in Spain being diametrically opposite), bringing nearer the day when they will burst into flame. Now that Russia has become a Mediterranean Power since the Dardanelles treaty, Britain has good reason to be anxious that Russian influence should not be predominant at the western end of the Mediterranean also. Russia is, in fact, fast becoming an important naval power, and is building a "large number" of vessels (*Daily Telegraph*). It used to be a matter of speculation as to where the "many ships" of Dan. xi. 40, were coming from, but knowledge has been increased, as Daniel foretold should be the case at the time of the end, and we need speculate no longer.

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Almost unnoticed, the last official brake on international naval competition came to an end with the opening of 1937. For fifteen years the Washington Naval Treaty (later supplemented by the London Naval Treaty) regulated in some measure the naval output of the world, and it is a specific sign of the times that there should be no attempt to renew the Treaty, but that an unlimited naval race should now begin without international restrictions of any description being in existence. (There was a Treaty signed last March, but no country other than U.S.A. ratified it, and it is consequently invalid.) At the present moment the Great Powers have 23 battleships, over 100 submarines, and a great number of other warships under construction. It requires little imagination to foresee events in the near future which will cause the judgments of the Second Vial (Rev. xvi. 3) to pale into insignificance.

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In Germany, a substantial relapse into national poverty is evidenced by the re-introduction of rationing of foodstuffs as during the Great War, the difficulties being due, it is said, to the enormous expenditure on armaments. The situation is viewed with alarm by foreign commentators, for it is well appreciated that no nation will long tolerate famine without revolt against its government; governments know this, and usually seek to divert the attention of their discontented subjects by foreign adventures which, if successful, may remove the famine, and will certainly strengthen the grip of the government. Famine in Germany, therefore, creates apprehension everywhere else, particularly as she has concluded an alliance with Japan, which, it is supposed, can only be with some sinister object. Russia openly declares that she recognises it as an alliance directed against herself, Mr. Litvinoff taking the opportunity to inform the world, "I have perfect faith in the ability of the Soviet Union to withstand single-handed any enemy or combination of enemies." The German Cardinals have also seized the opportunity of enhancing the power of the Roman Catholic Church in Germany by assuring Hitler of Catholic assistance against Bolshevism, provided the State opposition to Catholicism is abandoned. Incidentally, the Cardinals inform the German nation that Bolshevism "is called in an Epistle of St. Paul, 'the mystery of iniquity' (2 Thess. ii. 7)"!

Hitler, moreover, contributes an article to an English newspaper, stating his specific intention to absorb some of the territories of the Baltic republics and of Russia, but that it will first be necessary to crush France (whom he considers Germany's worst enemy), "whose annihilation is to be looked upon as the master key to the fullest expansion of our people."

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With such bellicose sentiments continually being expressed, not only by Hitler, but also in Italy and Russia, it is not surprising that men to-day do not discuss *whether* a European war will break out, but *when*. And opinion appears to be unanimous that it must be before 1940. Increase of armaments all over the world is a natural consequence, as is, of course, the training of vast numbers of young men to use them. Rumours of conscription in England do not abate, although the Government has announced that every effort will be made to obtain sufficient recruits voluntarily. A well-known Labour politician has, however, declared that a Conscription Bill has been drafted ready to be passed by Parliament immediately the need arises. Whether this be a fact or not, it is certain that some measure of conscription would be enforced if the threat of hostilities became grave; brethren are

therefore well advised to avoid occupations which authorities would deem incompatible with conscientious scruples about fighting.

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Again there are signs of activity in the Near East, this time particularly in Syria, where France proposes shortly to abandon her mandate. It appears that on the northern border of Syria is a district called Alexandretta, where the population is preponderantly Turkish. The Turks fear that as soon as French influence is withdrawn, the Syrian Arabs will massacre them, just as the Assyrians were massacred in Iraq after Britain had withdrawn her garrisons. Turkey desires the establishment of a Federal Republic in Syria, in which Alexandretta shall have the status of equality with the other two Syrian provinces. To this the Syrians will not agree, neither will France take any steps to assist the Turkish project. The situation at the moment is that Turkey is mobilising troops, and threatens war. Unsettlement in this part of the world is always of interest to Zion's watchmen, for it is the territory of "The King of the North."

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At the same time there is a recrudescence of Arab brigandry in Palestine now that large numbers of the British reinforcements have been sent home. It occurs whilst the Commission is still investigating the cause of the 1936 disturbances, and no doubt will help to convince its members that the solution of the problem does not lie (as the British Government has apparently supposed for nearly twenty years) in exhorting the Jews and the Arabs to live peacefully together. That the Arab demand for the cessation of Jewish immigration can be conceded is unthinkable—it may well be that Britain will be compelled by the force of circumstances to allow a vast increase. There are 3,000,000 Jews in Poland, the great majority of whom are in a desperately evil plight, and all that the Polish Government does is to tell them to go elsewhere. At the same time it puts the screw on harder than ever by copying many of Germany's boycott methods such as refusing Government employ or contracts to Jews. The *Jewish Chronicle* warns the community that they had better "prepare for a great salvage and reconstructive movement on their behalf. The position is dire and threatening, and some such movement may, sooner rather than later, be found inevitable."

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Such is the doleful outlook for both Gentiles and Jews for 1937. Rarely can any year have opened with such widespread forebodings of ill. Conversely, therefore, rarely has any year opened with so much cause for the children of God to be daily prepared lest the coming of the Lord should find them sleeping.

W. J.

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### **Jewish Relief Fund**

We have now made arrangements with "The Trustees for the Relief of the Jewish Poor" in the East End of London to distribute such sums as are sent to us for this Fund. We are assured that "every penny subscribed is used wholly on the alleviation of distress, as funds have been provided which entirely cover the cost of administration." In acknowledging our first payments, the Trustees say, "If your ecclesias or private contributors would like to earmark any donations, either for widows, orphans, the sick or convalescent, or refugees from persecution abroad, such instructions will be carried out, and a short account given you of the individual cases so helped."

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#### ASSISTANCE GIVEN

Case No. 1. —"M." A refugee from Germany; he is a man past middle age, a commercial traveller who fled to England from Nazi persecution. 20/-

Case No. 2. —"S. V." This family consists of man, wife, and two dependent children. He earns a poor livelihood hawking toilet goods. His wife is in very bad health, and has undergone several operations She has to attend hospital regularly, and needs nourishing food and special surgical dressings. 30/-

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## Land of Israel News

*"The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel" (Psalm cxlvii. 2).*

According to figures presented at a meeting of the Jewish Labour Organisation in Tel-Aviv, the Jewish population in Palestine at the end of 1936 was 410,000. Jewish investments in Palestine in 1936 amounted to six million pounds, of which three-and-a-half million pounds was invested in agriculture. 10,000 new Jewish workers were absorbed during 1936, and the labour market has considerably improved, as compared with the year 1935.

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Owing to a shortage of Jewish labour for orange picking, the Jewish labour organisation has enlisted 500 workers from Tel-Aviv to assist in the work in the settlements. An additional thousand workers will go from Haifa, Jerusalem and Tel-Aviv.

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The financial statement of the Palestine Government for the half-year ending October, 1936, shows a surplus of six-and-a-quarter million pounds, which is only £14,195 less than it was the previous half-year, ending April, before the disturbances.

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The income of the Jewish National Fund during the year 5696 (ending October, 1936) amounted to £405,000. This total income in one year is a record in the history of the Keren Kayemeth. The United States heads the list, having contributed during the year the sum of £111,000. England is second on the list, followed by Palestine, South Africa and Germany.

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The first consignment of oranges has been shipped from the Tel-Aviv jetty. The consignment includes cases of citrus fruit for His Majesty King George VI., for the Prime Minister (Mr. Baldwin), for Mr. Ormsby-Gore (Secretary of State for the Colonies), and for the Chief Rabbi (Dr. J. H. Hertz). Mr. Hoofien, addressing representatives of the national institutions in connection with the shipping ceremony, stated that what they were witnessing there that day was nothing compared with the comprehensive plans they had in mind in regard to the Tel-Aviv port for the future.

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It is not generally realised that the Jews in Palestine send large sums of money out of the country for the support of relatives abroad. The last annual return shows that £400,000 was thus sent; as the Jewish population is only about 400,000, it means that each Jewish man, woman and child on an average contribute £1 per annum.

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Furthering the redemption of Eretz Yisrael through the Jewish National Fund by means of testamentary gifts has become so important a feature that the special Department established some time ago to give advice and information in the strictest confidence has proved a very useful departure. In all, bequests totalling £300,000 have been made in favour of the J.N.F., of which £90,000 has been received, the balance of over £200,000 representing estates being administered.

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## Ecclesial News

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

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

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

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

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

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

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

(Colossians iv. 9).

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**BISHOPS STORTFORD (Herts.).** —31, *Castle Street* Greetings. Sister Wright joins with me in thanking the brethren who so cheerfully have spread forth the Gospel here during 1936. At the last lecture given here on December 18th, over seven strangers attended, and a few questions were asked after. I have settled down here from Felstead, and look forward to 1937 with joy, praying that the Father Eternal, the only wise God, may use us to the furthering of His Kingdom. —Your brother in the Master's service, G. T. LOVEWELL.

**BRIDGEND.** —*Sundays, 11a.m. and 6.30 p.m. Wednesdays, 7.30 p.m. 40, Caroline Street.* It gives us pleasure to welcome back to our midst bro. and sis. R. Gardener, who had recently left for Ilford. Our brother has secured re-employment at Bridgend. We are again indebted to an anonymous sister from Oxford for her further gift of 10/- for our brethren and sisters in need; also, an unknown brother has again forwarded a cheque for £5, per bro. Wille, of Southend-on-Sea, to be used for the same purpose. The heartfelt gratitude of our brethren and sisters is extended to them for their kind thought for others. We continue the good work, with but little apparent result, and have been ably assisted by bro. D. M. Williams, of Newport; we thank him for his faithful ministrations. —GOMER JONES, *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 are very pleased to report an addition to our Meeting in Miss EVA PETTITT, formerly Baptist, daughter of our bro. and sis. Pettitt, who, after witnessing a good confession, was baptised on Dec. 13th by the Clapham Ecclesia. We trust that our new sister may run the race patiently and faithfully until the Lord Jesus returns to give unto the victors the prize and gift of Eternal Life. We thank the Clapham Ecclesia for their services on this occasion. We have been pleased to welcome to the Table of the Lord sis. W. Irving, brethren D. L. Jenkins and M. Kirby (of Clapham); we thank these brethren for the assistance they have given us in preaching the word. —E. JONES, *Rec. bro.*

**DUDLEY.** —*Christadelphian Hall, Scotts Green. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Bible Class, Wednesday, 7.30 p.m.* Greetings. In faithfulness to the commands of

Christ, the Ecclesia has withdrawn from Bro. A. W. H. Chaplain, for disobedience and absence from the Table of the Lord. —We take this opportunity of thanking the brethren who have helped us in the service of the Truth. — Faithfully your bro. in Jesus, FRED H. JAKEMAN, *Rec. bro.*

**EAST DEREHAM (Norfolk).** —*The Neatherd Farm, Neatherd Moor.* Greetings sincere in the bonds of the Gospel. I wish to acknowledge and express my thanks for the many letters of comfort, also the exhortations received from brethren and sisters from time to time. I should be very pleased to see any brethren and sisters who are passing this way. —With love to all of like precious faith, your sincere sister in Christ Jesus. W. WELLS.

**EASTLEIGH (Hants.).** —Greetings in the One Hope of Life. Since our last report we have had the company of many brethren and sisters, too many to enumerate. Some of the Brethren ministered to us the word of Exhortation. We cannot say how much we appreciate these visits, which have been to us a constant reminder of the bonds that unite us—the unity of the Spirit. We are sorry that, despite the fact all avenues have been tried, a door of utterance has not been opened to us, nevertheless we still live in the knowledge that if it is the Father's Will this will be overcome. We shall always be pleased to have the company of any brethren and sisters who are passing this way. — In the hope that this will indeed be *The Year* of the Redeemed, faithfully yours in Him, A. V. JAMES, *Rec. bro.*

**GLASGOW.** —*Co-operative Memorial Building, 71, Kingston Street, Tradeston. Sundays: Breaking of Bread, 11.30 a.m.; School, 1 p.m.; Lecture, 6.30 p.m.* Greetings to the Household. Yet again we have cause to rejoice in that bro. Arthur Hall (son of bro. and sis. Hall, who recently joined our Meeting), formerly in fellowship with the T.H. Ecclesia in the Glasgow Mid-City Hall, now meets with us. Our brother was interviewed on Friday, 18th December, when he showed a good understanding of the Birmingham Trouble, which separated us from that ecclesia so many years ago, and, having expressed his entire agreement with our stand on these matters, was received into fellowship. We have also to report that bro. W. Cree and sis. M. Cochran were united in marriage on December 31st. It is our sincere prayer that our Heavenly Father will bless and guide them in their new relationship, that they may indeed be a help one to the other in the journey towards the Kingdom. —On Saturday, 2nd January, the brethren and sisters of this meeting spent a most enjoyable day with the brethren and sisters of the Motherwell Ecclesia, at their annual Fraternal Gathering, which is greatly appreciated in these days of spiritual apathy. Visitors since last report are brethren J. McKay, H. Brown, J. McLeod, G. Dickson, and bro. and sis. Ross, of Motherwell. — Sincerely your bro. JAMES L. WILSON, *Rec. bro.*

**HORNS CROSS (Kent).** — *Co-op Hall, High Street, Swanscombe. Last Sunday in each month, Breaking of Bread, 11.0 a.m. Other Sundays we meet with Welling Ecclesia. Bible Class, Wednesday Evening, at 8 p.m., alternate weeks at Horns Cross and Welling, at Recording brethren's addresses.* Greetings. Since last writing, we have had with us in the Master's service our brethren J. Squire and C. Wright, both of Clapham, also bro. A. E. Headon, of Hitchin, all of whom we thank for their helpful labour of love in our midst. May we take this opportunity of thanking all the brethren who have so willingly given their services during the past year; their encouragement and help we greatly appreciate in this day of small things. We rejoice that strangers are attending at Horns Cross and Welling most Sunday evenings, and we are hopeful that in the mercy of our Heavenly Father some of them will yet "Take of the Water of Life freely." This greatly encourages us to sow the seed faithfully, knowing the result is in God's hand. Visitors to the Table have been sis. P. Squires, of Luton, and our Welling brethren and sisters. —Sincerely your brother, J. HEMBLING, *Rec. bro.*

**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.* Bro. and sis. G. Hodge (Luton), bro. Goodwin and sis. Brooks (St. Albans), bro. P. Flower (Sutton) and sis. Crumplin (Clapham) have met with us around the Table of the Lord during the month of December. We have been very pleased to have their company. A few strangers are regularly attending the lectures, for which we thank our

Heavenly Father and take courage. We appreciate the help derived from the labours of our brethren who visit us and give the word of exhortation. —E. F. RAMUS, *Rec. bro.*

**ILFORD.** —*Mayfair Cafe, 96 Cranbrook Road. Sundays: Breaking of Bread, 5.30 p.m.; Lecture, 7 p.m. Thursdays: M.I.C. and Eureka Class, 8 p.m., at 27, Wanstead Park Road, Ilford.* Since last reporting, we have been pleased to welcome bro. F. G. Ford (Clapham) and bro. D. Warwick (Sutton). We thank these two brethren for their assistance in lecturing. We find the interest of strangers very small, so have arranged for an advertisement to be placed regularly in the local paper, in addition to our distribution of cards month by month. We know that God will bless us in His own good time and way. —P. J. A. COLIAPANIAN, *Rec. bro.*

**LEICESTER.** —71, London Road. *Sunday: Breaking of Bread, 5.0 p.m.; Lecture, 6.15 p.m. Bible Class, Thursdays, 8.0 p.m.* With the continued opportunities afforded us by our Heavenly Father, we continue to proclaim the glad tidings of the Kingdom of God, but our labours in persuading those around us to become associated with the King of Kings meets with little response; nevertheless, as faithful witnesses, we endeavour to keep the light of the Truth shining in this truly dark and degenerate age, knowing that our labour is not in vain in the Lord. Our grateful thanks to the anonymous brother for his generous gift, which we will endeavour to use in the way desired. We have been pleased to welcome to the Table of the Lord: bro. L. Feltham (Coventry), bro. and sis. E. Williams (Holloway), sis. E. Hingley, bro. Hingley, jnr., sis. P. Jakeman (Dudley), sis. E. Hathaway (Clapham), sis. A. H. Warry (West Ealing), also the following brethren who have been with us in the Lord's service: E. Hingley (Dudley), A. E. Headen (St. Albans), R. A. Parks, H. L. Evans, T. Wilson, H. W. Hathaway (Clapham), Wesley Southall (Dudley), J. B. Strawson (Nottingham), and A. H. Warry (West Ealing). —A. C. BRADSHAW, *Rec. bro.*

**LONDON (Clapham).** —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m.* L.C.C. SANTLEY STREET SCHOOL (*nearest approach from Ferndale Road, Brixton Road*), *Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We regret that we omitted to report the baptism, on 18th October, of PHYLLIS OLIVE MARCHANT, the daughter of bro. and sis. Marchant, of Ropley, Hants. We also baptized on January 3rd PATRICIA HEATHER BACON, the daughter of our bro. and sis. Bacon and ex-Sunday School scholar, in both instances the families are now all united in the bonds of the Truth, bro. and sis. Marchant and their son and daughter; and bro. and sis. Bacon and their two daughters. We pray that they all, with us, may receive the coveted prize of Eternal Life. On December 26th we held our usual Fraternal Meeting, the afternoon being devoted to the children. A large number of visiting brethren and sisters were welcomed. The following visitors have been welcomed at the Lord's Table, namely, bro. and sis. C. F. Clements, bro. Webb (Sutton), sis. Warren (Colchester); sis. Barker, sis. J. Garratt, sis. N. Bath, bro. and sis. W. A. Rivers, and bro. P. Mitchell (Holloway); sis. Pettitt (Brighton); sis. Piffin (Putney); bro. Neal, bro. Christmas and sis. Palfrey (Bury St. Edmunds); bro. and sis. Crawley, sis. M. Day, sis. P. Squires, sis. M. Squires (Luton) bro. and sis. Higgs and sis. P. Higgs (Bristol), sis. Jannaway (Southport); sis. Webster, bro. Beighton (Seven Kings); bro. Cambray, bro. and sis. Lewis (Newport); sis. Harris (Eastleigh); sis. Marshall (Hove); sis. Mills (Ilford), bro. Restall (Edinburgh); bro. and sis. Faherty (Shifnall); sis. Willmore (W. Ealing).—F. C. WOOD, *Asst. Rec. bro.*

**LONDON (Holloway).** — Delhi Hall, 489, Holloway Road, Upper Holloway, N. (Near Royal Northern Hospital; tubes, Highgate or Holloway Road). *Sunday: 11.0 a.m. and 7.0 p.m. Wednesday: 8.0 p.m.* We have gained by removal to our district bro. and sis. A. F. Jeacock, lately of Putney. Among many visitors this quarter we have been glad to welcome: bro. and sis. Tellam, bro. D. Bath and bro. P. Bath (Brighton), bro. Kitchen and sis. Issey, sis. R. Pinchen, sis. Fletcher (Clapham), sis. V. Lethbridge (Sutton), bro. F. Crawley (Luton). We take the opportunity of warmly thanking all those brethren from Clapham and other ecclesias who have helped us so faithfully and well in the proclamation of the Truth during the year. Our next Fraternal Gathering will be held, if the Lord will, on Saturday, February 27th, at Coventry House, 3, South Place, Moorgate, E.C.2. Tea at 5.0 p.m. prompt. Programmes may be had of the undersigned. —GEO. H. DENNEY, *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 Peoples Hall, Heathcote Street.* On Dec. 30th, THOMAS FREDERICK SMITH (age 21), son of sis. H. Smith, was baptised into Christ. We are thankful for this encouragement in the work, and pray that he may endure unto the end, and receive the Crown of Life. On Dec. 26th we had a Tea and Fraternal Gathering of the members of this Ecclesia, together with three or four visiting brethren and sisters who were in the district, when the subject dealt with was 2nd Peter i. 5-7. Five short addresses were given by our own brethren, and a very profitable time spent. Since the last report, we have had the help of bro. E. A. Clements (Clapham), and have had the following visitors: sisters Fidler and Morton (Coventry), bro. and sis. Mercer (Holloway), bro. and sis. T. Stafford (Seven Kings), and bro. Ask (West Ealing). —J. B. STRAWSON, *Rec. bro.*

**LUTON.** — *Oxford Hall 3, Union Street (off Castle Street). Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m.* Greetings in Jesus. We are very pleased to report that yet another son of Adam has put on the name of Jesus Christ: RONALD NORMAN CLARKE, son of our brother Clarke, after witnessing a good confession, was baptised into the name of Jesus Anointed on Dec. 16 last. Our new brother comes from our Sunday School; it is therefore very encouraging to the teachers. We lose, by removal to Bedford, our sister Hodges, who has found employment in Bedford, and we commend her to the brethren and sisters of Bedford. We have had the following brethren with us in service since our last report: I. Evans, M. L. Evans, H. L. Evans, J. R. Evans, C. R. Wright, E. A. Clements, and J. T. Warwick (Clapham), S. F. Jeacock and W. Goodwin (St. Albans,) and A. A. Jeacock (Croydon), and we do sincerely thank these brethren for their labour amongst us. 1937 has now dawned; it is our earnest prayer that it may bring the realisation of our hopes. —Your brother in the patient waiting for Christ, S. BURTON, *Rec. bro.*

**PEMBERTON.** — *Chatsworth Street Pemberton, Wigan. Sundays: School 2 p.m. Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 7.15 p.m.* Sincere greetings in Christ. Since our last writing, we have been assisted in the work of the Truth by bro. W. Cockcroft, jnr., Oldham, bro. E. Hingley, Dudley, and bro. J. B. Strawson, Nottingham; we thank them for their labours. On New Year's Day we held our annual Sunday School prize distribution. A pleasant time was spent together in singing hymns and anthems, and listening to recitations by the scholars. We have been pleased to welcome as visitors to the Table of the Lord: sis. J. B. Strawson and sis. B. Strawson, of Nottingham; sis. Alice Cockcroft, of Oldham; sis. E. Hingley, sis. P. Jakeman, bro. D. Hingley, of Dudley; sis. D. Jannaway, of Southport; sis. S. Heyworth, of Rochdale; sis. B. Ball, of Maghull; and bro. T. Bailey, of Preston. —B. LITTLER, *Rec. bro.*

**PLYMOUTH (East).** — *Christadelphian Meeting Room, Clairmont School, Beaumont Road, St. Jude's. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Bible Class, 7.30 p.m.* The attendance of strangers at our weekly lectures is not very encouraging; but we continue our witness, "whether they will hear or whether they will forbear." We intend (God willing) to have a tea for the children, and distribute the Sunday School prizes, on Wednesday, Feb. 24th, at the Mikado Cafe, Old Town Street. —ALFRED J. NICHOLLS, *Rec. bro.*

**SHERINGHAM (Norfolk).** — *1, Westons Terrace, Beeston Road.* Sincere greetings to all in the One Faith. Again we regret to report that there is no news from this little corner of the vineyard. Promises to write, from borrowers of books, have not been kept, and the most that we have been able to do is to drop a few seeds here and there. Since our last report we have been cheered and encouraged by a visit from bro. H. L. Evans, and by letters from many of the brethren and sisters, which we greatly appreciate. Considering the signs of the times, it seems more than possible that 1937 must witness the return of Christ. May we all be found worthy of a place in his glorious Kingdom. —ARTHUR STARLING.

**SUTTON (Surrey).** — *The Hall, Clanricarde House School, Cheam Road. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class and Eureka Class (alternately),*

8 p.m. Following the loss of his eldest son, as reported last month, we regret to record the death of bro. S. W. Flower, who succumbed to pneumonia on December 12th, after a few days' illness. He was buried on the 16th, at Sutton Common Cemetery, bro. F. G. Ford taking the service. Our late brother attended the morning meeting a few days before his death, which was no doubt hastened by the tragic death of his son. Our sympathy is with his widow and family, including our brother P. W. Flower, in this added calamity. Sis. Horner (Clapham), who resides at Epsom, will in future meet with us for convenience. Lecturing assistance has been faithfully rendered by the following brethren from the Clapham Meeting, viz., brethren F. W. Brooks, M. L. Evans, M. Joslin, and L. J. Walker. Visitors during the month have been bro. and sis. Young (Putney), bro. D. L. Denney (Holloway), sis. Milroy (Brighton), bro. Woodall and sisters C. F. Clement, snr., Greenacre, M. Joslin, M. Joslin, jnr., Kirby, J. Southgate, and F. Warwick (Clapham). —G. F. KING, *Rec. bro.*

**WELLING (Kent).** —*Hummerstone's Hall, Welling Corner. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. Meeting with the Horns Cross Ecclesia the last Sunday in each month. Bible Class held Wednesday Evenings, by arrangement, at brethren's homes.* Greetings. We continue to proclaim the Truth to those of our friends and neighbours who care to seek the true Gospel. We have been much encouraged by the presence at the lectures of those who we believe desire to obey the commands of the Master. Our prayers are that they may soon join us in the race for life. On the other hand, we regret to have to report that we had to withdraw from bro. R. Penn, for his long continued absence from the Table of the Lord, and breaking bread with one not in fellowship. The following have visited us since our last report: bro. D. L. Jenkins (Clapham), bro. P. Kemp (Clapham), bro. J. Squire (Clapham), bro. E. Perry, Snr. (Putney), bro. E. Perry, Jnr. (Putney), bro. R. A. Parks (Clapham), bro. C. Kitchen (Clapham), bro. Douglas (Clapham), bro. Gare (Clapham), sis. Perry (Putney), sis. R. A. Parks (Clapham), sis. Irish (Clapham), sis. Hissey (Clapham). We thank the brethren for their assistance in the service of the Truth. —J. E. HARRINGTON, *Rec. bro.*

## CANADA

**MONCTON (N.B.).** —Another year has dawned, and once more we are sending intelligence and renewals for the *Berean*. As we "occupy" till he come, oh, how insistent the question, "Lord, wilt thou at this time restore the Kingdom to Israel?" What a momentous year lies ahead. Who among us can forget the "Yet once more" of Haggai ii. 6 and 22, "of shaking the heavens, earth and sea; and the overthrow of the throne, kingdoms, and strength of the Gentiles; by the sword of his brother." May we, as his "shoots," "branches," "Zerubbabel's" of Babylonian birth, obtain an entrance into the kingdom of Christ and his brethren. Meanwhile, every year of our journey thereto brings our own trials, blessings, and experiences. The closing year has not been unkind to us. We had a short visit from bro. W. J. Turner, of Winnipeg; also a very pleasing sojourn of nearly three weeks from our beloved co-Editor of the *Berean*, bro. B. J. Dowling. His pen can better describe the goodness of God, and the "unfeigned love of the brethren" (1 Pet. i. 22) than ours. The department, fellowship, and conversation of such an association does not occur often in a lifetime of some of us. This, combined with the pleasure of seeing in comfortable travel a large portion of this beautiful country, which although our brother was born in this part of the world, he had never before seen, with so much yet to see, which, if our Father spares and blesses us, gives us hope for the future. What his feelings were, as he stood in the home and room of his birth some four score years ago, and viewed the countryside of his boyhood days, perhaps for the last time, are more than I can guess; but mine are inexpressible. — We also record the marriage of bro. W. E. Hayward, of Moncton, to sister Katie Drysdale, of Halifax, July 18th last. May God bless and keep them in their new associations of life. This marriage also removes her father and mother, and herself, from Halifax, N.S., to Moncton, N.B. These are the last links of a once-flourishing ecclesia in Halifax. May God grant soon the removal of all lightstands, when the "Sun of righteousness" shall arise, "with healing in his beams" for all the nations, at the city of the great King, Christ, in Jerusalem. —THOMAS TOWNSEND, *Rec. bro.*

## UNITED STATES

**DENVER (Colorado).** —*Charles Bldg., 15th and Curtis Streets, Room 221. Sunday School 9.45 a.m.; Worship, 11 a.m.* Greetings in the Master's Name. It is our sad duty to report the death of our sister Anne C. W. Gaugh, who had been in poor health for some time, but was confined to her bed for but a few days. Sister Gaugh was faithful in attendance at the meetings, although more than three score and ten years old. She entered her rest from her labors Nov. 21st, and her works do follow her. — Your brother in Christ, A. A. DOUGLASS, *Rec. bro.*

**HOUSTON (Texas).** —1006, *Rusk Ave. Breaking of Bread, 11 a.m.* Again we find a composite report of things done here, necessary. On November 8th, 1936, EMMETT WILSON BANTA, brother of the writer, put on the Sin-Covering Name, by immersion in water, after a whole-hearted confession of the One Faith as it is in Jesus Anointed. — On August 8th, 1936, bro. Roy Harrington and sis. Opal Willis were united in marriage. —Bro. and sister F. Bargeband, brother John Hensley, and sister Adeline Bargeband left here in October for Pomona, Calif.; and brother and sister George Philips left in July for East Texas. —Bro. John Hartley has returned after a sojourn in New York State. —We regret to report that on June 14th, 1936, this ecclesia found it necessary to stand aside for the present from bro. Ernest Francis Johnson and sis. Carrie Mayes. — J. O. BANTA, *Rec. bro.*

**ITHACA (N.Y.).** —210, *West Lincoln Street. Sunday: Breaking of Bread at 11 a.m.* We are always pleased to welcome visitors at above address who are in fellowship. Likewise we are glad to announce that we have had visitors from other States: bro. and sis. W. Higham, their son, bro. Fred Higham, Detroit, Mich., and bro. and sis. H. Deakin, Newark, New Jersey; also our daughter, sis. Eunice Gulbe, visited us several weeks before she departed to Detroit, Mich., having found employment in that city. —F. GULBE, *Rec. bro.*

**POMONA (Calif.).** —*Christadelphian House of Worship, Gibbs and 9th Streets. Sunday School, 9.45; Memorial Service, 11.00; Lecture, 7.00.* Since our last report we have had the pleasure of assisting two more of Adam's fallen race to put on the "new man" in baptism, viz., Mr. VERNE STONE (neutral) and Miss MARGARET COCKE, daughter of bro. and sis. M. E. Cocke. May they so run the race that they may win the prize, eternal life. We welcome to our numbers bro. and sis. Ferdinand Bargiband, sis. Adeline Bargiband, and bro. John Hensley, of Houston, Texas, who have come to Pomona to make their home. Though our efforts meet with little response from the stranger, we continue to give public testimony to the Truth, hoping that a few more in this eleventh hour may enter the ark of safety. However, we are cheered by the good attendance at the Sunday school and memorial service. So if we cannot impress the stranger, we may continue faithfully to teach it unto our children and build each other up in our most holy faith, and aid, cheer, and strengthen in these trying times. —OSCAR BEAUCHAMP, *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.

**Melbourne.** — James Hughes, 6 Riddell Parade, Elsternwick.

**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, Man.** —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

**BACK NUMBERS.** —New readers will find these very instructing and interesting. They may be obtained from the publisher. 1929 to 1936, with a few odd copies of previous years.

**JEWISH RELIEF FUND.** —The following amounts have been received: "Inasmuch," 20/-; Anon, 5/-; Anon, 21/-;

**SPARE CLOTHING.** —The sisters who are looking after this acknowledge receipt, of an anonymous parcel from Sutton, and other parcels which have been acknowledged to the senders directly. Grateful letters have been received from the brethren and sisters to whom parcels have been sent. Address, 18 Rickman Hill, Coulsdon, Surrey.

**FORTHCOMING FRATERNAL GATHERING.** —February 24th, Plymouth, Tea and Sunday School Prize Distribution; February 27th, London (Holloway), Tea and Fraternal Meeting.

**IN ISOLATION.** —Bro. Sidney F. Flint, Northfields, Kulikup, W. Australia, would like to receive letters, also is anxious to get some of Bro. F. G. Jannaway's debates.

**BACK NUMBERS WANTED.** —"Berean" for January and June 1928, and January, 1934; also second-hand copy of "Eureka" Vol. I. 1921 Edition. Write Bro. C. H. Burgess, 37 Albert Road, Luton, Beds.

**THANKS.** —Brother and Sister Crighton desire to thank the brethren and sisters for the many expressions of sympathy extended to them in their recent bereavement.

**WAR.** —Field Marshal Lord Milne says, "The country is in danger. Some people say we have five years in which to prepare. I should feel an optimist if I said five months from to-night."

**CONSCRIPTION.** —The British Secretary for War, Mr. Duff Cooper, says, the voluntary system of enlistment is a failure, and the people will have to face the challenge of the conscript nations.

**ANTI-SEMITISM SPREADING TO ITALY.** —For the first time anti-semitism is being preached by responsible Italian journals. An article of this character in the *Popolo D'Italia* is viewed with much concern by Jewry, as this paper is the leading government organ and is directed by Mussolini's nephew.

**DISTRESSED BROTHERS AND SISTERS.** —The following sums have been received: Anon (Ilford), 20/-; Anon (Plymouth), 2/6; "The Widows Mite" £3; Anon (Notts), 5/-; Anon (Bedford), 10/-; Anon (Norwood), 5/-; Inasmuch (Lancs), 20/-. We have assisted 3 families in the West of England (out of work, and in one case sickness as well), one in South Wales, and one in Surrey. One recording brother to whom we wrote for his comment on a case submitted to us, says "We

do all we can but it is not much because there are only three brethren in our meeting who are working." We shall publish further details and extracts from letters next month God willing. The many letters of support and promise of help (in what we thought would be a very small effort to help others) which we have received are most encouraging.

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