

Price 8d

May 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

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

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

Published by C. F. FORD, 19 Grove Road, Brixton, London, S.W.9.  
to whom all orders and subscriptions should be sent.

B. J. DOWLING, 5 Florence St., Worcester, Mass., U.S.A.

**Subscription ...8/- per annum, post free.**

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CROSSKEY BROS., PRINTERS, HIGH STREET, LEWISHAM, S.E.

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# **The Berean**

## **CHRISTADELPHIAN**

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

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Volume XXV                      MAY, 1937                      NO. 293

### **A Mixed Community**

**By Dr. John Thomas**

In all the "times of the Gentiles" the saints are a mixed community, in which are found fish of all sorts, good, bad, and indifferent. The good are answerable to the "few who are chosen," and find eternal life (Matt. xx. 16; vii. 14), while the bad and indifferent are those who "begin in the spirit" and end in the flesh—those who, at the outset of their career seemed to "run well," but were hindered from a "patient continuance in well-doing," or "obeying the truth," in being "bewitched" by the sorcery of designing knaves, who "by good words and fair speeches deceive the hearts of the simple" (Gal. iii. 1, 3, 7; Rom. xvi. 18). In our generation, as in that of the apostles, the ecclesia, or general assembly of the many who are called, is composed of these heterogeneous materials. It has been thus in all generations before and since Satan, in the days of Job, mingled with the Sons of Deity, when they presented themselves in the Divine presence (Job i. 6). The satanic element has ever been among them with its "depths, as they speak" (Rev. ii. 24), corrupting and perverting the weak. In the wisdom of the Deity, Satan has been permitted to practise, and to deceive the hearts of the simple, who are "ever learning, and never able to come to a knowledge of the truth," without judicial interference. The Satanic element in our ecclesia is always prompt and vivacious for mischief. If it fears to attack openly the most prominent advocates of the truth, it has recourse to underhand and secret influences. Handling the word of the Deity deceitfully, "deceiving and being deceived," are its characteristics. While inspired with personal hatreds, it affects zeal for the truth in destroying it, or making it of none effect, by the traditions of its monstrous ignorance and folly.

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### **The Coronation—A Lecture**

"And all the people shouted and said, God save the King." Thus it was at the coronation of Saul, when he was acclaimed King of Israel in the days of Samuel the Prophet. "And Samuel told the people the manner of the kingdom, and wrote it in a book."

Once again history repeats itself with the setting, and the ceremony varying according to the times and customs of the country concerned. For some time past in England responsible authorities

have been making their arrangements in anticipation of the Coronation of King George VI. Day after day the newspapers have regaled their readers with an account of the programme of events to take place, the grand procession, the ceremony, and the banqueting to follow. We are told he is to come into his capital city in the gilded coach of state, resplendent with its ornate decoration, heralded by a fanfare of trumpets and the roll of drums, his progress marked with flags flying and bands playing, with swords flashing and guns crashing, and doubtless on the morrow the papers will record the fact that all the people shouted and said God save the King.

A brave sight, and very interesting to the great majority of people, but more interesting to those whose eyes have been opened to the purpose of God, is the fact that a coronation of far greater importance is imminent. Arrangements have long since been made for the ceremony, which will be on a scale and of a nature never before witnessed. The occasion is unique, and the ceremony will befit the occasion, for the regalia will be of divine ordering. In that day the sword of state will be the sword of the Spirit which is the Word of God.

Of the coming king, his arrival, his capital city, his dominion and the manner of his kingdom, holy men of old have written by inspiration of God, and through them He has caused a comprehensive programme of events to be recorded in the Book of Books. Having then been warned of the days and times when they may expect him, his servants are even now waiting in anticipation, ready to receive him and to be received by him when he comes. Surely we do well, therefore, to remind ourselves of some of those things written which speak so eloquently to us of this coming king, who, as "the Lord of Hosts shall reign in Mount Zion and in Jerusalem before his ancients gloriously." Jerusalem is indeed the future capital of the whole world, which Jesus sanctified for all time when, in the course of his sermon on the Mount, he said, "Swear not by Jerusalem, for it is the City of the great King."

We sometimes hear men speak of the history of England and its capital city with something akin to wonder and reverence as they ponder its antiquities and consider its relative greatness. But what is the history of London compared with that of Jerusalem? To the Bible student it is as comparable as is a glass bead to the Koh-i-noor. Two thousand years ago, London as a city was non-existent—a mere swamp being reclaimed by the Roman legions, whereas Jerusalem had then been for centuries a centre of commerce and culture, and the homeland of a mighty people, whose history was and still is unique, for God Himself had designated the land as "my land," and the city and the people His own peculiar treasure.

It had seen the glories and the splendour of Solomon's reign. It was there that David the Shepherd-boy had been raised to kingship by divine favour and blessing, ruling over the twelve tribes of Israel, conquering and subduing the nations round about him. But great as was King David, and great as was the magnificence of his throne, there is to come as his successor one whom David looked forward to and spoke of with ecstasy as the future Lord over his household for "a great while to come." It is written in the 110th Psalm:

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

David spake these words by the Holy Spirit, and in the 12th chapter of Mark, Jesus quotes them as having particular reference to himself.

There is no need to trace his genealogy here; that he is the rightful heir to the throne by divine appointment is unquestionable. We recall the words of the angel Gabriel to Mary with reference to the birth of Christ, "Thou shalt call his name Jesus, he shall be great and shall be called the son of the Highest, and the Lord God shall give unto Him the throne of His father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." David's kingdom was a very literal kingdom, established in the earth. God spake very definitely by His prophets concerning that

kingdom, and our mind is carried back to Old Testament times, to the days of Zedekiah, a wicked and profane prince and the last of the kings to occupy David's throne. Concerning Zedekiah's rulership the Spirit speaking through the prophet Ezekiel says,

"Remove the diadem and take off the crown, this shall not be the same. Exalt him that is low and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and *I will give it him.*"

The kingdom was indeed overthrown by the Babylonians, and the high and mighty Zedekiah brought very low. But the time has arrived when God's promises for the future will find their fulfilment,

"and he shall send Jesus Christ which before was preached unto you whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

These promises an apostate Christianity seeks to nullify (they prefer the word "spiritualise," it sounds nicer), but the fact remains that these things which were overturned—the diadem, the crown, the throne, and the kingdom of David, are by the word of God to be held in reserve for the rightful possessor UNTIL HE COMES.

All God's holy men of old have testified to the truth and the literality of these things. Jesus himself said, concerning the matter,

"To him that overcometh will I grant to sit with me in *my throne* even as I also overcame and am set down with my Father in *His throne.*"

It was in the anticipation of such an inheritance that his apostles said on one occasion, "Lord, we have forsaken all to follow thee—what shall we have therefore?" Jesus said unto them, "Verily I say unto you, that ye which have followed me in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel." The twelve tribes of Israel comprised the kingdom of David. If therefore the Apostles are to be appointed rulers over these tribes, the promise of Jesus necessitates the re-establishment of the kingdom. It also necessitates the return of Christ to the earth as the king, and it further necessitates a resurrection from the dead of the friends of Christ to co-operate with him in rulership.

Listen again to the words of the Master who constantly comforted his friends with the definite promise, *I will come again.* Speaking of his coming as recorded in the 25th chapter of Matthew, he says,

"When the son of man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory . . . then shall the king say unto them on his right hand, Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

Here we have the scene soon to be enacted. Jesus returned to the earth with power and great glory, no longer as the meek and lowly Jesus, but as the great King dispensing judgment and rewarding his servants. He comes in the power of Almighty God. Isaiah looks forward to that time as recorded in the 40th chapter (using the marginal reference):

"O thou that tellest good tidings to Zion, get thee up into the high mountains, O thou that tellest good tidings to Jerusalem lift up thy voice with strength, lift it up, be not afraid, say unto the cities of Judah, Behold your God! Behold the Lord God will come with strong hand, and His arm shall rule for Him. Behold His reward is with Him, and His work before Him."

In that day shall there be a righteous Judge and righteous judgment, for—

"He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."

"Behold, says the prophet, a King shall reign in righteousness, and princes shall rule in judgment, and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever."

What a contrast between the divine order of the future and the human order in the present state of the world. The world wants peace, but to-day England stands committed to an expenditure on armaments of three hundred millions a year for the next five years! "The world is mad," says Mr. Baldwin. Truly, but it is beyond the wit of man to stay the madness of man. "Oh, that the salvation of Israel were come out of Zion," says the Psalmist. We re-echo those words, and may we not add, Oh, that the princes who are to rule in judgment were even now appointed. In that day there will be no trooping of the rulers into a lobby at the crack of a party whip, nor will they have one eye on the ballot-box and the other on a job worth £400 a year.

The glory of the human reign is the glorification of man, and his idea of justice expressed in a well-known patriotic slogan, "My country, right or wrong." But David, whose throne Christ is to inherit, looked forward to a very different order of things. The Spirit speaking through him expresses it on this wise:

"He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds, as the tender grass springeth out of the earth by clear shining after rain."

The light of the morning when the sun shineth! The brightest of artificial lights is a sickly glimmer contrasted with the rays of the sun. And that is the contrast between man's reign and Christ's reign. Darkness truly covers the religious world to-day, and gross darkness the people, but "in the day of thy glory," says the Prophet, "Gentiles shall come to thy light, and kings to the brightness of thy rising." Yes, indeed, Jesus is the Light of the World. The papers tell us that London is to be "marvellously illuminated with flood lighting" when George VI. is crowned King of England. The whole world will be flood-lit when Jesus is crowned King of Kings. Not for one night or one week only, but lit up continually with a flood of divine light, which shall pierce every nook and cranny from sea to sea and from the river unto the ends of the earth.

"And they that be wise," says Daniel, "shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." In that day Jerusalem shall be a rejoicing, and her people a joy, and all families of the earth shall be blessed.

"And it shall be said in the day, Lo, this is our God, we have waited for him and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in His salvation."

And what is the personal application of all this? On such occasions as a coronation or a King's birthday, there is invariably prepared and published an honours list. And in that list appears the names of those whom the King delights to honour. The same thing will pertain when Jesus is enthroned, and even now that list of "they that be wise" is being prepared. While he tarries, we are invited to qualify for a place among these honours, men to whom, as we have seen, the invitation will be given, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundations of the world." That is the honour and the reward.

There is only a limited number invited to the coronation ceremony, and of those invited the number of names in the honours list is still more limited — "Many are called but few are chosen." Christ's return is imminent, and the time of the coronation draws very near. Let us work out our salvation with fear and trembling, and pray that in that great day our name may be found in the Honours List. F.G.F.

## Yahweh and the Baalim

"At that day, saith Yahweh, thou shalt call me Ishi (my husband) and shalt call me no more Baali (my lord)" (Hos. ii. 16).

It was common to nearly all Semitic religions to express the union of a god with the land in which it was worshipped by the figure of marriage. Thus the gods of the surrounding nations were known to Israel as the Baalim, which is the plural form of Baal; *e.g.* the Tyrian god was Baal-Melkart, the Philistine Baal-zebub, the pre-Israelite Shechemite Baal-berith, and the Moabite Baal-peor. The meaning of the word was not originally "lord," but "master," or "possessor" of his land, its husband and fertiliser. A fertile land was a land of Baal, or Beulah. By fertility was meant not only increase of field and flock, but human increase as well. Thus, nations regarded themselves as the children of the earth, their mother, and of the local Baal, their father. Consequently, fertility depended upon the supplication by the heathen of their husband gods, upon the whims of whom depended the success of the year's harvest, and whose supposed wrath they sought to appease by rites of a most debasing and destroying character. Israel in Hosea's day had been seduced to this Baalism, which God through the prophet so strongly denounces. Yahweh declared that He alone could provide the wealth and goodness of the harvests, for He alone had control over the productive elements of both earth and sky. Because of Israel's waywardness, the curses of Deut. xxviii. came upon the people and the land. But they did not attribute the cause to Yahweh's displeasure, but to the vexation of the Baalim: and in striving to appease these local deities they strayed even farther from the Lord, thereby causing infliction of evil by Yahweh upon them. It would become an obsession with them that the wrath of the Baalim was the destructive force which was causing the decay of the nation—their minds being numbed and incapable of realising the only remedy. They would view the Baalim not as fertilisers, but as unappeasable destroyers of the earth: yet still they clung to these vanities, and turned not to the ready-to-succour Ishi.

Because of this Yahweh swears that He who was really the fertiliser of the earth would be to them a Baal, *i.e.*, Destroyer, until a certain time, called "that day," when he would become a fertiliser and protector of Israel on a scale never before reached. How shall this be? Because the lordly vengeance-taking and punishment-afflicting rebukes of a Lord or Overseer would be lost in the warm tender-hearted embraces of a husband; —"thou shalt call me no more Baali, thou shalt call me Ishi." From this point onward throughout chapter ii., the changing of God's front to them from Baalim-fierceness to Ishi-tenderness is pictured in a way which can be fitly summarised in the words of Isaiah: "Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah (*i.e.*, my delight is in her), and thy land Beulah (*i.e.*, married): for the Lord delighteth in thee and thy land shall be married" (Is. lxii. 4).

J. A. B.

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## Paul—The Apostle of Jesus Christ

### VIII. —AT PHILIPPI.

We left Paul and his companions at Troas, from whence receiving the vision of a man of Macedonia calling for help. Paul immediately endeavoured to go into Macedonia, being sure that it was a divine call to preach the Gospel in those parts.

"Therefore, loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis: and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony" (Acts xvi. 11, 12).

Philippi was a Roman colony, and apparently possessed only a very small Jewish population, in view of the fact that there was no synagogue in the place. In such circumstances Jews assembled on

the sabbath by the river side outside the city for the purpose of prayer, and Paul and his friends joined the company, which appears to have been composed entirely of women. Amongst them was Lydia, a seller of purple, of the city of Thyatira, and a worshipper of the living and true God.

Here was a case where God overruled the affairs of an individual. Lydia's heart was light, and she was ready to receive and obey divine teaching. It was necessary that her understanding should be opened, and this was done through the instrumentality of Paul. He preached the Gospel concerning the kingdom of God and the name of Jesus Christ, in short, the Truth; with the result that Lydia was baptized. This incident proves that belief in, and worship of God, is not sufficient to bring salvation. There must be knowledge of His law, and obedience thereto in Baptism, before a person can enter the way of salvation. There is another aspect of God's dealings with men brought to view in this incident, and it is that, provided there is a disposition to hear and obey, means are always provided for such an one to lay hold on eternal life.

The indications are that Lydia was a person of means, and she did not rest content until her household had heard the Truth and obeyed it also. Probably she introduced the Truth to Thyatira, and Dr. Thomas, in *Eureka*, vol. 1, page 318 and onwards, refers at length to this matter.

After her immersion Lydia became the hostess of Paul and his companions, and Paul probably had this in mind in his touching remark in the Epistle to the Philippians, ch. iv. v. 3, where he says, "I entreat thee also, true yoke-fellow, help those women, which laboured with me in the gospel." Many such women are brought before us in the Scriptures. In the apostles' days, to render hospitality to such men as Paul, was fraught with considerable danger, but, apart from all this, what Paul undoubtedly esteemed above everything else in the homes of such as Lydia, was the high spiritual tone maintained therein. Such places were veritable oases in a dry and arid desert. How easy it is to allow worldly affairs to encroach upon the sanctity of home-life and eat the core out of life in the Truth. The power of exercising steady influences in this direction lies to a large extent in the hands of the women in spiritual Israel. They can decide, mainly, whether conversation shall be ennobling or otherwise; whether visitors are of the godly type, and, what is equally important, whether the home is a place which encourages quiet meditation upon divine things.

The effect upon Paul of his stay in Philippi is reflected in his epistle to the ecclesia at that place. Against its members he utters no word of blame, and he finds it needful to give them but few warnings. In writing to the believers at Philippi, he seems to be communing with a people of higher calibre than is the case in some of his other epistles, notably to the Corinthians and Ephesians.

So it is in our own experience in the Truth. To rub shoulders with some people is to arouse a desire to withdraw from their company, while others arouse feelings of warmth and understanding.

Paul experienced one of his greatest afflictions in Philippi. A female slave, mentally afflicted, brought profit to her owners by sooth-saying. With the perverseness often peculiar to such cases, this poor girl followed the apostles for many days crying out, "These men are the servants of the most high God, which shew unto us the way of salvation."

The statement was quite correct, but the means of disseminating the information were unseemly, and Paul, being grieved, exclaimed, "I command thee in the name of Jesus Christ, to come out of her," and the girl was cured of her malady.

The rage of her owners knew no bounds, for the possibility of making any further profit from her was gone. They immediately caught Paul and Silas, and dragged them before the magistrates, saying, "These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans" (Acts xvi. 20, 21).

This was a very specious plea, and the magistrates agreed with it. The garments of Paul and Silas were rudely torn off their backs, and being tied to the whipping-posts, the apostles were cruelly scourged by the depraved and brutal lictors.

The record does not play upon our feelings with a harrowing description of this dreadful punishment. To learn some of the details of scourging as practised under the Romans, we have to turn to writings outside the Scriptures. Sufficient for the moment that this awful experience at Philippi ever lived in the memory of Paul (see 1 Thess. ii. 2).

After being thus brutally treated, they were cast into prison; yet even in this affliction their faith triumphed, "and at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts xvi. 25).

The Acts of the Apostles is not merely a historical narrative of events; it is a stirring exhortation to the faithful servants of God, who, in their wilderness journey, periodically find themselves in trying and difficult circumstances. The words of James come to mind, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience" (James v. 10).

The power of the Truth known and believed upon individuals is plainly seen in Paul's life. Think of him on the way to Damascus. A high-minded persecutor of the servants of God, now in the Philippian prison in physical agony through no fault of his own, patiently enduring suffering for the name of Christ, and together with his companion in tribulation, singing praises to God. This was not mere bravado, far from it.

How often does singing come before us in the Scriptures as the medium for comfort to the children of God; and yet the time came when the people of Israel could not even obtain comfort in this way, and they were overwhelmed with weeping. The Psalmist tells us "They that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" (Psalm cxxxvii. 3, 4). There could be no solace in singing when the calamity to be faced was due to their own wilful disobedience. The mind turns to that other memorable occasion, when a little band of men assembled in an upper room were about to face the greatest possible trial. How simple and yet how full of meaning the words of the inspired writer, "and when they had sung an hymn, they went out into the Mount of Olives." The hymn sung at the Passover feast consisted of Psalms cxiii. to cxviii, and probably it was part of this Paschal hymn which was sung by Paul and Silas in the gaol at Philippi.

It requires a mind attuned to divine things to take matters in this way. Naturally, in times of stress, the desire for mental diversion arises. Depraved human nature frequently seeks such diversion with the aid of things which dull the intellect and create an artificial sense of pleasure. Such things are not for the children of God. For them, Paul and Silas stand as noble examples of faithfulness in adversity.

"And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed."

"And the keeper of the prison, awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled" (Acts xvi. 26,27).

The terror-stricken jailor flung himself at the apostles' feet and said, "Sirs, what must I do to be saved?"

The answer came quickly, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." This was not a case of instantaneous conversion, as might be supposed by the casual reader, for we are also told that Paul and Silas, "spake unto him the word of the Lord," and we know from the

recorded discourses of Paul, that this would embrace "the things concerning the kingdom of God, and the name of Jesus Christ," which must be believed and confessed before baptism can be efficacious for the remission of sins. The result here was that the keeper of the prison was baptized, he and all his, straightway.

What a tremendous change was wrought in a few brief hours, and how quickly events move when God so decides. A short time before, and the apostles were at the cruel mercy of the representative of the Roman power, and now that same man is transformed into a brother solicitous for his stricken brethren, taking them and washing their stripes, and ministering to them of his substance.

On the following day the magistrates, having had occasion to think over the events of the previous day, and realizing their error, sent to the prison instructions to release Paul and his companion. Here the mental alertness of Paul was manifested. He and Silas had been scourged and thrust into prison, without a proper trial, and that in spite of the fact that they were Roman citizens. In addition, the whole trouble had been the result of a merciful act on their part. It was necessary to show the magistrates that they had exceeded their duty, not out of a spirit of vindictiveness, but as a witness to the fact that they were not law-breakers, but were indeed servants of the most high God. This was also an opportunity for clearing the ground a little for the future work of the Truth in Philippi. Paul's action had a salutary effect, and the magistrates "came and besought them and brought them out, and desired them to depart out of the city" (Acts xvi. 39). Thus dignity and meekness were coupled in the action of the apostles, and in this they are examples for us to copy.

On leaving the prison they entered into Lydia's house, "and when they had seen the brethren, they comforted them, and departed" (Acts xvi. 40).

Paul and Silas resumed their journey, leaving behind them Timothy and Luke. In the seventeenth chapter of Acts, the narrative is again in the third person, and the pronoun is not changed again until we come to chapter xx. verse 5.

How beautifully the writers of the inspired record efface themselves, and yet how intimate is the narrative.

C. W.

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## **Editorial**

THE MORNING COMETH! (Isa. xxi. 12.)

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Paul thus defines the present position of the heirs of salvation. We, nineteen centuries after the apostle's day, are waiting and looking for that great and solemn event, and probably most, if not all, of our readers, with ourselves, feel confident we shall not have to wait much longer. Two thousand six hundred years ago, Isaiah the prophet, one of Israel's *watchmen*, prophesied concerning the coming morning, but was doubtless unaware of the long dark night which had to run its course between his prophesying and the *coming morning*. As we now know, before the morning dawned, there was to be a very long period of Israel's downtreading; the kingdom of God was to be overturned, and to remain in that condition for a period of over two thousand five hundred years; there was to be the uprising and development of the Papacy, and the running of its long, dark course of twelve hundred and sixty years, during which the saints would be prevailed against. There was to be a period of nearly nineteen hundred years during which the prophet's people (Israel) were to be banished from their own land, exiles in all the world.

We, now, are able to bridge all these centuries. We stand at the *other* end of these long periods, and can therefore truthfully employ the prophet's words, "*The morning cometh!*"

We are at the end of the night: the dawn appears in the eastern sky: we can almost see the sun arising to "chase away the sorrows of the night." Our conviction is, and we believe it is shared by our readers, that we are living in days when Christ may be expected in the earth at any moment. In this we are confident; we are sure we are not mistaken. We look around and can see so many indications of the dawn of the "morning without clouds."

In this matter we occupy a unique position! No other generation of believers has been so highly favoured in this matter. Do we realise *how* privileged we are? We think of our late brother Roberts and those associated with him fifty or sixty years ago, and recall the fact that they were *enthusiastic* even then in reference to the Signs of the Times.

In the year 1877, on the occasion of the outbreak of the Russo-Turkish war, brother Roberts wrote: —

"This event, which is contrary to the general expectation, is the one event we have been looking for, for a long time.... And we have been looking for it, and watching the symptoms of its approach with an intensity of interest attaching to no other human anticipation, because we have been led by the same revelation to look in connection with it for the return of Christ to the earth, which is all our salvation and all our desire. For many years we have been talking to one another about it, and to a limited extent we have called the attention of the public to the matter. . . . It is a great reviving of the eyes to those who in weariness and painfulness and watchings oft' have for a long time been tracing the finger of God in the affairs of the nations. It is, indeed, a great reward of itself to live to see with our eyes the fulfilment of what is written in the sure word of prophecy. It helps us to realise that so it will be with the coming of Christ, to which these events are related: a matter of longing faith for generations, at last overwhelming us with joy at its actual occurrence. As sure as Russia has declared war against Turkey, so surely will Christ be manifested as Russia's destroyer on the mountains of Israel, and conqueror of all kingdoms upon earth."

Our brother was then full of enthusiasm concerning the approaching end of the long night, and the appearance of the morning of Christ's coming. He surely did not anticipate that sixty years later another generation would still be waiting and watching the signs! But what a vast difference there is between our position to-day and that of brother Roberts in 1877! What has since happened? To enumerate all the prophecies which have been fulfilled in the interval would occupy too much of our space.

Five years after he wrote the words we have quoted, England went into Egypt: a very important item in the fulfilment of Bible prophecies, and as we are able to see to-day, essential to Britain's latter-day position in Palestine.

Another fifteen years (1897) witnessed the uprising of Zionism: the launching of Dr. Herzl's scheme for the establishment of a national home for the Jews in Palestine: an event long anticipated by the brethren, as is evident from a study of the writings of Dr. Thomas and brother Roberts.

A further twenty years (1917) and we saw Palestine forever freed from Turkish rule. The desolator's term of occupancy of God's land came to its Divinely pre-arranged end. The most significant and thrilling stage of the "drying up of the Euphratean power" had arrived, and not only so, Britain was in the position the finger of God had pointed to, namely, firmly established in the Holy Land, by arrangement with and the consent of, nearly all the Great Powers of the world. The significance of Britain's position there does not need emphasising to Christadelphians.

In the twenty years which have elapsed since 1917, what have we not seen? We have witnessed an unprecedented and almost undreamt of acceleration of Jewish affairs in Palestine. Jews flocking back in their thousands to their ancient home: amassing wealth: organising their resources; and creating a condition of prosperity well calculated to excite the envy of her powerful and jealous

neighbours. All has been precisely in harmony with the detailed prophecy of Ezekiel xxxviii. and is a sure and undeniable indication of the nearness of the coming of Zion's glad morning. Before that morning dawns the great King of the North will come down "like a storm" upon the land, and great strides have been, and are still being made, in the preparedness of the Gogian power for this work. The past few months have witnessed a prodigious expansion in the matter of war-preparation on the part of nearly all of the Great Powers, notably Britain, whose mission is to oppose the King of the North when he comes "as a cloud to cover the land." We have seen the "powers of heaven" mightily shaken: Germany, Russia, Austria, China, Spain, and other Powers, have been the subjects of this shaking foretold by Christ in his Mount Olivet prophecy: there has been the remarkable uprise of democracy, and the advent of "fear and perplexity" associated by Christ with the time of his return to the earth.

These stirring events have been witnessed by this present generation of believers, to whom the words of Christ apply with solemn and encouraging force —

"When these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh."

Yes! the morning cometh! Christ is coming! Of this there can be no question. Not only is he coming, he is coming SOON! Happy, indeed, will they be whom he finds ready: waiting and watching for him.

W.J.W.

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### **Some thoughts on Bible Times**

*(Continued from page 136.)*

Now suppose we take eastern dates as more in harmony with Daniel's revelation and allusions in chapter xii. and suppose we make use of, in addition, lunar years (which are used in the East) and take the Hegira and the Jerusalem Mosque of Omar dates as commencements, this is what we get:

AD. 622, add 1260 solar years = 1882.

A.D. 622, add 1260 lunar years= 1844.

Both terminations mark developments in Eastern affairs, having an eventual vital bearing on Jewish-British affairs. 1882 marks the commencement of the occupation of Egypt by England—one of the most far-reaching of modern events, as it planted the British Power in the necessary position athwart the Middle East as the centre of its route to its eastern empire—guarding the Suez Canal, the main artery of the British Empire, as it has been often called. This event has led also to the occupation of Palestine—the Palestine mandate, and Jewish colonization under British protection, in accordance with the sure word of prophecy in Isaiah (xliii. 3) and Ezekiel (xxxviii). Surely this is a remarkable date, 1260 years from the Hegira.

Then consider 1844. In 1844 the Porte was compelled by the (so called) Christian nations of Europe to issue an edict of religious toleration, abolishing for ever its characteristic and sanguinary practice of execution for apostasy, *i.e.*, for the adoption of the Christian faith. As this was against its will, because against the precepts of the Koran, and contrary to the practice of all the ages during which Mahometanism had been in existence, it was a most potent proof that Ottoman independence was gone. It was a compulsory sheathing of the sword of persecution which had relentlessly been wielded for over twelve centuries—a most marked era in the overthrow of Mahometan Power" (*Light for Last Days*, p. 147).

Take the same date as a commencement for the 1290 years:

A.D. 622, add 1290 solar years = 1912.

A.D. 622, add 1290 lunar years =1874.

Both of these terminating dates saw important crises in Turkish evaporation. In 1874 Turkey was in conflict with the Balkans, leading to the Russian conflict; and in 1912 took place the great Balkan blaze, leading to much loss of prestige and territory. Arising out of these two conflicts emerged the famous Treaty of Berlin, 1878, and that of Bucharest, 1913. We now take that other date, A.D. 637-8, the taking of Jerusalem by the Saracens under Omar, and the construction of the celebrated original Mosque of Omar on the site of the Temple (probably Mosque El Aksa):

A.D. 637/8, add 1260 solar years = 1897-8.

A.D. 637/8, add 1290 lunar years = 1888-9.

A.D. 637/8, add 1290 solar years =1927-8.

A.D. 637/8, add 1260 lunar years—1860-61.

Most of these years are associated with Eastern or Jewish events, but we confess there are some desirable qualities of certainty lacking. 1897-8, the year of the Zionist Congress, is indeed a great date, and may be reckoned an essential commencing point in modern Zionism.

1860-61 was the year when one of the early colonizing societies was founded, a forerunner of the great Zionist colonisation movement. It was called the "Universale Israelite Association." In this year, also, Northern Syria was placed under a Gentile governor, thereby putting a marked check upon Turkish power in that province.

The remaining dates, 1889 and 1927, do not, so far as we can see, yield any definite marking-off event. In 1889 one of those recurrent revolts against Turkish rule took place in Crete, and in 1891 was founded the Jewish Colonization Fund, by Baron Hirsch, a fund of great importance in the early years of Jewish colonization in Palestine. The most important event near 1927 is the end of the Caliphate in 1924. The *Daily Telegraph* called this act of the newly-born Turkish Republic "one of the most astonishing acts of suicidal recklessness in the history of modern or ancient times." Undoubtedly, it signified the end of the Ottoman Moslem constitution of affairs as inherited from Saracenic times, A.D. 622-637, when the Caliphate or Successorship of Mahomet the prophet was established.

Strangely enough, the year 1924 appears as Seven Times Solar from B.C. 598-7, the date of Nebuchadnezzar's conquest of Jerusalem and setting up of Zedekiah upon the throne.

We can now look at the 1335 years, the full and complete termination of which is the great blessing:

A.D. 622, add 1335 lunar years= 1917.

A.D. 622, add 1335 solar years =1957.

A.D. 637-8, add 1335 lunar years = 1934-5.

A.D. 637-8, add 1335 solar years= 1972-3.

In the above results we notice that year of years, 1917, the date of the Balfour Declaration, upon which is founded British policy in Palestine, and to which every British Government is pledged; the year also when General Allenby entered Jerusalem as a deliverer from Turkish oppression and centuries of misrule. This surely marks the beginning of the end. Then again we find the year 1934-5 occurring, a date we have already seen as important, as marking the beginning of the modern re-armament race, which must end on the Plain of Esdraelon and on the mountains of Israel.

Two future dates emerge, 1957 and 1972-3. We know not what they will bring forth, but we *hope* they will be dates in the establishment of the Kingdom after the return of Christ.

Before concluding these suggestive notes, we desire to say a few words on the "Sanctuary Cycle" of 2300 years (Daniel viii. 14), remembering the termination of the period has to do with

cleansing of the Sanctuary, or the utter clearing out of those who tread down and profane God's Holy Land, noting also the period occurs in the 2nd or eastern portion of Daniel's prophecy, and arose especially in connection with the visions of the east—the Ram, the Goat—and the subsequent developments arising from their doings.

Bro. Jannaway has pointed out clearly in *How Long?* the evidence for the reading 2300, as opposed in this case to Dr. Thomas's unsupported suggestion of 2400 years. He says:

"The evidence for 2300 and against the 2400 in Daniel viii. 14 is as follows: —

1. The Revised and Authorized Versions.
2. "The majority of the Hebrew manuscripts that have come down to us inform us that the evening morning period is a period of 2300" (Dr. Thomas in *Chronicon Heb.*, p. 27).
3. "Not a single MSS. known to be extant, whether Hebrew or Greek, sanctions the reading of 2400 (*Horae Apocalypticae*, Elliott, vol.3, p. 412).
4. The Peshito Version (3rd century).
5. The Latin Vulgate Version (4th century).
6. The Septuagint Version.
7. The Alexandrian Manuscript.

The evidence is overwhelming."

So we feel it to be. Taking 2300 as correct, and using accepted dates of commencement, viz., Artaxerxes' 7th year, 457 B.C., and his 20th year, 444 B.C. (a modern correction of Rollins' chronology) we have the following result: —

B.C. 457, add 2300 solar= 1844.

B.C. 444, add 2300 solar =1857.

The former date, 1844, has already appeared as the important sheathing of the Turkish sword of persecution. 1857 marks the year after the Treaty of Paris, which terminated that Eastern war, the Crimean War, which showed the effete Turkish Power in need of European support to prevent its complete annihilation.

If we were to take lunar calculation we should have 1776 to 1789, the period during which the forces which produced the French Revolution were coming to a climax, which in that great revolution released those democratic and nationalising forces which have led to Jewish Emancipation, Turkish evaporation in Europe, and Jewish recognition in Palestine.

Not all are agreed as to whether other incipient commencements may not exist from which to date the 2300 years. The vision of which it forms a part, viz., the pushing of the Ram or Persian Power (Dan. viii. 4) against Greece occurred in B.C. 480, when Xerxes fitted out the great expedition which was a turning point in Persian history, might be taken as one such commencement. 2300 solar years would then bring us to 1821, the year when many date the real commencement of the dismembering process called the Decline of the Ottoman Empire, — when occurred the revolt of Greece against Turkish rule. Remember, that not until Turkey was removed could the sanctuary be cleansed.

The conclusion we draw is that we must be wary of dogmatising where we are only entitled to stimulating suggestion. It is still true that "no man knoweth the hour or the day," but it is surely healthy in connection with these matters to have pointed out to us the facts regarding the East and its special connection with God's Land, and the possibility, nay probability, that many of the Bible Times, especially in the later portions of Daniel, have this Eastern application. From such a study we find much encouragement, and much to vitalize our faith and hope; but certainty cannot be ours until "that which is perfect is come, and that which is in part shall be done away."

Southend.

W. L. WILLE.

## **Rahab the Harlot**

Although very little is recorded about Rahab, or Rachab, as she is sometimes called, her history is of interest to us because she was one of the earliest of the Gentiles to be received by the Israelites, and like Ruth, the Moabitess, she became an ancestress of the Messiah. We know from the brief details given in Joshua that it was to her house the spies came when they entered Jericho, from which we may conclude her house was near the gate of the city, and was probably a kind of inn to which travellers went in those days. It may be that her description, "the harlot" indicates a keeper of an inn, the two professions possibly going together in those immoral days. We know in these days that the hotels and lodging places are usually in the centre of the city near the station, so as to be convenient for the travellers, and in the same way these places of rest were near "the gate," which was the place of trade and concourse for eastern cities. No doubt it was due to this fact that Rahab met so many travellers from Egypt who would have to go through Jericho after passing the fords of Jordan on their way to Jerusalem and other Canaanitish towns, that she had heard of the remarkable details of the plagues and exodus, and had acquired a respect for the Israelites and their Deity.

From the fact that she quickly recognized the power and intentions of Yahweh to conquer Canaan, we learn that she had a mind open to receive direction, anxious to know more about the Israelites and their God. It is interesting to note that she dyed flax, and this fact, linked up with the discovery of a "goodly Babylonish garment" at Jericho, shows that the Phoenician's trade of garment making was carried on at Jericho, and Rahab may have been descended from that interesting people. Her conduct in helping the spies and deceiving the King of Jericho seems to show clearly that she had decided to break with her past, and to recognize the God of the Hebrews, hence she assisted them to the utmost of her ability, and enabled them to escape in due course. We cannot help but notice that she requested not only her own life, but that of her family, which shows her affectionate nature, and also the fact that she was not disowned by her family on account of her occupation.

We learn from Matthew that Rahab became the wife of Salmon, and the mother of Boaz, and this links her up with David and Christ. The question arises whether Salmon was one of the "young men" who were spies, and first went to her house, but whether this was so or not, it is obvious that her actions were much appreciated by the Israelites, and she married one of the princes of Judah. Paul speaks of her as an example of saving faith, and James reminds his hearers of her works; and from these writers we, too, can see how faith and works saved an early Gentile from certain doom, and so we now should, like Rahab of old, bestir ourselves to escape from the certain destruction coming on the world.

A. E. H.

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## **Reflections**

*The United Protestant Council has sent to the Prime Minister a resolution expressing concern at "the statement appearing in the Press that the form of the King's title to be used in the Coronation service omits 'By the Grace of God' and 'Defender of the Faith.'*

The claim to be the Defender of the Faith, which is still maintained on our coinage by the use of the Latin abbreviation FID. DEF., dates from the time of Henry VIII, upon whom the title was conferred by the Pope in recognition of the King's defence of the Papacy (which he afterwards denounced) against the attacks of Luther. It is as meaningless as is the claim by the Italian dictator Mussolini to be the defender of the faith of Islam. What is the faith of which the British monarchs are defenders? Not the superstitions of the Roman Catholic Church which Luther denounced! Since the days of Henry VIII, only two, Mary Tudor and James II, have been Roman Catholics, and none but Protestants can now occupy the throne, by a law which has been in operation for centuries. Whatever claims may be made to the contrary, the faith they "defend" is certainly not the one faith referred to by the Apostle Paul in Ephesians iv. 5; nor the faith which was once delivered to the saints of which Jude

speaks (v. 3); for the promises made to the fathers of old, upon which that faith was and is based, are to rulers, priests and people as idle tales. If there are any real Defenders of the Faith they are to be found not in King's Palaces, nor in any of the seats of the mighty. They must be sought among the humble and meek who tremble at God's word (Isa. lxvi. 2), who are Abraham's seed and heirs according to His promise (Gal. iii. 27, 29), and who remember (by observing) the words which were spoken by the Apostles of our Lord Jesus Christ (Jude 17).

\* \* \*

A brother says, "Looking over back numbers of the *Berean*, I find here and there, almost hidden away, as it were, in a corner, in small type at the bottom of a page, where I doubt if they are read or even noticed by many readers, words which ought to be printed in the largest possible type in a prominent position. Will you, if only for the sake of new readers, reproduce them? I enclose some which I think are specially necessary, for careful consideration?" We reprint the following, as requested:

\* \* \*

The Bible exists that we may know what to do and what we are not to do. Its instructions are clear and definite. Disobedience will be our condemnation, when we stand before the Judgment Seat of Christ.

\* \* \*

The matters that are of vital importance to us are those that were pressed upon the attention of our first-century brethren and sisters in the epistles of the apostles, and these mostly concerned what may be termed moral characteristics; the object being that the day of the Lord's coming may not overtake us as that of a thief in the night.

\* \* \*

Men and women of a mind and character suitable for eternal perpetuation are not given to outward adorning. They leave such things to the butterflies of the world who bask in the sunshine of the day, beyond which they have no hope. Immaculate appearance and immaculate character never go together. When brethren and sisters attract attention by their dress it is a proof that self-importance is playing too large an ingredient in their composition to allow of their being effectual servants of God. Humility and meekness is evinced by a simple, unobtrusive appearance, even to the point of self-effacement.

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Bro. W. J. sends us what he rightly says are two interesting questions —

1. The *Jewish Chronicle*, referring to conditions in Germany, says: "German stomachs are largely fed on the east wind of military power."

Does this illustrate the meaning of the prophecy that the ships of Tarshish shall be destroyed with an east wind?

2. The *Jewish Chronicle Supplement* for March says: "Two great powers, their feet firmly established in the East and the West, stand ready to engage in mortal combat — National Socialism and Bolshevism. Like two giants, they are preparing to wrestle to the death. . . . Between these forces stands Israel."

May we see in these expressions a reference to the two mountains of brass from between which the chariots go forth which quieten the earth? (*Zech. vi.*)

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Another brother invites brethren to examine carefully the fourteenth chapter of Isaiah, which he believes foretells the state of the nations of Europe, and indicates the course of events (*i.e.*, national

movements) immediately prior to Christ's return. He anticipates a struggle between the Fascist and Democratic states, in which England will take no part, and from which Russia will emerge triumphant. A confederation of the nations will be the immediate result, followed by the invasion of Palestine and intervention of Britain as related in Ezekiel xxxviii.

C.F.F.

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## CORRESPONDENCE

Greetings in Christ our Mercy Seat. The time rushes on, and we see around us evidence of "Things" which must shortly come to pass. The attitude of Mussolini just now provides some deep thoughts for students studying the "Beast Power." No doubt the part he is playing is "the ways of Providence," not the ways of Mussolini. You might thank bro. Southgate for his untiring service in sending School Notes regularly over many years. I will personally write him later. Things at Canberra are progressing as favourably as can be expected under these present world troubles, and the trying times connected therewith. —Your brother in Christ Jesus,  
Canberra, Australia.

OSWALD E. DYE.

\* \* \*

Brotherly greetings in the Anointed One. We enjoy the *Berean* very much; may our Heavenly Father bless the labors of yourself and your associates in this labor of love. The timely and Scriptural exhortations and warnings are much needed among the called out ones in these days of moral laxity. The Truth is very unpopular here in Texas, as elsewhere, and the number of hearing ears is apparently much smaller, in proportion, than in Britain and parts of the Empire. We are members of the Houston Ecclesia, located in Texas' largest city, with a membership of less than forty. My entire family rejoice with me in the hope of the Gospel (wife, and three daughters), and since we have "all things common" we are in a position to help one another along the path from which it is so easy to stray. We find the *Berean* a veritable oasis in scorching sands of the wilderness. We mutually engage in a perusal of its welcome pages every month. Truly the once withered and cursed fig-tree is putting forth buds, and we KNOW therefore that summer is nigh. Zion's watchmen have few hours' vigil to keep 'ere He comes "whose right it is" to fill the earth with His Father's knowledge and glory as waters the sea. —Your brother and sister in waiting,  
Texas, U.S.A.

J. T. SMITH.

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Affectionate greetings in the one Faith. I am sending these few lines to thank you for the *Berean Christadelphian*, for which we look forward each month, and a word of encouragement for the great work you and your co-labourers are doing in maintaining that high standard in relation to the Truth as it is in Jesus. We take comfort and strength from the Exhortations contained therein. We appreciate the splendid advice contained in "Reflections"; they are timely and profitable for each one.

We are living in anxious days—troubles on every hand—the world has gone mad. The armament race is on and leading to their own destruction. The time is not far distant when our Master will be in the Earth again to rectify the terrible wrongs that now prevail. May we remain faithful to the end, and receive that blessing which awaits the faithful of all ages. — With fervent love in our most precious Faith, your brother in Christ,  
Hamilton, Ontario.

E. D. COPE.

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Loving greetings in the Bonds of the Truth.

May we take this opportunity, once again, of thanking you heartily for the labor of love on our behalf in the publication of the monthly *Berean*. The pages are crammed full of interesting matter, which we read with great interest and benefit. Only those who have had something to do with the publication of books or catalogues know anything about the amount of work involved in the getting out, monthly, of a magazine the size of the *Berean*, and where a work of this kind has to be carried on in one's spare time. I quite appreciate that brother Dowling, brother White, and yourself, are kept very busy. With kindest personal regards from all the members of this Ecclesia, and much love in the Bonds of the Truth, I remain — Yours faithfully and fraternally,

WILL J. TURNER.

Winnipeg, Canada.

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Greetings and love. The Bournemouth advertisement to which brother Maurice Smith refers in the April *Berean* was an advertisement of the united "Temperance Hall" and "Suffolk Street" fellowships and is a true indication of the way the wind blows. His suggestion that we call ourselves "Berean Christadelphians" is followed by all the ecclesias we are in touch with in the U.S.A. and Canada. In this country we are conservative, but surely in this we are not following the exhortation of Paul, 1 Cor. xiv. 8; our trumpet is giving an uncertain sound; we do not give that "distinction" in the sound that faithful witnesses should; we fail to give strangers who hear the Truth through other fellowships the opportunity of perceiving a more excellent way. — Your brother in Christ, Birmingham.

ROLAND SMITH.

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Loving greetings in the Name of Jesus Anointed. I feel I must write to express my full appreciation that at last there is established a fund for the distressed of Israel, and the seed of Abraham by adoption.

Perhaps you will recall my writing to you about a fund of this kind five years ago, but you did not deem it advisable then. I believe a good work is now in operation which will please the One in whose service we are. For in our private help in cases of need we know who is being helped, but in contributing to a fund, we know not who is helped, although we are confident that the work is being done faithfully: this is not letting our right hand know what our left doeth, as the Scriptures exhort.

I am only a miner in the coalfields of Lancashire, and in work (and thankful for that), and always willing to do what I can for my fellow brother or sister in need. We are always conscious of the words of Jesus, "The poor ye have always with you"; also the words of Paul, "remember the poor, the same which I was always forward to do." Paul again, "Do good unto all men, especially those of the Household of Faith." Paul again, "Bear ye one another's burdens," all reminders of our duty, according to what we have. . . .

But never mind, dear brother, we believe the time is very near when such funds will not be necessary, for although it has only begun in 1937, it is our sincere desire that 1937 also will bring the true riches which shall never fade.

Another word in conclusion: may the Deity continue His blessings upon you in the continuance of the *Berean*, for the spiritual sustenance we receive from time to time is very much appreciated, and in the end may you and your co-workers be rewarded for your labour of love in the service of His Anointed One. — Sincerely your brother in Christ, in hope of Eternal Life.

Wigan.

G. W. PARK.

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Greetings in Christ. I wish to add my voice to those who commend the *Berean's* noble stand for purity of doctrine and conduct.

Perhaps the most necessary truths are the timely "Reflections" you give on conduct of brethren and sisters, reminding us that we are to add to our faith *virtue*, and to virtue, knowledge, and not knowledge alone; but we are thankful also for all the other brethren write, especially bro. Dowling's words. We have felt down the years that bro. Roberts' conclusions on Daniel's dates must be correct, viz., that the Roman abomination was the greater of the two, and that its establishment in 607 A.D., when Rome became head of all churches, with the civil power at its back, marked the beginning of the 1260, 1290 and 1335 day years.

Now bro. Dowling's able contribution to the solution of the world's age dovetails correctly with these dates.

Having recently received several letters of commendation, and some criticisms, of the brief article on "Temptation and the Ability to Withstand It," which appeared in the November *Berean*, please let me add that Dr. Thomas's remarks from *Elpis Israel*, quoted by me, were not considered by any means his *latest* as I had often thought of his words in *Eureka*, especially vol. 1, p. 107. Nor do I think there was any "infancy" exhibited by Dr. Thomas that was noticeable, except on that one subject in 1852. His utterance in *Elpis Israel* in 1878 compared with his remarks in *Eureka*.

I would consider any brother, however able on other subjects, to be in infancy on *temptation*, who could say Our Mediator could be tempted in *one* manner, and those for whom he ever liveth to make intercession, tempted in a *different* manner.

Those who allow for *no* lapses or slips by Dr. Thomas, make him mature from baptism onward.

H. A. SOMMERVILLE.

Lake Ariel, Pa., U.S.A.

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Bro. F. W. HARRIS (Sutton) says: "I would like to thank you for your attitude towards the Distressed Jews Fund as expressed in the January *Berean*." — Bro. A. Crawley (Luton) says: "Sister Crawley and myself enjoy very much the monthly 'Reflections'; so vigorous and anti-flabby, reminding us of the *Christadelphian* of bro. Roberts' time." — Bro. A. STYLES (Detroit, U.S.A.), writes: "I find the articles on Land of Israel News and Signs of the Times especially interesting, and very helpful in preparing lectures. Reflections also are good, and help us to examine ourselves. The *Berean* tends to keep us together; we feel we know many of our brethren whom we have not seen. We pray that we may meet face to face in the Kingdom." — Similar letters have been received from bro. R. TURNER (Wigan); "A BROTHER IN NORFOLK" (Swaffham); bro. T. HEYWORTH (Whitworth); bro. J. L. METTAM (Hitchin); bro. R. WHARTON (Brimington); bro. G. G. Byers (Rochester, N.Y.); sis. G. H. L. (N. Cheam), and others.

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### **JEWISH RELIEF FUND.**

There are few, if indeed any features, which so greatly distinguish Christendom from the Truth, as does its attitude towards the Jews. A collection for the distressed Jews would meet with very little response in the churches and chapels. The fact is that Christendom does not love the Jew, and has no interest whatever in his national hope, regarding with more or less indifference and unbelief what the Bible says regarding the future of his race. It is not so with those that know the Scriptures, and God's purpose with both Jew and Gentile as revealed therein. To such, the Jew is an object of special regard. The Jews are God's people: the only people whom God has chosen out of all the nations for Himself. They belong to God as does no other nation. Of none other has God said, "I will bless them that bless thee" (Gen. xii. 3). The history of the world testifies to the fact that God has abundantly fulfilled His promise, which He made to Abraham, the progenitor of the race. Nations or individuals have been either blessed or cursed, according to their treatment of God's people, Israel. Our own nation is a striking illustration of this fact. Whilst nearly all the world has persecuted and plundered

the Jew, he has found refuge in England. Can it be questioned that Britain has been blessed as a consequence of her treatment of the Jews? Is it not a significant fact that the Truth has made great progress in the English-speaking countries where the Jew has been favourably received, and little, if any, progress in those countries where he has been despoiled?

Christendom, ever ready to justify its own treatment of God's people, reminds us that the Jews have been very wicked, and that God is now punishing the nation for its sins. This is perfectly true; it has been so declared by God: "You only have I known of all families of the earth: therefore I will punish you for all your iniquities" (Amos iii. 2). We have, however, always to remember that God has not asked us to co-operate with Him in the punishment of His people. It is ours to bless and not to curse; to soften their hard experiences, and not to help forward the affliction (Zech. i. 15).

The position of all true believers is that of fellow-heirs with Israel of the promises made of God unto the fathers, Abraham, Isaac, and Jacob. In God's wise arrangement, we are debtors to Israel for the great blessings to which we stand related. It is through their fall that salvation has come to us. Do we realize this? If so, what response does it awaken in our hearts? It is here that the Truth separates us in a very practical manner from the sects of Christendom. The practical bearing of the matter is indicated by Paul in Rom. xv. 27: "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." In the eyes of the present unbelieving generation, this is no doubt regarded as an act of folly but on the part of those who know the thoughts of the Lord, it is an act of faith, a declaration of our faith in the unchanging purpose of God with Israel, as well as of our faith in His promise to "bless them that bless thee." The opportunities of thus ministering to the needs of God's distressed people are now rapidly drawing to an end; let us do what we can before it is too late.

W.J.W.

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At the end of March we sent a further cheque to the Administrators of the Jewish Relief Fund for £5-12-6, being amounts received during the month, which has been acknowledged as usual. Following are particulars of cases helped to the end of March:

L. B. —Family in great distress through husband's illness and inability to work. Recommended for assistance by hospital. £4/10/0

H. S. —Man, wife and two young children. Man eight weeks in hospital; family in need of food and clothing. £4/0/0

T. G. —Husband and wife, both aged. Earns a poor livelihood as boot repairer. Suffering from bronchitis; doctor says medical comforts necessary, which they cannot afford. £3/3/7

D. J. —Widow, just undergone serious operation; sight impaired. Assistance given for extra nourishments; specially recommended by the hospital she is attending. £2/10/0

A. M. —Husband, wife and two school children. Husband in hospital; only income 15/-/week, National Health Insurance, £2/0/0

W. S. —Husband, wife and child, aged 3. Has had to give up his work as a cabinet-maker, having developed consumption; doctor says only hope depends on outdoor occupation. Assistance given to start him as a hawker in the suburbs of toilet sundries, etc. £3/0/0

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### **DISTRESSED BRETHREN AND SISTERS.**

A brother in sending a contribution writes: "I am very glad indeed to see the *Berean Christadelphian* being used in this valuable service in the Master's vineyard. It is just one of those works which can best be conducted through the magazine, and surely it would be difficult to find a

better one." Another says: "While I agree it is our duty to remember the claims of faithful Abraham's persecuted descendants upon us, I think our first duty is to our own brethren and sisters; I am happy to be able to send you a little towards both funds." A brother, acknowledging receipt of help, says, "I am grateful for the material help, and rejoice to see there are some of the friends of Jesus who are not only so in name, but who are trying to live up to their profession and put into practice his exhortation to care for one another." During the past month we have given assistance in the following cases: —

A. —Brother and sister, "still under doctor's care and requiring help." 20/-

R. —Brother and sister, "further assistance is needed, especially medical comforts." 20/-

A. B. —Widow "in very poor circumstances — a little help will be beneficial." 20/-

A. O. —Brother, "out of work, in very trying conditions." 20/-

H. L.—Brother and sister. "Owing to long spell of unemployment, is behind with rent, etc." 40/-

S. P. —Sister with three children, husband not in Truth, "very brave and faithful under very trying conditions." 20/-

Y. —Sister, widow; "further help is advised, total income is very small." 20/-

B. D. —Brother and sister and three children; "ill health and small wages has made life very difficult for them." 20/-

J. P. —Brother and sister "earning very little, they say they are making do, but they are cheerfully enduring privations which most would complain bitterly about." 20/-

S. R. —Sister, widow, supporting invalid son; "a really necessitous case; if you can see your way to help her, please do." 20/-

B. M. —Brother and sister in isolation, 3 children, "a lovable family, never complain, so grateful for a little help." 20/-

S. T. —Sister, widow, just come out of hospital, trying to get work. 20/-

U. —Brother, "conditions unchanged." 20/-

C. —Sister, "circumstances are as already notified you." 20/-

S. M. —Sister, "husband not in Truth, both elderly and unable to earn regularly." 20/-

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"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." *Paul, to the elders of the ecclesia at Ephesus.*

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### **Signs of the Times**

"Distress of Nations"

The principal Powers have agreed to enforce a measure of non-intervention in the Spanish Civil War, although to what extent some of the Powers concerned will honour the agreement is a matter of considerable doubt. The delay in reaching agreement was said to be due to the Italian anxiety

to despatch sufficient men and munitions to General Franco before any embargo came into force, to ensure his victory. But it so happened that the Italian army suffered a serious defeat shortly afterwards, and as a result the position of the Spanish Government forces has greatly improved. The following paragraph from the *Sunday Times* well sums up the present situation: "Who is winning in Spain? A month ago the odds looked heavily on the side of Franco. But since the decisive defeat of the Italians the Government has manifestly taken heart, and as against successes by the insurgents in the north, has proved able this week further to improve its position round Madrid. The Moors and the Italians and German auxiliaries who are fighting with Franco seem to be tiring a little of their strange enterprise, and the Government's fortunes, apparently hopeless a few weeks ago, now appear to be not indeed bright, but no longer desperate."

The situation is interesting, for Mussolini will be most unwilling to acknowledge defeat; defeats are fatal to dictatorships such as his. But on the other hand it will not now be easy for him to reinforce his army substantially without creating international difficulties. Whilst these things were happening in Spain, Mussolini was touring the Italian colony of Libya, his coming having been preceded by a proclamation, "Mussolini is the Protector of Islam! Cry aloud his name and invoke from Allah light and glory for his path!" It is part of an attempt by Mussolini to gain the ear of the Moslems, so improving Italian influence throughout Africa and the Near East, to Britain's detriment. The same policy is being pursued in Abyssinia, where the Arab Moslem tribes are being encouraged, whereas the former aristocracy, the Amharic Christians, are suffering oppression.

But Mussolini had to cut his triumphal tour short when he heard the news from Spain, and return to Europe.

During March, the Pope issued an encyclical denouncing Communism, which, he said, no genuine Catholic could adopt, and praising the Italian type of Fascism, which he "earnestly exhorts" Catholics to study. This has aroused little comment in the press, but is probably a more important matter than is appreciated. The reconciliation between the Kingdom of Italy and the Papacy is now complete, and the Papacy has officially committed itself to the support of Fascism. The nations are beginning to drink her "wine" again, and presently will be intoxicated by it, and will give their power into the hands of the beast to fight against the lion of the tribe of Judah, and as a result will encompass their own destruction in the ruin of Great Babylon.

In Germany, the Roman Catholic and Protestant Churches are united in their opposition to Hitler's attempt to control them; they are, in fact, the only organisations in Germany that dare show an independent spirit. The Catholics have warned Hitler that "the Church always wins," and the Protestants say, "As soon as the State endeavours to become Church and assume power over the souls of men, then are we bound by Luther's word to offer resistance in God's name, and that is what we shall do." Doubtless Germany, too, will presently agree to drink the ecclesiastical wine.

Even in Russia a similar situation is reported. The Atheist League's membership has dropped from 6,000,000 to less than 2,000,000 in three years, and the Government is alarmed at the growing influence of the clergy. It is too strong to be suppressed, and Russia intends only to try and counteract it by propaganda. Doubtless Russia also will soon realise the value of the Church's support, and will use it instead of antagonising it.

The growing strength of ecclesiasticism is surely a sign of the times preparatory to the destruction of the great whore, for "God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev. xvii. 17). At the same time, militarism also flourishes, resulting in preparations for war on a scale unprecedented in history. The all-round increase of prices is a direct result of the huge demand for labour and materials for the manufacture of armaments. There is a spirit of cruelty abroad, too (as illustrated in recent ruthless massacres in Abyssinia and Spain), that gives an indication of the horrors which will accompany the next world conflagration. It is true, as the *Manchester Guardian* says, "No nation has ever founded an empire by the employment of justice and the use of liberal methods, but with the sword and with

bullets," but nevertheless, the Addis Ababa massacre was "exceptionally wanton." It was an evidence that the Italians meant what they said when they told the Abyssinian Church leaders that if they did not support Italy, "the Italian Government will have to annihilate you all."

Russia in particular is re-arming at an enormous rate, and now has by far the largest number of submarines of any nation. Her air force also is admittedly the most efficient in the world. A curious example of the way in which the prophecy "Prepare war" is being fulfilled was seen in the difficulty found in awarding prizes for thoroughbred stallions at the show at Royal Agricultural Hall recently. So many horses had been bought by Russia to re-equip her Cossack armies, that the entries were few, and of poor quality.

It is fitting that contemporary with Russia's expansion we should see the bonds of union between the various parts of the British Empire and the U.S.A. being drawn ever closer. The Governor-General of Canada, visiting President Roosevelt to discuss matters of mutual interest, was accorded an almost Royal welcome. The Coronation celebrations are also, of course, being used to cement the constituent parts of the Empire. At the same time, various incidents are indicating to the Dominions the value of their attachment to a strong British Empire, *e.g.*, the resentment in Germany at the suppression by South Africa of the Nazi organisations in the mandated territory of South-West Africa.

The report of the Palestine Royal Commission is still awaited, it being said, doubtless correctly, that they are finding it, extremely difficult to formulate a satisfactory solution. (There is, in fact, no solution whatever of the antagonism between the Arabs and the Jews until the Kingdom of God.) But the problem of Jewish re-settlement daily grows more acute. Where there is no violent persecution, there is frequently, as in Austria, great Jewish poverty and distress. One Austrian Jew in every three is dependent on relief. Where there is persecution, as in Germany and Poland, the conditions are truly appalling. In the smaller towns in Germany the Jews "are afraid to leave their houses for days together" (*Jewish Chronicle*, 2/4/37), and their "eyes are turned longingly to other lands, in the never-abandoned hope that there will be a refuge somewhere for them and their families." It is evident the time of "Jacob's Trouble" is upon them, and that there can be no real remedy apart from the advent of the Messiah.

Whilst the web of human affairs is extraordinarily tangled at the present time, and the pattern is difficult to perceive, the main threads are readily distinguishable, and, as we see, are exactly in harmony with the signs of Christ's second coming, outlined in the Scriptures. How foolish shall we be if we slacken our watching in this, the last hour of Gentile times. To whom much is given, much is required; what righteousness, then, ought to be found in a community which has such enlightenment in Divine things as has ours! "Uphold me according to thy word, that I may live and let me not be ashamed of my hope" (Ps. cxix. 116). W.J.

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## Land of Israel News

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

During the month of March, 1,120 Jews, including 210 capitalists, entered Palestine. These are provisional figures given by the Jewish Agency.

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There were 34,500 Jewish residents of Palestine, formerly resident in Germany, at the end of 1936. These comprised 22,579 German citizens coming direct from Germany, 1,402 from other countries, and 6,662 citizens of other countries or stateless coming direct from Germany or via other countries. 2,350 German citizens entered as travellers, and were permitted to stay in Palestine.

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The estimated population of the four principal towns last December was: Tel-Aviv 140,000 (all Jews), Jerusalem 125,000 (76,000 Jews, 26,000 Moslems, 23,000 Christians), Haifa 99,000 (48,000 Jews, 30,000 Moslems, 21,000 Christians), and Jaffa 71,000 (16,000 Jews, 42,000 Moslems, 13,000 Christians). The population of Transjordan, practically all Arab and mainly Moslem, was estimated at the same time at 300,000 to 320,000.

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Two new Jewish settlements in the Jordan Valley have been inaugurated at Ain Hakoreh and Massada. Defence walls, a watch tower, and dwelling huts will be built immediately.

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There were 12,712 telephones in operation throughout Palestine at the end of January, constituting an increase of 22.5 per cent, since the end of 1935. Tel-Aviv had 3,883 subscribers. Jerusalem 3,603 and Haifa 3,239. Monthly applications for new lines since October last have totalled 150, rising to 189 in December.

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A new asphalt highway has been inaugurated between Hadar Hacarmel and Mount Carmel, Haifa. The cost of the road, which is expected to stimulate building activity in the area, was £P 17,000.

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Palestine shipped 8,377,366 cases of citrus fruit during this season up to March 9th; and there was on that date the prospect of at least a further month's exports. Over seven-and-three-quarter million cases were oranges. This total represented an increase of about 3,184,000 over the same period last year.

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Palestine is becoming more and more self-sufficient in providing for its requirements as a result of new industries which are started by persons who have had considerable experience in those businesses elsewhere.

A new factory has been started in Tel-Aviv, employing twenty-four hands at the outset, for door locks. Two thousand were sold in the first week of production. The factory also manufactures door and window hinges, bolts and dies.

Bi-focal and coloured lenses are manufactured in another new workshop in Tel-Aviv, one of the owners of which had a similar establishment in Java.

Jewish fishermen are again plying from Haifa on the "Bikura," the first "all-Jewish" trawler of modern times. The skipper and ten men go out on regular voyages, and the hauls are marketed through the Thnuva Co-operative Marketing Association.

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### **The Parable of the Hid Treasure**

*"Again the kingdom of heaven is like unto treasure hid in a field the which when a man hath found he hideth, and for joy thereof, goeth and selleth all that he hath and buyeth that field."*

The discovery of hid treasure is not so frequent an occurrence in our time as to enable us so readily to see the aptness of this comparison as those would see it who lived in the days of Jesus in the countries of the east. It is, however, even for us, easy to understand the pleasurable excitement with which a man would discover that a certain piece of land contained a mine of wealth, and the promptness and energy with which he would contrive to find the means of purchase. This is the point of the comparison.

The Kingdom of God is the hid treasure. The title to it is contained within the promises, and offered to men. But in the days of Jesus, these promises and this offer were not widely known. There was nothing for the bulk of mankind but the present life, with its imperfection and its shortness. When a man got to know that God had offered life eternal and a kingdom to all who should conform with the requirements associated with the offer, he was in the position of a man making a sudden and unexpected discovery of treasure trove; and this parable gives us to understand that Jesus expects that a man becoming acquainted with this supreme fact will be as enthusiastic and prompt and enterprising in his measures for securing its advantages, as men always are to secure temporal wealth when suddenly brought within their reach.

R. R.

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### **The Order of Melchizedek**

In Heb. v. 5, it is written, "Thou art my Son, to-day have I begotten thee." It is, of course, obvious to those who know the truth, that God was not addressing these words to a new-born babe, but to a Son of an age capable of responding. If, indeed, this scripture were fulfilled in the birth of a child, the Roman Catholic worship of the Madonna and child would be justified. But it is not; the truth of the matter lies in the understanding of the doctrine of God-manifestation; "great is the secret of God-likeness." God was manifested in the flesh by God's own Son, who had Adamic nature. By nature we all manifest Adam in the flesh, but God's Son manifested his Father in the flesh, and so became the firstborn of all creation.

Having successfully passed through a probation, he was able to declare, "I have finished the work thou gavest me to do," and to pray, "Glorify me with Thine own self." He thus attained to Divine Nature.

Melchizedek was without pedigree, that is to say, his name was not written in the genealogies. He was not a priest by virtue of being the head of his house, but because of his righteousness alone. It is the same with Christ, for in the days of his flesh he was of the tribe of Judah, which had no title to priesthood.

The sons of Aaron were priests by virtue of their hereditary descent, regardless of their characters so long as their bodies were perfect. But in the case of Christ it was his character that made him a fit sacrifice, as the Epistle to the Hebrews explains. The New Covenant says, "In their HEARTS I will write my law." An understanding of these things makes the truth concerning the nature of Christ plain, allowing no room for heresies about Free Life, No Will, Clean Flesh and such like.

It is essential to realise further that Christ is the first of his order. There are others; the sons of Zadok (Zedek=righteousness) being the priests of the future. And God's priests are men who have been in all points like their brethren, who in the days of their flesh offered with strong crying, and owing their position to a character which they have made, and not to their birth, as did such priests as Nadab, Abihu, Hophni, Phineas, etc.

The Captain of their salvation, who was a perfect character, has made the way, which genealogy (or the flesh) could never make. The Lord looked, but there was no man, and therefore his own right arm brought him salvation. But this "salvation" was a real man "a certain Man," to use Dr. Thomas's phrase, and not an uncertain one.

Such are the foundations upon which Divine teaching concerning the Order of Melchizedek are based.

Walworth.

W. R. JEACOCK.

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## Ecclesial News

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

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

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

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

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

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

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

(Colossians iv. 9).

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**BLACKHEATH.** —*Christadelphian Hall Ross Road. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Thursdays, 7.30 p.m.* We continue to proclaim the Truth, and have been much encouraged by the presence at our Lectures of some who we believe desire to obey the commands of the Master, and our prayers are that they may soon join us in the race for life. We held our annual Sunday School tea and prize distribution on January 16th, when a very pleasant time was spent. The scholars entertained us with recitations and songs of Zion, while bro. Sidaway gave an address suitable for the occasion. If the Lord wills, we propose to have a Fraternal Gathering on June 19th. Bro. and sis. H. J. Elliott and bro. Elliott Senr., are now meeting at the Edmund Street, Birmingham Ecclesia; we are sorry to lose them. We desire to express our gratitude and appreciation to brethren who have helped us since the last report, viz., brethren Geo. Jackson Bickers, Allen, Shakespeare, F. H. Jakeman, Davies, and Wesley Southall, all of Dudley; also bro. Stanley Jackson, bro. Brettle and sis. Male and sis. Bickers, all of Dudley, who have strengthened us with their company around the Table. —C. BENNETT, *Rec. bro.*

**BRIGHTON.** —*Y.M.C.A. Lecture Hall Old Steine. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8.0 p.m.* We have been very pleased to welcome to the Lord's Table, sis. W. Irving, bro. and sis. Fox, bro. H. M. Doust, bro. S. Douglas, bro. and sis. H. L. Evans, bro. J. T. Warwick, bro. W. E. White, bro. E. A. Clements, sis. A. Hall, of Clapham; bro. and sis. C. Bath, bro. and sis. W. A. Rivers, bro. R. Bath, sis. E. De Vane, sis. G. Williams, Holloway; bro. C. R. Crawley, Luton. Most of these brethren have been with us in the service of the Truth, whose exhortations have strengthened and cheered us on our way to the Kingdom. We have also been much encouraged by the obedience to the Gospel of Mr. ALBERT THOMAS BAKER, formerly "Gospel Mission," who, after witnessing a good confession, was baptised into the sin-covering name of Jesus on March 28th. Our hope is that our new brother will walk worthy of the great calling to which he has been called in the mercy of God in these closing days of the Gentiles. This addition is a source of joy to us all, and we feel sure it is to those brethren who have for these many years ploughed hard and sown unsparingly the Gospel seed in this part of the vineyard, and it cheers us to know that their labour has not been in vain. We are also pleased that whereas we have been unable for some time past to advertise the lectures, the way has now been opened up by the hand of Him whom we trust in, and we are now able to deliver a large number of lecture cards each month, much to the rejoicing of us all.

As a result, we have already an increase in the number of strangers attending the lectures. Every good gift and every perfect gift is from above, and cometh down from the Father of Lights. — E. JONES, *Rec. bro.*

**BRISTOL.** — *Druids Hall, 8, Perry Road (top of Colston Street). Sundays: Breaking of Bread, 11 a.m. Lecture, Tuesdays, 7.30 p.m. S.S. and Bible Class at Barrow Hill Farm House, Shirehampton, 3 o'clock Sundays.* We particularly wish to draw attention to our proposed Fraternal Gathering, to be held (if the Lord will) on Whitsun Monday, May 17th, in lieu of the August Fraternal. There will be ample accommodation, as the Hall holds over 300 seats, and Tea arrangements have been made in the Hall adjoining. Please advise the writer of the approx. number intending to be present, so that tea sufficient for all can be provided. Address to commence at 2 o'clock prompt; tea at 4.30. Evening meeting will be arranged to suit those who are able to stay. — A. G. HIGGS, *Rec. bro.*

**BOURNEMOUTH.** — *Richmond Hall, Charminster Road (corner of Alma Road). Sunday: 11 a.m., Breaking of Bread; 6.30 p.m., Lecture. Thursday, 8 p.m., Bible Class.* We have reverted to our original arrangements for week-night meetings, and ask visiting brethren and sisters to note that our Bible Class is now held on Thursday (not Wednesday). The public testimony to the Truth is regularly given, despite the scarce attendance of the stranger. In this work we have been helped by our Eastleigh brethren and sisters, whose support is much appreciated. We are indebted to bro. Eve for lecturing assistance, and to bro. W. J. White (Clapham), Cyril Clements (Sutton) and L. J. Walker (Clapham), who have also ministered acceptable exhortation. It has been our privilege to welcome the following who have met with us since last report: bro. and sis. Crawley (St. Albans), bro. and sis. J. Adams and bro. and sis. J. L. Mettam (Hitchin), brethren R. Mercer (Holloway), Douglas White, H. Purser and A. Purser (Clapham), sisters Cattle (Putney), Potier and Henderson (Hove), Clements (Sutton), Mary White and L. J. Walker (Clapham), bro. and sis. F. Coverley (Ealing), bro. and sis. A. V. Sweeting (Clapham). — KERMEN JACKSON, *Rec. bro.*

**COLCHESTER.** — *Oddfellows' Hall, George Street, off High Street. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m.* On Whit Monday, 17th May, if the Lord permit, we shall hold our first tea and fraternal gathering. We now have the convenience for such a meeting in our new assembly place, the Oddfellows' Hall, George Street (off High St.), Colchester, which will hold about 100. Arrangements have been made for tea at Jacklin's Cafe, High Street, at 4.15 p.m., and the evening meeting in the above hall at 6.0 p.m. The programme which has been chosen is "Sons of God — Future Kings," and four brethren have promised to assist us by speaking upon the Following titles, *Our Calling*, "That we should be called the Sons of God," 1 John iii. 1, bro. H. W. Hathaway; *Our Walk*, "I . . . beseech you that ye walk worthy of your vocation" Eph. iv. 1, bro. N. Widger; *Our Work*, "Always abounding in the work of the Lord," 1 Cor. xv. 58, bro. F. C. Wood; *Faith in the Reward*, "That . . . ye might be partakers of the Divine nature," 2 Peter i. 4, "and hast made us unto our God, Kings and Priests," Rev. v. 10, bro. M. L. Evans. We naturally should like to see our first effort in this direction a success, and we ask that all brethren and sisters who possibly can will meet with us—we shall be very pleased to see them. There is a public parking place in Culver Street for those coming by car. Programmes will be circulated in due course. — Sincerely your brother in Christ. — L. WELLS, *Rec. bro.*

**COVENTRY.** — *Ragged Schools, off Broadgate. Sunday: Breaking of Bread, 11.30 a.m.; Lecture, 6.30 p.m. Bible Class, Thursdays, 8.0 p.m.* In our intelligence report of March, we mentioned holding a Fraternal Gathering on June 5th. That date has since been altered, because it coincided with one to be held at Dudley. We have therefore chosen Saturday, May 8th. The evening programme (if the Lord will) is to be four addresses under the heading of "Without the Camp." We have welcomed around the Table of the Lord, bro. Turner, of Pemberton, and bro. and sis. Heywood, of Oldham. We have also had the company and fellowship of brethren F. H. Jakeman, Wes. Southall and T. Hughes, of Dudley; we thank them for their assistance and faithful words of exhortation. It would be well for any brother who thinks of seeking work here to write the *Rec. bro.* as to local conditions before accepting any situation. This may prevent disappointment later on. — O. CLEE, *Rec. bro.*

**CRAYFORD (Kent).** —*Co-operative Hall, Crayford Way. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 8 p.m.* During March we held a series of four special mid-week lectures, the first three being illustrated by means of the lantern. Unfortunately, there was but little response from the stranger, thereby confirming the Divine estimate of the times in which we live, that men shall be lovers of pleasures rather than lovers of God. As far as we are concerned, the lectures proved a source of encouragement and comfort to all, and the services of brethren W. Jeacock, M. L. Evans, E. A. Clements, and L. J. Walker, who lectured, were very much appreciated. We also wish to thank bro. J. Warwick, who kindly supplied and operated the lantern. We are grateful for the continued support received from visiting brethren and sisters, and have to thank for their help: brethren W. R. Mitchell, W. E. White, R. C. Wright, E. C. Clements, and D. L. Jenkins, sis. B. White and N. Kitchen (Clapham), bro. Mitchell (Holloway), and bro. Balchin and sis. Dormer (Putney). —E. R. CUER, *Rec. bro.*

**DUDLEY.** —*Christadelphian Hall, Scotts Green. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 7.30 p.m.* Greetings. Sis. Nutt, Senr., having come to reside in this district, and having expressed herself in agreement with us on the points which divide us from the Temperance Hall community, is now in fellowship with us. Bro. S. White and sis. K. Cartwright have been united in marriage; as also have bro. W. Round and sis. L. Oakley. We trust that God's blessing will rest on them, and that they will be real helps to each other, that they may have each other's company in the Kingdom. We have been helped in the service of the Truth by bro. W. Cockcroft, Junr., Oldham, bro. Southall, Birmingham, bro. F. Brooks, Clapham, bro. Clee, Coventry, bro. T. Phipps, Great Bridge, bro. Strawson, Nottingham; and we have also welcomed to the Table sis. Cockcroft, sis. Brooks, sis. Phipps, and sis. Strawson. — We shall hold our Ecclesial Fraternal on Saturday, May 1st, and give a cordial invitation to the brethren and sisters in fellowship—Faithfully your brother in Jesus. —FRED H. JAKEMAN, *Rec. bro.*

**GLASGOW.** —*Co-operative Memorial Building, 71, Kingston Street Tradeston. Sundays: Breaking of Bread, 11.30 a.m.; School, 1.15 p.m.; Lecture, 6.30.* Greetings in the One Hope. There is not much to report in this corner of the vineyard these days. Nevertheless, we are thankful to our Heavenly Father for the measure of health and strength which we enjoy, whereby we are enabled to keep the Light-stand burning, and to meet at the Table of our absent Lord. We continue to show forth the light of Truth, with but little apparent success, but we realise that this is the day of small things, and that our labours are not unnoticed by Him who knoweth all things. Again, we have to thank the brethren of the Motherwell Ecclesia for their willing assistance in showing forth the glad tidings, and for the word of exhortation. Visitors since last report are brethren G. Dickson, H. Brown, J. McKay, and J. McLeod, of Motherwell; also bro. F. P. Restall, of Edinburgh, whom we were pleased to welcome to the Table of the Lord. —JAMES L. WILSON, *Rec. bro.*

**HITCHIN.** —*Hermitage Hall Sundays: Breaking of Bread, 5.30 p.m.; Lecture, 7 p.m.* Greetings. We held two special lectures on March 6th and 13th, which were well attended, and we now wish to thank the brethren and sisters who came from: Holloway, Ilford, Cambridge, St. Albans, Luton, Bishops Stortford, and Bury St. Edmunds, to assist us by their company. The speakers were bro. W. Southall, of Birmingham, and bro. T. Phipps, of Gt. Bridge, whose services were greatly appreciated. We have been glad to welcome at the Table of the Lord: bro. E. Austin, sis. L. Phillips, sis. S. Burton, Luton; bro. Woodall, Putney; sis. E. R. Cuer, Crayford; and for words of exhortation and lectures we tender our thanks to brethren A. E. Headon, W. Goodwin (St. Albans), G. H. Denney (Holloway), E. R. Cuer (Crayford), W. Southall (Birmingham), H. Warry (Ealing), D. L. Jenkins, E. J. B. Evans, F. W. Brooks, M. L. Evans (Clapham). — Kindly note the change of Recording brother, owing to the health of our brother Shorter. — Sincerely your brother in the Hope of Israel. —J. L. METTAM, *Rec. bro.*

**HORNS CROSS (Kent).** —*Co-op Hall High Street Swanscombe. Last Sunday in each month, Breaking of Bread, 11.0 a.m., Lecture 6.30 p.m. Other Sundays we meet with Welling Ecclesia. Bible Class, Wednesday, at 8.15 p.m., alternate weeks at Horns Cross and Welling, at Recording brethren's addresses.* Greetings. Since last writing, the following brethren have ministered to us in the

service of the Truth: Bro. R. A. Parkes (Clapham), bro. A. Cheale (Seven Kings) and bro. P. Kemp (Clapham). We thank them for their labour of love, and words of encouragement on our journey to the Kingdom. Visitors have been sis. R. A. Parkes (Clapham), sis. A. C. Cheale (Seven Kings), bro. and sis. G. Cattle (Putney), sis. P. Kemp (Clapham), also our Welling brethren and sisters. At our united Bible Class we have been greatly helped by addresses once a month from our brethren R. Hodge, E. A. Clements and F. C. Wood (all of Clapham); they have been times of refreshing around "God's most holy Word," which is indeed "a light shining in a dark place, which grows brighter and brighter unto the perfect day."—With love, faithfully 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.* We have been pleased to welcome the following brethren and sisters to the Table of the Lord: sisters Tarling, Crumplin, D. Bayles, G. M. Clements, A. Bayles, brethren D. Bayles, A. K. Clements, J. T. Warwick, G. M. Clements (all of the Clapham Ecclesia), bro. and sis. Mercer (Holloway), bro. Vince (Croydon). —E. F. RAMUS, *Rec. bro.*

**ILFORD.** —*Mayfair Cafe, 96 Cranbrook Road. Sundays: Breaking of Bread, 5.30 p.m.; Lecture, 7 p.m. Thursdays, 27, Wanstead Pk. Rd., 8 p.m., Eureka and M.I.C.* Since our last report we have once again been greatly saddened by the hand of death. Our beloved brother Bishop died suddenly, and was laid to rest on 20th Feb., 1937, at Ramsgate, only a few brethren and sisters attending the quiet little service. Our brother's record has been one of magnificent service, extending over some 40 years, during which time it is estimated that 100 brethren and sisters were personally introduced by him to the Truth, including the late father of the writer. These reflections are marred a little by the fact that we were compelled to withdraw from our brother on a finer point of difference, right in the last year of this long record. Apart from this incident, every memory of him is pleasant, and with confidence in the Love of God, we hope with all our heart that our brother may know the joy of the Kingdom. — The regular attendance of four very keen friends to our lectures does encourage us, and justifies our consistent efforts here. We report the removal of bro. and sis. Gardener back to Bridgend, and we are sorry to lose their company. —Visitors since last report have been: bro. J. L. Mettam (Hitchin), brethren Wille and Scott, sisters Wille and Allwood. (Southend), bro. Hunt Smith (Sutton), and bro. Miles (Putney). Brethren Mettam, Taylor, Wille and Hunt Smith have all preached the Gospel here, and their services have greatly helped us. —P. J. A. COLIAPANIAN, *Rec. bro.*

**LONDON (Clapham).** —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road), Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* It is with much sorrow we report the death of two more of our number who have fallen asleep in Christ. On 19th March, sister Eva Thirtle (the sister of our late sister F. G. Jannaway) fell asleep after a short illness, and only a few months after her sister. Like brother and sister Jannaway, sister Thirtle's probation had been a long one, only a few years short of fifty years' duration, and for the greater part of that time she lived with sister Jannaway, rejoicing with her, sorrowing with her and comforting her in all the vicissitudes of the work which bro. Jannaway did during his long service in the Truth. Sister Thirtle was of a cheerful, self-sacrificing disposition, loved by all who had the privilege of knowing her. She was laid to rest in Streatham cemetery on 25th March. A few days later, on 27th March, brother Henry Lloyd, who fell asleep on 23rd March, was laid to rest in the same cemetery. This brother also had a long probation of about 48 years, and was one of the original members of the South London Ecclesia. For many years past he had been a great sufferer, and for that reason was not often at the meetings, but doubtless he did what he could in the service of his Lord, and we know that our "labour is not in vain in the Lord." The time is coming when the trump of God shall sound, and "the dead in Christ shall rise first, and in that day "wisdom shall be justified of her children." Meanwhile, our loving sympathy is extended to sister Lloyd in the loss of her husband, and to the relatives of sister Thirtle. —On the 1st April we had the sorrowful duty of withdrawing our fellowship from bro. S. C. G. Tarling and sister M. C. Collett, for conduct unworthy of the name of Christ. — We lose by removal bro. and sis. J. H. Miles, to Putney, bro. J. W. H. Woodall, to Sutton, and sis. Tarling, to Hove, to which respective

ecclesias we commend them in love. We gain by removal bro. and sis. J. H. Morse, from Swansea, and bro. J. Coulton, from Pemberton. We rejoice with our bro. Nokes in that his wife, ROSE NOKES, has obeyed the Truth, and was immersed on 21st March. We pray that they may "so run" together that they may receive the reward of righteousness. On 25th March bro. A. V. Sweeting and sis. E. C. Pinchen were united in marriage, and we earnestly hope that, as "heirs together" they will press forward to the Kingdom and experience that other "marriage feast" when the Lamb's bride is united with her Lord. — On 26th March we held our usual Fraternal Gathering. The afternoon was devoted to the children, and prizes given for their work in the Sunday School. About 400 brethren and sisters sat down to tea, and at 6.15 a crowded meeting listened to four uplifting addresses, which strengthened and helped us in these evil and depressing times. —The following visitors have been welcomed at the Table of the Lord: sis. Warren (Colchester), bro. P. H. Webb (Sutton), bro. Smith (Crayford), sisters M. and P. Squires, sis. Allen (Luton), bro. F. H. Jakeman (Dudley), sis. Heyworth (Bristol), sis. Fletcher (Hitchin), sisters Margery and Mabel Hayward (Ipswich), bro. and sis. W. J. Webster (Seven Kings), bro. and sis. Lambert (New Tredegar), and bro Tellam (Brighton). —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). Sundays: 11.0 a.m. and 7.0 p.m. Wednesdays: 8.0 p.m.* We regret losing the company of bro. P. J. Mitchell, who for employment reasons has removed to East Plymouth. He had endeared himself to us all. Our visitors this month have been sister Fletcher, bro. and sis. D. L. Jenkins, and sis. E. Jenkins, of Clapham, and bro. D. Bath, of Brighton. — GEO. H. DENNEY, *Rec. bro.*

**LONDON (West Ealing).** — *Leighton Hall, Elthorne Park Road, W.7. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Thursdays, 8 p.m., at 49, Uxbridge Rd., Ealing, W.5.* We take this opportunity of notifying the brethren and sisters of our intention (if the Lord will) to hold our Fraternal Meeting on Whit Monday, May 17th, when we shall be glad to see as many brethren and sisters from surrounding meetings in fellowship as possible. We record the removal to Bristol of our bro. and sis. J. Heyworth, where they will in future meet with the ecclesia there, to whose care we commend them. Bro. A. Beard has returned to London from South Wales, and is again meeting with us. We have been pleased to welcome to the Table of the Lord since last report, bro. J. L. Barker (Holloway), Bro. Beighton (Seven Kings), sis. E. Hill (Sutton), bro. and sis. P. G. Kemp, sis. Sowerby, sis. Yeates, and bro. R. C. Wright (all of Clapham). —T. G. BRETT, *Rec. bro.*

**NEWPORT (Mon.).** — *Clarence Hall, Rodney Road. Sundays: Breaking of Bread, 11 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Improvement Class, Thursdays, 7.30 p.m.* Greetings to the Household of Faith. We held our annual Fraternal Gathering on Easter Monday, March 29th, commencing 2 p.m., when our little hall was crowded to its capacity, 110 brethren and sisters sitting down to tea. In the afternoon we were deeply stirred, as our dependency and indebtedness to God for our Great Salvation was brought to our notice, divided as follows: By Grace, Not of Yourselves, Through Faith, The Gift of God, the respective speakers being brethren S. Shakespeare (Dudley), H. M. Doust (Clapham), L. Rees (Newport), R. Barton (Wigan). After tea, the glorious theme was continued in another form: our bro. Walker, of Bristol, aided by the use of a lantern, took us on an imaginary journey to the Holy Land (now in possession of Christ and the saints); as we traversed the road Templewards we gladdened our hearts with songs of Zion, which, for some of us, held a deeper meaning than we had realised before. Arrived at the Temple, we viewed it from the heights, going down we walked round its mighty walls, marking well its bulwarks and strong towers. We peeped inside, noting the spacious courtyards. We gazed with awe at the great altar, whereon continual sacrifices shall be made to the God of Heaven. Alas, a click, the lights went up, and we found ourselves still this side of the Kingdom, with work yet to do, but greatly cheered, strengthened and helped. — Our visitors for the month have been bro. and sis. Gardner (Cardiff), sis. Jaine (Brockhollands), bro. and sis. Sharp, bro. and sis. Smith (all of Dudley), bro. H. M. Doust (Clapham). We thank the brethren concerned for their willing assistance in the Master's vineyard. —Sincerely your brother in Israel's Hope. —FRED LEWIS, *Rec. bro.*

**NOTTINGHAM.** — *Old Lenton Street Hall (off Broad Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 7.45 p.m., at the People's Hall, Heathcote Street.* On March 31st, Miss OLIVE DAWSON LEE and Miss FLORENCE BURNS (formerly Church of England) were baptised into Christ. We trust that they will fight the good fight of faith, and lay hold on Eternal Life. We are grateful to the Father for this encouragement in the work of preaching the Gospel. Since the last announcement we have been pleased to have the help of brethren M. L. Evans and J. R. Evans (Clapham) in the work of the Truth, and also to welcome sis. J. R. Evans as a visitor. — J. B. STRAWSON, *Rec. bro.*

**PEMBERTON.** — *Chatsworth Street, Pemberton, Wigan. Sunday: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.45 p.m.* Sincere greetings in Christ. We have been assisted in the service of the Truth by bro. S. Shakespeare, of Dudley, and bro. W. Cockcroft, Junr., of Oldham, to whom we are much indebted for their labours. Visitors to the Table of the Lord have included sis. Shakespeare, bro. and sis. Sharp (of Dudley), sis. D. Jannaway (Southport), sis. Annie Cockcroft (Oldham), and sis. E. Mallinson (Liverpool). — B. LITTLER, *Rec. bro.*

**PLYMOUTH (East).** — *Christadelphian Meeting Room, Clairmont School, Beaumont Road, St. Judes. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m.* Our Tea and Sunday School Prize Distribution was held at the Mikado Cafe, on Wednesday, Feb. 24th. After tea there was a meeting, when the prizes were distributed, the remaining time being devoted to the children. We regret the unavoidable absence of some on account of illness, but an enjoyable time was spent by those present. We have great pleasure in reporting that bro. P. Mitchell, recently of the London (Holloway) Ecclesia, having returned to Plymouth, is now meeting with us. We much appreciate his help in the service of the Truth. — A. J. NICHOLLS, *Rec. bro.*

**ST. ALBANS.** — *Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 8 p.m., at Pikesley's Hall, 34, St. Peter's Street.* We are very happy to be able to report that on Thursday, March 25th, bro. W. Goodwin and sis. W. Brooks were united in marriage. We pray that they will find every happiness together while waiting for the glorious union of Christ and his bride. As mentioned in last month's magazine, we propose, God willing, to hold an outing on Wednesday, May 12th (Coronation Day), and extend a hearty invitation to brethren and sisters to come and spend the day with us. The place of the outing is a fine open space called Nomansland Common, about four miles north of St. Albans, on the Wheathampstead road. It is quite easily reached by road, while frequent buses run from the St. Alban's Market Place. We hope to be there early in the day, and there will be facilities for suitable recreation. It is asked that lunch be brought, but tea will be provided. We hope to have our readings together at lunch time, and later to have an informal meeting, at which short addresses will be given suitable to the occasion. A large marquee will be available for shelter, if necessary. Programmes will be sent out with fuller details, and we shall be glad to have the co-operation of as many brethren and sisters who can find it convenient to come. — S. F. JEACOCK, *Rec. bro.*

**SEVEN KINGS.** — *Mayfield Hall, 686, Green Lane. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 8.0 p.m.* Since our last report we have been pleased to welcome the following brethren and sisters whose company has been a source of profit to us. Most of the brethren were with us on the Truth's service, and we thank them for their faithful ministrations. Sisters Corfe and Higgs, sister Lodge, bro. and sis. J. R. Evans, brethren E. A. Clements, Douglass, Lee, and J. T. Warwick (Clapham), bro. and sis. Crawley, and bro. and sis. S. Jeacock (St. Albans), bro. C. R. Crawley (Luton), sis. Goodwin (West Ealing), and bro. E. Perry (Putney). — WM. J. WEBSTER, *Rec. bro.*

**SOUTHEND-ON-SEA.** — *New address: 76, Ruskin Avenue. Cemetery buses to the turning from both stations. Meetings on most Sundays except 1st in every month, at 6.0. Intending visitors please write, as we are some-times away in middle of month.* Once again we have to report our pleasure at the visit of bro. and sis. Young, of Clapham Ecclesia. We enjoyed much profitable conversation, and the exchange of thought is very upbuilding. Our whole ecclesia, although very

small, heartily joined in the edification and mutual interchange upon that occasion, especially on the Sunday, after the meeting, enjoying the singing together of our hymns and anthems. We hope, God willing, to have further visits like this, and extend an invitation to others of like precious faith who come this way, and who can let us know when to expect them. —WM. LESLIE WILLE, *Rec. bro.*

**SOUTHPORT.** —73 *Oak Street (Breaking of Bread by appointment).* It is with much pleasure I announce the following visitors to the Table of the Lord: bro. and sis. G. Tennent, and bro. and sis. G. Parks (all of Pemberton). Their exhortations and words of encouragement are greatly appreciated. —Sister D. F. JANNAWAY.

**WELLING (Kent).** —*Hummerstone's Hall, Welling Corner. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 8.15 p.m.* Bible Class is held at the homes of brethren. Greetings. We continue to keep the Lightstand burning. With the continued presence of those seeking to know the true way of life, we have been much encouraged in our work. We pray that where the seed has been sown some fruit may result, to the honour and glory of God. The following have visited us since our last report: brethren C. Parks, R. Hodge, D. L. Jenkins, S. Douglas, P. Kemp (Clapham), F. Beighton (Seven Kings). We offer our sincere thanks to them for their help by lectures and exhortations. Our visitors also included bro. Durman, sis. N. Rangecroft, J. Hawley, and sis. E. Irish (Clapham). We are grateful to brethren E. A. Clements and F. C. Wood for their assistance at our Bible Class. —J. E. HARRINGTON, *Rec. bro.*

## UNITED STATES

**BUFFALO, N.Y.** —*Mizpah Hall 221 W. Ferry St., entrance on Herkimer Street. Breaking of Bread, 10.30 a.m.; Sunday School, 12 m.; Lecture, 7. 45 p.m., 2nd and 4th Sunday in the month.* On Dec. 27th we held our annual Sunday School gathering, the time spent in giving praise to our Heavenly Father. Sister A. Gruitt has returned to the Hamilton, Ont., Ecclesia. Bro. Walter Phillips, having moved from Elizabeth, N.J., to Buffalo, N.Y., has become a member of our ecclesia. The following brethren and sisters have visited us since our last intelligence, meeting with us at the Lord's Table: bro. and sis. Knight (Rochester, N.Y.), sis. Fenn (Jersey City, N.J.), bro. and sis. Ellis and daughter, sis. Jean Ellis, and bro. Tackaberry (of Oshawa, Ont.), sis. Ward (of Hamilton, Ont.), bro. and sis. H. A. Sommerville, their son and daughter, bro. David and sis. Emily Sommerville (of Hawley, Pa.), bro. and sis. D. Gwalchmai (London, Ont.), sis. Phillips and daughter, sis. Florence Phillips (Elizabeth, N.J.), bro. and sis. MacDonald (Toronto, Ont.). We wish to thank the following brethren for their kind service in giving us the word of exhortation: bro. H. A. Sommerville and bro. MacDonald, also bro. D. Gwalchmai, who also set forth God's Word by lecture in the evening. We greatly appreciate the kind efforts of our brethren. — L. P. ROBINSON, *Rec. bro.*

**SANTA BARBARA (Calif.).** — *K.P. Hall, 222, W. Corrillo Street. Sunday School 9.45 a.m., Breaking of Bread 11 a.m., Lectures 3 p.m., 1st and 3rd Sundays of month.* Since our last report we have been saddened by the death of our bro. W. H. Livingston, on January 19th, at the age of 50 years. Although we sorrow not as those without the Glorious Hope, yet he is greatly missed, for since the early age of 17 he has labored in this hope, being ever ready to speak publicly and privately in defence of the Truth, and was greatly appreciated as a teacher in the Eureka Class, and two days before his death was to have delivered a lecture on The Glories of the Future Age. Our sympathy goes out toward his sister wife and father, bro. R. H. Livingston and family. On the other hand, we have been given occasion to rejoice in that sis. Scarborough, who left the meeting several years ago, has returned to fellowship. —W. L. RUTHERFORD, *Rec. bro.*

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## AUSTRALIA

**Brisbane, Queensland.** —Samuel Gallier, Ipswich Road, Moorooka.

**Canberra, Federal Capital Territory.** —O.E. Dye, "Naioth," Coranderrk St., Reid.

**Cessnock, N.S.Wales.** — H. G. James, 13 Ann St., Cessnock.

**Coburg, Victoria.** — James Hughes, 6 Riddell Parade, Elsternwick, Melbourne.  
**East Launceston, Tasmania.** — J. Galna, 5 Lanoma St.  
**Inglewood, Victoria.** —W. H. Appleby, Sullivan Street.  
**Lambton, N.S.Wales.** — D. T. James, The Reservoir, Hartley St.  
**South Perth, West Australia.** —Miss M. Jones, 24 Brandon Street.  
**Sydney, N.S.Wales.** —R. H. Baxter, Albert Hall, 413 Elizabeth St.  
**Wagga, N.S.Wales.** —C. W. Saxon, Sunnyside, Coolamon.  
**Wongan Hills, West Australia.** —E.J. York, Evington Vale.

## CANADA

**Brantford, Ont.** — H. W. Styles, 112 Erie Avenue.  
**Guelph.** —J. Hawkins, 9 Elizabeth Street.  
**Hamilton, Ont.** —E. D. Cope, 120 Flatt Avenue.  
**Hatfield Point, N.B.**—J. Ricketson, Hatfield Point, Kings Co., N.B.  
**Lethbridge, Alberta.** — Sydney T. Batsford, 412, 7th Avenue South.  
**London.** —W. D. Gwalchmai, 18 May Street.  
**Moncton, N.B.**—T. Townsend, 11 McAllen Lane.  
**Montreal.** — J. V. Richmond, 2051 Wellington Street.  
**Oshawa, Ont.**—Geo. Ellis, 280 Verdun Rd.  
**Richard, Sask.**—Fred W. Jones, Box 30.  
**St. John, N.B.**—A. D. Duncan, 46 Adelaide Street.  
**Stewiacke, N.S.**—T. H.Hull, "Lanesville" Stewiacke, Nova Scotia.  
**The Pas, Manitoba.** —Gordon C. Pollock, Crossley Ave.  
**Toronto.** — Geo. A. Gibson, 294 Glebeholme Blvd.  
**Vancouver, B.C.**—P. S. Randell, 2914, Bryant St., Burnaby, B.C. *via* New Westminster.  
**Victoria, B.C.**—H.G. Graham, 204 St. Andrews Street.  
**Winnipeg.** —W. J. Turner, 108 Home Street.  
**Windsor, Ont.**— William Harvey, 420 Erie Street, W.  
**Yarmouth, N.S.** —Thomas Cummings.

## 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, 14 Stiles St.  
**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.** —R. R. Livingstone, 6037 Meridian Street.

**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. Byers, 4 Algonquin Terrace.  
**Santa Barbara, Calif.** —W.L. Rutherford, Rural R. No. 1, Box 79, Goleta.  
**Saratoga, Wyoming.** —E. W. Banta.  
**Scranton, Pa.**—T.J. Llewellyn, Avoca, R.D., Glendale.  
**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 instructive and interesting. They may be had from the publisher at 8d. each, post free, from 1929 to 1936 with a few odd copies of previous years.

**JEWISH RELIEF FUND.** —The following amounts have been received: Salop, 5/-; "A lover of Zion," 7/6.

**SPARE CLOTHING** (See Matt. xxv. 36). —Parcels have been received from Ealing, M.S., Bournemouth, Tulse Hill, Birmingham, Coventry, Bridport, St. Albans, Brighton (2), Streatham, Brixton, Hampstead, Whyteleafe, two parcels with illegible postmarks, Glasgow, "Inasmuch" (Norfolk), Wallington. Address parcels and correspondence to 18 Rickman Hill, Coulsdon, Surrey.

**SISTER M.S.** —The brother to whom your gift was sent asks us to convey to you his sincere gratitude. In reply to your question, shoulder shawls for the aged, and woollen jerseys for boys 4, 7 and 11 years old will be welcome.

**FORTHCOMING FRATERNAL GATHERINGS.** —May 8th, COVENTRY; May 12th, ST. ALBANS; May 17th, BRISTOL, COLCHESTER, W. EALING; June 5th, CLAPHAM (Denison House); June 19th, BLACKHEATH; July 3rd, and August 28th, ST. ALBANS.

**BACK NUMBERS.** —*Berean* wanted for March and April 1925, January and May 1926, May 1928. Bro. W. C. Hayward, 78 Rosebery Road, Ipswich.

**CHANGE OF ADDRESS.** —Bro. W. L. Wille of 11 Byron Avenue, Southend, has removed to 76 Ruskin Avenue, Southend.

**BALTIMORE MD., U.S.A.** —The new meeting place of this Ecclesia is Popular Grove Hall, 1315 Popular Grove St., Baltimore, Maryland.

**BOURNEMOUTH.** —Will intending visitors please note that as from May 2nd, the Sunday morning meeting will commence at a quarter to eleven—not 11 o'clock.

B.C. PER PRO V.H. —Your extracts and leaflets are very weak and unconvincing. You say they are an answer to our "Reflections" on the matter; but the Reflections are not even referred to—much less answered, doubtless because you know they are unanswerable.

DANIEL UNDERSTOOD BY BOOKS. —Are you Daniel-like? Read the scriptures and the faithful expositions of them by Dr. Thomas and Bro. Roberts. If you have no other means of acquiring these works, you may borrow them freely from the "Timothy" circulating library. Apply for full particulars to Librarian, 121 Kingsmead Road, Tulse Hill, S.W.2.

VISIT TO NATURAL HISTORY MUSEUM. —The South London (Clapham) Bible and Mutual Improvement Class will visit the Natural History Museum, South Kensington, on Saturday, June 5th, God willing. Parties will leave the Entrance Hall between 1.50 p.m. and 2.50 p.m. for a conducted tour. Tea at 4.30 p.m. at the Empire Restaurant (1st Floor), Wilton Road, Victoria (opposite Victoria Station). After-meeting at Denison House at 6.0 p.m. Brethren and Sisters in fellowship will be heartily welcomed.

DISTRESSED BRETHREN AND SISTERS. —The following amounts have been received F., £2; Anon. (Sutton), 3/-; A sister in isolation, 10/-; Miriam (Birmingham), £2; K.M.W., £2; Elpis Israel, 5/-; Anon. (Coulsdon), 5/-, Anon. (Nottingham), 10/-; Anon. (Croydon), 2/6, A.E.H., 7/-; Anon. (Oxford); 20/-; Hitchin Ecclesia, £2/2/0; M.F.K., 20/-; Anon. (Edinburgh), 10/-; A sister in isolation, £2; Anon. (Brighton), 2/6.

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