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# The Berean CHRISTADELPHIAN

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

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

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

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# The Berean

## CHRISTADELPHIAN

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

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Volume XXV

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NO. 298

### **The Rainbowed Angel**

**An exposition of the Tenth Chapter of the Apocalypse**

**By Dr. John Thomas**

*(Continued from Page 324.)*

But, where is he to come to? Where will he first stand with his feet when he returns, having received power and authority to "revive his work in the midst of the years?" In what part of the globe, or spot of earth, will he take up his position, as the place where his saints shall be gathered to him, who have made a covenant with him by sacrifice (Ps. l. 5)? Before replying to this inquiry, I remark, that different prophets in vision have seen him approaching Jerusalem at different stages of his course. One sees something in point that another did not see; but, by noting what they all saw, we are enabled to trace out his career till his "pillars of fire" stand upon the sea and upon the earth.

The blessing of Israel by Moses before his death, is, unquestionably a prophecy of their happy condition in the latter day, when dwelling in safety alone, and treading upon the high places of the earth (Deut. xxxiii. 28, 29). The blessing upon Levi, Benjamin, and Joseph, is clearly indicative of this. Thus, of Levi, he said: "Let thy Thummim and thy Urim be with *the MAN thine HOLY ONE*, whom thou didst prove at Massah." This, in relation to Levi, has never been yet. "And of Benjamin he said, The Beloved of Yahweh shall dwell in safety by him." This is yet future; for, when the Beloved of the Father dwelt in the canton of Benjamin, his habitation was unsafe, and his life in danger every day. "And of Joseph he said, The ten thousands of Ephraim, and the thousands of Manasseh, shall push the peoples together to the ends of the earth." This yet remains to be fulfilled.

Now, in the preface to this prophetic blessing, it is written that Moses said: "Yahweh came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints" (ver. 2). It was historically true that Yahweh came *to* Sinai; but is there nothing more in this than an historical allusion? Without other light than this affords, we could hardly answer the question with full satisfaction. We know that Israel's history is typical, and that the text is in connection with prophecy, still *came* is so decidedly *past time*, that it causes one to pause before we affirm that it here predicts the future.

But the Spirit enlarges our conception somewhat on this point in Ps. lxxviii. 17, 18. Here it seems to indicate a future manifestation in the wilderness of Sinai and Paran. "The chariots of Elohim are twenty thousands, thousands repeated: the Lord (Adonai) among them, *Sinai in the holy*." Then follows, in the 18th verse, the prophecy of Christ's ascension, as Paul interprets it; after which in verse 22, "the Lord saith, I will bring again from the depths of the sea." The English Version interjects "is among them *as in Sinai in the holy place*. But *Sinai bakkodesh* is equivalent to *in Sinai the holy*. This conclusion is strengthened by verse 22, for how can "the Lord bring AGAIN from the depths of the sea," unless he gather his people in the vicinity of the Red Sea?

But Habakkuk has made certain what, without his testimony, might be thought open to dispute. In the third chapter of his book, he prays that Yahweh would "revive his work in the midst of the years; in the midst of the years make known, or manifest; and in wrath remember mercy." In response to this, he is favoured with a vision, in describing which, he saith: "ELOAH (singular, *not Elohim*) came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth is full of his praise." If this testimony had been faithfully translated, there would have been no obscurity in it. The prophet did not write, "Eloah came from Teman." The word rendered *came* is not *bah*, as in Deut. xxxiii. 2, where it is correctly translated, but *yahvo*, the future of the same verb, and, therefore, to be rendered *shall come in*. The text should be rendered thus: "Eloah shall come in from the South, and the Holy One from mount Paran. Selah." *Eloah* is the word used for the setter up of the kingdom, in Dan. ii. 44. It signifies the Adorable One, or the Strong One. It is the Deity made flesh, and justified by spirit, and equivalent to "the Holy One"—Messiah.

I conclude, then, from this positive declaration of Habakkuk, that Moses spake not historically but prophetically. The coming of Yahweh to Sinai in the days of Moses was representative, as to power, place, and purpose, of his coming in the latter day. Since Habakkuk wrote the words, "Eloah shall come in from the South and the Holy One from mount Paran," the prediction has not been fulfilled in any sense. If it had, "His glory would now cover the heavens, and the earth be filled with his praise," which is very far from being the fact.

This, then, I believe, is the place or country to which the personal Son of Man, "the Man Christ Jesus," will come first at his approaching advent. The region is admirably adapted for the manifestation of omnipotence, in the judicial manifestation of the mystical Son of Man, or Rainbowed Angel. The Peninsula of Sinai is the southern region which is reserved in solitude for a future display of great signs and wonders far transcending anything witnessed by Israel in the olden time. This peninsula is formed by two arms running into the land from the north end of the Red Sea, and is bounded by the one styled "the tongue of the Egyptian sea" (Isa. xi. 15) on the south-west, at the end of which is Suez; and by the other, or Elanitic Gulf, called also the Gulf of Akaba, on the east. These waters form two divergent sides of a triangle, within the area of which are mounts Sinai and Paran, and a "waste howling wilderness," containing nothing to be desired. Moses styles it, "a great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water" (Deut. viii. 15). It is a dry, hot, sandy, mountainous region, that no government seeks to annex, and which no emigrants undertake to people. The few that are found within it are the descendants of Hagar — wild men, whose hand is against every man, and every man's hand against them (Gen. xvi. 11). From Suez to Akaba, at the northern extremity of the Gulf of Akaba, a road was constructed by the Romans, measuring 125 miles in a straight line. The peninsula included within these limits is filled up with mountains, and narrow valleys, and desolate plains. Of these mountains, the chain or elevated circle of Sinai is the chief.

To the northward of the central region of Sinai, and divided from it by a broad valley, called El Sheikh, is a mountain range extending eastward, called Zebeir. North of this are sandy plains and valleys, the most barren and destitute of water of the whole country. This section borders still further north on another mountain chain, termed El Tyh, which stretches nearly across the peninsula from gulf to gulf. Still north of this range is the desert of El Tyh, through which ran the old Roman road, and, at present, the great pilgrim road from Egypt, by Suez to Akaba, on the way to Mecca.

North and north-west, and, indeed, inclusive of the desert El Tyh, is the wilderness of Paran, a tract so called after mount Paran, a chain of mountains bordering the desert of Paran on the east. The wilderness lies between the southern border of Palestine and the Mediterranean on the north; Egypt on the west; Idumea, or Edom, on the east; and the El Tyh range of the peninsula on the south. "The Holy One," says Habakkuk, writing in Jerusalem, "will come in from mount Paran." By the help of Moses, we understand that he arrives at Paran "from Sinai," which Habakkuk styles *iaiman*, "the south." Habakkuk had a vision of what was to be transacted in the country of the south, which will be left in the rear by an advance from mount Paran, after bringing affliction there on the tents of Cushan, and causing the curtains of the land of Midian to tremble (ch. iii. 7).

*(To be continued.)*

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## **The Meaning of the Truth**

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

Our privilege in having been permitted to know the Truth is greater than we can continually realise. No man adequately estimates any privilege of which he has been long in possession. He can only get to know its value by contrast or by deprivation. It is not by deprivation that we can have our apprehensions refreshed in this case; for no man can take the Truth from us. Truly we may sell the "right" which God has given us to the tree of Life.

"Blessed are they that do His commandments that they may have right to the tree of life, and may enter in through the gates into the city"(Rev. xxii. 14).

We may sell it, as Esau sold his birthright, by bartering it for the temporary conveniences of the present vain life; we cannot otherwise lose it. It is not like some position of worldly advantage, which may be ours to-day and lost to-morrow. "The word of the Lord endureth for ever," and it is on no less a foundation than the confirmed authentic pledge and undertaking of the Creator of heaven and earth that our confidence of hope is built.

By contrast only can we fully renew our appreciation of the great position to which we have been introduced by the knowledge of the Truth, and delivered from the fogs and darkness of the dreadful ecclesiastical centuries of the past. How do we make this contrast? There are two ways. We can look back to the time when creation was in a haze to our eyes, and life a mysterious thing of fretful impulse and vain desire. If we can feel over again what we felt in those days of moral and intellectual abortion, we shall rejoice with unspeakable thankfulness for an emancipation which has cleared heaven and earth of all darkness, and redeemed life from its fatuity and gloom and given us an exhilarating policy which changes the "vanity and spirit-vexation" of natural life into the light, beauty, and gladness of the perennial wisdom of God.

But it is not easy at all times to perform this feat of subjective comparison. We get at the result easier by looking out into the darkness that is in the world. We are coming into contact with this every day in some shape or form. I heard the other day a conversation in the saloon of an Atlantic steamer which gave me a glimpse of the sort I am referring to. The speakers were two grey-headed gentlemen of considerable apparent culture and experience. They were speaking of the wonderful advances that the world was making in all matters of convenience, particularly in the matters of travel and the supply of instant information from the remotest points of the earth.

They said it seemed to them as if the time must come when all interest in life would be taken away by no effort being necessary to get or to learn. The more thoughtful of them said that in religion there was a fund of knowledge which would always be a source of inexhaustible interest if men could only know how to get at it. He was convinced that there was in religion a perfect satisfaction for the human mind, but the misfortune was that it received such a low place in the studies of men that it was scarcely possible for anyone to reach the right attainment. Knowledge was so superficial, and in

difference so great, that men were starving and seemed as if they must starve in the most important matter. Something occurred to break the conversation, and it was not pursued, but the little snatch I heard was sufficient to fill me with a yearning sense, both of personal gratitude and of commiseration for the unhappy state of man.

Here we are with the key to the problem of existence in our hands. How great that problem is has appeared to many a capable but groping intellect. It is the problem which David summarises, when he asks: "O Lord, wherefore hast thou made all men in vain?" It seems as we look upon the endless procession of human generations upon the earth, as if it were all in vain. Men are born, grow, hope, strive, are disappointed, get weary of the struggle, and die, and their children come after them with the same hopes and the same endeavour and the same end.

Yet behind all, there is a kind of radiance of promise as of far distant sunlight on the horizon. The mind cannot but see boundless power and wisdom in the universe, and cannot but argue, however dimly, that there must be possibilities of life as much above present experience as heaven is high above the earth. Yet the argument does not avail much in the absence of knowledge.

Oh, where are men's eyes? Have they none? Can they look at nature's exquisite workmanship in things great and small; can they study the indications of the human constitution, can they contemplate the mysterious all-prevalent energy that lies at the root of every form of substance, animate and inanimate— can they think of the history of man upon earth—the nature of the Bible—the character of Christ—the fulfilment of prophecy, and not perceive the traces of eternal power and wisdom? It seems they can. Sad day of darkness! How great the privilege—how great the responsibility of being called to the position of children of light.

How great is that light—how noble and true. It is not an empirical—it is not an imagined—it is not a questionable—thing. It is not like the inebriation of the so-called religious world—an enthusiasm wrought up into the froth of idea-less excitement, and expending itself in egoistic ignobleness. It is not like the unidentifiable and unproveable illumination of the theological sects—resting upon an experience which is purely subjective and necessarily limited to individual feeling — which they assume to be the action of the Holy Spirit, but which may be the action of something else, and which a comparison with the authentic deliverances of the Holy Spirit, in the Scriptures, shews to be something else. It is a definable, a palpable, a proveable thing. It rests upon the basis of accomplished facts.

The most general and comprehensive of these facts is the one stated by Paul in our readings of the last week, that "God has spoken." This speaking was not in any occult or obscure manner, requiring the refinements of human wisdom for its recognition and understanding. It was "at sundry times and divers manners," as Paul observes. Of these we are enabled to judge because of our actual relation to one of them. One of the "manners" was by writing. God commanded the men to whom He spoke to write what He said: "And Moses wrote their goings out according to their journeys by the commandment of the Lord" (Numbers xxxiii. 2). He qualified them to do it in a way that placed the writing beyond the infirmities of human will:

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit" (2 Pet. i. 21).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. iii. 16).

The writing so produced we have. It has come down to us in a manner that excludes doubt as to whether the Bible is it. No man could have substituted a false Koran for the writing of Mahomet among the million Mahommedans who from the beginning have received and revered it. So, no man could have substituted other than the real writings of Moses and the prophets among the many generations of Jews who have handed them down to our own day in an unbroken line of transmission: or other than the real writings of the apostles among the communities founded by their labours in the

first century, and historically continued, though in a corrupted form, from that day to this. We look into the Bible, and we find it correspond with this account of its origin. It is as different from human writing as the eternal is from the temporary. It is its own witness. It is impossible for a capable and a humble mind to read it without feeling this.

Then, as we read, we find it contains the very guidance which distracted human life requires. It tells why we are here, and how circumstances came into their present unhappy form. It tells us that God made the earth for man and man for God, but that early after the appearance of man upon the earth, man set God aside, and sought to live for man himself alone, in consequence of which God hid His face from man, gave him over to the dominion of death, and scattered him all abroad on the earth to look after himself for a while till the situation should be ripe for God to realise His purpose in placing man upon the earth.

It shews us that as a step in the direction of the accomplishment of this purpose, God called Abraham, and established His covenant with him, and chose his descendants and formed them into a nation, manifesting Himself to them in their deliverance from Egypt, and in the promulgation to them of a law by Moses which the Jews hold in their hand unaltered to this day, after a lapse of 3,000 years, and which on study is found to be the paragon of political constitutions. It shews us the history of this nation — for a thousand years — a history in the main of disobedience and punishment. Interwoven with this history as its most material feature, it presents the records of the messages of reproof, instruction and promise sent to them direct from God by the prophets; and last of all, the narrative of the sending of His Son, and what he did, and how his life ended, and what ends were associated with his whole work. These messages and that narrative contain what is to be found in no other document under the sun—the foretelling of God's final purpose with the earth and man, and the full revelation of what God desires at the hands of men now in this present time.

The reading of such a book is found experimentally to lead to those results which the Apostle Paul said it was given for. He says it was "able to make men wise unto salvation," and was "profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. iii. 15).

How profitable it is we can all testify who have taken any pains to make ourselves acquainted with it, first in the elementary knowledge of its contents at the beginning, and then in that daily intimacy which it calls for. It must be so.

Men are governed, and the mind is moulded by ideas. Here we have ideas the most potent under the sun. What idea is so ennobling as the revelation that the power in which all things subsist is an Eternal Person, embracing the universe in the effluence of His uncreated Spirit, and working all things after the counsel of His own will? What so calming and purifying as the fact that no distance can separate us from Him, but that in the subtle energy of His presence, "all things are naked and open, and no creature is hid from His sight?" What philosophy of man's evil state at once so rational and satisfactory as the dogmatic teaching of the Divine Spirit that death reigns because of sin, and that the affliction of man is due to the turning away of the countenance of the Almighty because of human insubordination? What solatium in the midst of the evil, so great as the assurance that God Himself will apply a remedy, wipe tears from every eye, and fill the earth with His glory? What tranquillity of mind, in the presence of the distracted problems of human state and history that press themselves on every thoughtful mind that looks beyond the horizon of his immediate experience, can come from any source, like that which is imparted by the conviction that God has a plan which is being slowly worked out in the course of the ages, and which will culminate in the re-appearance of Christ upon the earth to take the government with power, and bring all things into subjection to God?

What comfort of anticipation, what interest in life, what incentive to conformity with the ways of righteousness can compare with that which springs from the assurance that Christ will judge the living and the dead, and confer glory, honour, and immortality on all who please him by their faith and obedience? What prospect so attractive as that which the word of God opens out to us, of God becoming known and loved and praised in all the earth, with the fervour of David, and every heart

filled with gladness, every life ennobled with heavenly gift? What satisfaction so perfect as that which springs from the fact of forgiveness and reconciliation to God through Christ, and the certain hope of ascending from the weak and grovelling and decaying nature we now possess to a nature pure, incorruptible, capable, joyous, and everlasting?

All these are the teachings of the Spirit of God in the Holy Scriptures. Their infinite superiority to all ideas of man is manifest on even a superficial comparison of their effects with those produced by the philosophy which is bounded by the horizon of human life as it now is. There is something sterile and unsatisfying in the highest of merely human thoughts and attainments. It is not in the nature of life as it now is to satisfy the mind. The mind is so constituted that nothing short of the infinite can satisfy. In all merely human projects, it matters not in what direction, riches, power, fame, art, science—there is an end which, when once reached, becomes the grave of enterprise and the seed-bed of discontent. There is nothing satisfying in what man proposes for himself. He cannot find peace except in that boundless mental action which lays hold of God for its delight and stay; Christ as the ideal of its affection, and an endless futurity of perfection as the vista of its anticipations.

This, dear brethren and sisters, is what the understanding of the Truth has brought to us. It has conferred upon us entire liberty. What remains for us but to stand fast in it? It is a position we may lose if we neglect the conditions of its preservation. We must beware of the enticements suggested to us in the spectacle of cultured men and women "without God and without hope in the world." They are interesting in the present desolation, but it is a mere picture—a mere appearance—hollow, if we penetrate it—absolutely ephemeral if we follow it to its close.

We must beware of the zests and honours and emulations connected with society as it now is. It is a society that is not the friend of God, however amiable and attractive. We must not surrender to its seductions, or accept its embraces. It is written, "The friendship of the world is enmity with God." We must beware of the faintness of mind that is liable to overtake the patient continuance in godliness. It is not in vain that we addict ourselves to the ways and the studies of godliness, and decline the leeks and garlic of the Egyptians. The issue of things will justify the choice of wisdom, and reward beyond what tongue can utter or heart conceive, the faithful endurance of the monotonies and self-denials of this time of probation. "Yet a little while, and he that shall come will come," from whose bright presence will fly all clouds and darkness for ever.

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### **Watchman, What of the Night?**

Doubtless, many believers of late have been moved to repeat the above question, found in Isaiah xxi. 11. The signs of the approaching end of the present order, and of the return of Christ are not to be mistaken. The preparation for Armageddon is more intense than ever, and treaties and the League of Nations are powerless to avert the catastrophe.

Just what is the significance of the recent revival of Roman Imperialism in Italy; linked as it is in policy with Germany, Austria, and Hungary? Is it a further manifestation of the Beast of the sea, and the Beast of the earth in combination, as in the days of the Holy Roman Empire? This consideration may afford a clue to the issue of the civil war in Spain; for it has to be remembered that Charles V. was King of Spain, as well as head of the Empire, in the days of Luther. We are also inclined to regard the political expansion of Italy as a corollary of the revival of Roman ecclesiastical prestige, seen in recent years, and which was to be expected in view of Rev. xviii. 7. It may be that this strong central coalition is destined to head the confederacy of "The Kings of the Earth," who take counsel together against the Lord and against His Christ, after the overthrow of Gog and his hosts. With such a bullying, sabre-rattling, and impious spirit, it is eminently fitted to organize the nations to make common cause against the Lamb, for the preservation of their dominion. The well-meant efforts of Britain and America, to create a peaceful atmosphere by means of Locarno and the Kellogg Pact, have utterly failed, and they are compelled to "prepare war" along with the others. "The Day of the Lord"—not far distant — will settle the matter in the only way; when "the lofty looks of man shall be

bowed down, and the Lord alone shall be exalted," "in that day." Meanwhile, the situation in regard to Russia is interesting. Certain essential features of the last days, as yet, seem to be lacking. For instance, there is no special hostility on the part of Russia to either Britain, or the Jews. In fact, M. Molotoff, president of the Council of Commissars, speaking at the Congress of Soviets, said, referring to the German leaders: "Their persecution of Jews is in marked contrast with our respect for this race which gave us Karl Marx — in the Soviet Union, anti-Semites are shot." Evidently, a great change must take place before Gog thinks his evil thought, and goes up to the land of unwalled villages. We do well to remember that many of the leaders of the Russian Revolution were Jews; and, in fact, we believe that awful upheaval was a Divine retribution upon the old order of Emperor and aristocracy, for their dreadful persecution of Israel for so many years. In this respect there is a considerable analogy between the French and Russian Revolutions, respectively. It is clear from Rev. xi. 3-13, that the great "earthquake" of 1789-93 was a judgment of God for the slaying of the witnesses. Yet out of that terrible crisis there emerged the sinister figure of Napoleon, the man of destiny and Scourge of Europe. From the execution of Louis XVI. it was only a few years to the acclamation of Bonaparte, as Emperor and supreme War Lord.

Will history be repeated in regard to Russia? At all events, the terms of Ezek. xxxviii. seem to require a supreme military leader and one of princely rank: Such an one does not yet appear in sight. He will be anti-Semitic, and will lead an extensive confederacy having for its objective the spoliation of Palestine and the Jews, and attainment to world power. The prophecy does not inform us of the details leading to this crisis. Nevertheless, it seems certain that the growing tension and hostility between the Franco-Russian group on the one hand, and the German-Italian-Austro-Hungarian group on the other, will result in war in the near future. Such a Titanic struggle may develop and bring to the fore such a personage as the Gog of Ezekiel, who instead of battering at the western front, as both Russia and Germany did in the late war, might conceive the grandiose idea of a flanking movement, and strike south through the Caucasus, Armenia, Syria, and Palestine, to Egypt; and, aided by a large fleet from the Black Sea, which, joining forces with the French fleet, would enable him to encircle his enemies in central Europe, and probably to dictate terms of peace to them. Such a movement would enable Gog to employ the countless "horsemen" of the central Asiatic provinces, and to realize the ancient Russian aspiration of an outlet in Southern Seas. However, before his plans fully mature, Christ intervenes. The Gogian hosts are decimated upon the mountains of Israel, leaving the Beast of central Europe to organize another confederacy; whose Kings will "take counsel together against the Lord and against his Christ" (Psalm ii.). This coalition will be broken in pieces and consumed in the war of the great day of God Almighty, culminating in the destruction of great Babylon herself. Thus humbled, and with all political power taken away from them, the remnants of all nations will be prepared to unconditionally accept, and finally to rejoice in the Divine Authority of Christ and his immortal associates, who will establish such security, righteousness and peace, as the earth has never known since sin entered the Garden of Eden.

We cannot dogmatize on details that are not revealed: We only suggest what the probable course of events will be; and when we stay to consider the advanced state of the signs around us, the exercise cannot be other than profitable, and may contribute something to the suitable preparation of our minds for the Day that will decide our eternal destiny.

B. A. W.

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### **How we build in Jerusalem** (Reprinted from the *Jewish Advocate*.)

One of the finest buildings of modern Jerusalem is undoubtedly that of the Jewish National Fund. It now forms a wing of our "Whitehall," with the Jewish Agency, the Vaad Leumi, and the Koren Hayesod. The buildings stand guard as it were, at the entrance of the important suburb of Rehavia, and overlook the broad, tree-lined King George Avenue.

During the last few weeks, work has started on an extension of the J.N.F. building, and a fascinating business is building in Jerusalem. The Holy City is built upon a rock. Before you find a suitable foundation, you have to blast away the rock. Men stand with long pointed iron poles, and by a series of rapid circular movements, bore holes in the unyielding rock. When the hole is deep enough, it is filled with dynamite. You will then see a bearded Jew, red flag in hand, rushing into the middle of the road and shouting "Baroud! Baroud!" Buses stop, private cars draw up, pedestrians scamper away for their lives. "Baroud!" — and then a deafening explosion. Splinters of rock, chunks of rock, fly into the air. The bearded Jew waves the red flag, cries out in Hebrew "nigmar" (finished) — buses move, cars honk, pedestrians come out of their cubby-holes, life is resumed, and the builders are nearer to finding a foundation.

In Tel-Aviv, buildings are made of concrete. In Jerusalem we build in stone. The stones that built the Temple are the stones that go to the making of our houses, our Synagogues, our public buildings. The loveliest stone is the quiet severe grey that is quarried outside the city and brought in undressed blocks, to the site of the building, either on donkey, camel back, or lorry.

Then comes the romance of stone-dressing. The art is very largely in the hands of Oriental Jews. Heavy Moroccans and lithe Yemenites handle the hammer and the chisel which turn an unwieldy block into a graceful shape. They sit upon the ground with a lean-to—a protection against the sun—behind them, and they sing to the music of the hammer and the chisel. They are weird desert tunes, like the chants in a Sephardic Synagogue. On and on, all day, they sing, religious songs, secular songs. Not every stone-dresser can dress every stone. There are some stones which need skilled dressing. You will see—as likely as not—a bespectacled Jew from Russia or Poland engaged on this work. He has his T-square and his ruler ever at hand. He does not sing—a philosopher working out problems in stone.

A Jewish driver pulls up. On the lorry in large Hebrew letters is the word "Hamovil." It is piled up with sacks of cement. They have been brought from Haifa, where the factory works days and night to supply the needs of Palestine's building. Past Megiddo—where many a famous battle was fought in Biblical times—went that cement; past Samaria, once the capital of Israel; past Nablus, where the last surviving Samaritans live and sacrifice their Paschal lamb; past Dothan, where Joseph found his brothers; past Ramallah, whence Jerusalem broadcasts to the world. Meanwhile they are laying the stones, and once more singing. But the tune is different. It is Hassidic, where before it was Oriental. It is sometimes a song so sad that you wonder how a worker can work and sing it, but in a moment it will change into a merry lilt. Then you will know that the stone is in place, and now it is only a question of finishing off the cement around it.

When the time comes for placing the roof over the walls of stone, then the drama of concrete is enacted. It is an English concrete-mixer which makes Jerusalem concrete. There are no trade union hours where concrete is concerned. You cannot stop until you have finished the job. So, likely as not, you will come upon the workers late at night. Then it is a picture out of a Book of Opera—scarcely credible that it is something really being enacted before your eyes. Under the myriad stars, blazing torches throw lights on the baggy pantaloons of the Kurdish workers, on the striped skirts of the Sephardim, on the bare legs of the Poles. When the roof is finished, all the workmen are entitled to a drink. There is a little speech, "May the building last till Messiah come!" And so the shell of the building is complete.

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### **A Cheerful Giver**

"God loveth a cheerful giver," says the apostle Paul. Who would wish to look upon or stand upon the converse side of that saying of the Apostle! A cheerful giver is one who gives from the heart, whether it be much or little. We should look well into our hearts in the giving of every offering, that we may thus be able to stand acceptably with the Lord in the matter and secure His love. If we give out of our abundance, even to the extent of our entire possessions, and the heart be not in it, our

offering is an offence unto the Lord, an ill-savour, finding no favour in His eyes. If we give out of our penury even to the extent of all our living, and the heart be not in it, our offering is not acceptable to the Lord. An offering, whether it be much or whether it be little, with the heart in it, is a sweet savour unto the Lord upon the altar of His love begotten in us by His word of truth. A gift or an offering from the heart is one where the heart rejoices exceedingly at the privilege of being able to give it, desiring that it might be greater. A gift or an offering not from the heart is one where the heart either grudges it, or looks upon it as a mere act of duty created by the circumstances of being under the law of Christ, or to get praise of men for the gift, or to escape the reproach of one's own conscience or the reproach of others for withholding or refraining from giving. Hereby we can know whether we are or are not cheerful givers, and whether we will or will not be the objects of God's love in the giving. Let us, therefore, look well into our hearts in all our offerings, whether they be much or little. The Lord readeth the heart and cannot be deceived, "God loveth a cheerful giver."

L.B.W.

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### **The Truth as Salt**

God made man "very good," but sin found him out and marred that goodness. Righteousness and sin, truth and falsehood, good and evil, right and wrong, life and death, as antithetic conditions affecting Adam's race, have abounded in the earth ever since sin was found in man. From that day his nature has been leavened with it, being an unsalted organism, tending to death and corruption. The work of the Truth is to salt that nature, that it may be saved from corruption in the day of Christ, at which time the Truth will act as leaven, to leaven the whole nature, provided the salt of truth shall have been found to have remained in him throughout the day of his probation in the formation of character. "Ye are the salt of the earth," said Jesus, "but if the salt have lost its savour, wherewith shall it be salted?" How important, then, to have salt remain in ourselves, if we wish to escape being cast out and trodden underfoot. Had the earth no salt, in the persons of the faithful of the Household of Faith, it would not be preserved. That is all that preserves the world in this evil day. If the faithful be the salt of the earth now, how much more so in the day of their complete leavening with the Truth as the possessors of immortality! "Have salt in yourselves," saith the Lord, "and let your speech be seasoned with salt," said Paul. Salt is a preservative. The Truth as it is in Jesus being in us and abiding in us as we abide in Christ, is the only thing that will preserve and save us in the day of Christ.

L. B. W.

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### **Editorial**

#### THE BISHOP OF BIRMINGHAM: A REVIEW AND A CONTRAST.

The following extracts are taken from a speech by Dr. Barnes, Bishop of Birmingham, reported in the *Daily Telegraph* for August 31st: —

"The prospect before the churches is gloomy unless a religious revival, some spiritual outburst finding its centre in Christ, appears," he said.

Dr. Barnes continued that the religious crisis began in Russia. The revolution swept away Tsar and Church alike. Since then the new Soviet system of education had created in Russia a generation of young people to whom Christianity was a superstition unworthy of an intelligent race.

In Spain the revolution let free popular passion. Priests and churches were attacked with an angry zeal which was obviously spontaneous.

"Is such animosity latent in Italy?" asked Dr. Barnes. "In that land the Church is the ally if not the tool of Fascism. Te Deums celebrate victories achieved over ill-armed Abyssinians by the aeroplanes and poison gas of Catholic civilisation."

"When revolution comes in Italy will the Church escape the indignation and pent-up rage of the people?"

"In France the dominant Catholicism is the religion of the women, oddly emotional and superstitious for so clear-thinking and sceptical a people. It is also, on the one hand, an organised health cult and, on the other, a soldier's faith."

In Germany, said Dr. Barnes, the Christian religion was dismissed as irrelevant.

In our own country religious belief had decayed. Our congregations— and this was true of practically all communions—were little more than a quarter of what they were a generation ago.

Dr. Barnes concluded: "The earth in this present era is seething with disorder. There are in Europe many signs of a crumbling civilisation. There are countries where truth is scorned, freedom destroyed, and international righteousness mocked. The world needs Christianity, but the Christian tradition contains many things which educated men cannot accept.

"For the sake of our faith, the gulf between new knowledge and old beliefs must be closed by acceptance of the new knowledge."

"We trust that Christianity so strengthened will renew its appeal to humanity, and that just as the body of ideas known as modern science has spread throughout the civilised world, so the moral and religious principles, which are the essence of Christianity will become universal."

With much of which we can heartily agree. Truly "*the prospect before the churches is gloomy.*" "*In our own country religious belief had decayed.*" These are true sayings, but the Bishop signally fails to indicate where lies the blame for this appalling state, and the remedy he suggests is in reality only an aggravation and perpetuation of the disease.

The responsibility for *the decay of religious belief* which the Bishop deplures is rightly and justly to be laid upon the system of which he is one of the leading dignitaries. "The world needs Christianity," says the Bishop: but what is Christianity but the teaching of Christ? Is Dr. Barnes prepared to heartily and unreservedly endorse this teaching? Did not Christ always uphold the Scriptures as being of Divine authority? Did he not rebuke his disciples on account of their slowness to believe all that the prophets had spoken? "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke xxiv. 25-27). Is the Bishop a follower of Christ in these matters? It is notorious that he is not. He openly and frankly repudiates belief in the writings which Christ endorsed and upheld, and therein lies the reason for the decay of religious belief. Faith in the Word of God is very scarce in the world to-day, and the remedy is not that which the Bishop prescribes, namely, the discarding of old beliefs and the acceptance of new knowledge; but rather *a return to the old beliefs*, and to the robust and unqualified acceptance of the Bible as the infallible word of God after the example set by Christ and his apostles. The Bishop of Birmingham's expressions of unbelief concerning the very foundation of *religious belief* are a striking contrast to the invaluable work performed by a faithful servant of Christ in the same city of Birmingham upwards of half a century ago.

Almost exactly a hundred years ago from this present date, Dr. Thomas was in continual conflict with Campbellism, with which for a time he had been connected. A set of circumstances was consequently brought into existence which providentially resulted in the recovery and subsequent development of the Truth as proclaimed by Christ and his apostles. We do not think we can be justly accused of exaggeration if we claim that to be one of the most momentous events since the days of the apostles. What was accomplished? What was the character of the work performed? It was the re-establishment of God's Truth in the earth, and the making of a further advance in the preparation of a

people to inherit God's coming kingdom, to whom belongs the honour of reigning with Christ on the earth. If there be a greater work than that, we are ignorant of what it is.

The work having thus been magnificently begun by Dr. John Thomas, a worthy and able successor was forthcoming in brother R. Roberts, who eventually became located in Birmingham. In 1884 Robert Ashcroft (who was immersed in 1876) launched an insidious attack against the very foundation of our hope, the Scriptures. He advanced the theory of a fallible Bible; that there is in the Bible a human (that is, an erring) as well as a Divine element, and that only such parts of the Old Testament scriptures are inspired, as could not otherwise be produced. Consequently, it was urged, the Bible is not to be spoken of as the Word of God without qualification. With all of which, we do not doubt, the Bishop of Birmingham, Dr. Barnes, would be in cordial agreement; but not so brother Roberts. His was an absolute and unswerving confidence in God and His word. His determination was to put the Truth first, and to know no man after the flesh. As a sheet-anchor he laid hold upon Paul's declaration —

"All scripture is given by inspiration of God." (2 Timothy iii. 16.)

And from that position he never moved. The Truth had been attacked at a vital point; its very existence was threatened, but the unconquerable spirit and unflinching courage of brother Roberts rose above the efforts of traitors, and under what we are sure was Divine guidance the fact of a wholly-inspired and infallible Bible was firmly established as the foundation of our belief.

Thus, bro. Roberts, of Birmingham, fifty years ago, and the Bishop of Birmingham to-day, provide a striking contrast; and whilst the latter's words are a warning of the folly of being misled by the prevailing unbelief regarding the Bible, the former by his noble example encourages us to "hold fast the form of sound words" upon which our faith is established.

W.J.W.

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### **JEWISH RELIEF FUND.**

We have sent a cheque for £4 10s. 4d. to the Jewish Board of Guardians for the relief of victims of persecution on the Continent, who have fled to Britain for asylum. This represents donations received up to the time of writing. Many of these poor people are in great distress, and those who are trying to help them will be glad of all the help we (who are relying on the promises made to Abraham in Genesis xii. 3) can give. Our last remittance was acknowledged as follows:

127, Middlesex St., Bishopsgate, E. 1.

The Board of Guardians and Trustees  
for the Relief of the Jewish Poor.

Dear Sir, — I am much obliged for your letter of the 23rd August, enclosing cheque for £7 7s. 1d., being contributions by readers of the *Berean Christadelphian* to your Jewish Relief Fund. The money will, as you request, be expended for the relief of Jews and Jewesses who are refugees from persecution on the Continent. It is exceedingly kind of you to forward this money, for which an official receipt is enclosed, and we shall send you at a later date particulars of the cases that have been helped.

Yours faithfully,  
H. GOLDSTEIN (for Secretary).

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

On behalf of our brethren and sisters who are in need of assistance from various causes, we are happy to be able again to thank many of our readers for their help, particulars of which will be

found on page 4 of cover. This is the only way we can carry out the requests of the recipients to assure the donors of their gratitude. One brother says, "I rejoice at this evidence that some of the friends of Jesus are so ready to remember how he said, 'It is more blessed to give than to receive,' when the opportunity is brought to their notice."

During the past month we have been able to help 35 Brethren and Sisters who are in need through ill-health, unemployment, or old age, at an expenditure of £44 12s. 7d.

THE ADMINISTRATION OF THIS SERVICE NOT ONLY SUPPLIETH THE WANT OF THE SAINTS, BUT IS ABUNDANT ALSO BY MANY THANKSGIVINGS UNTO GOD. *Paul to the Corinthians* (2, ix. 14)

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## Reflections

A sister says: "We used to listen to exhortations from our senior brethren, some of whom, like bro. Jannaway and bro. Martin Evans, have now fallen asleep, to the effect that our children ought not to address their parents' brethren and sisters in Christ as Uncle or Auntie; but the habit of doing so is becoming very common, and we never hear it spoken against now. Why is this? Were those brethren wrong?"

No, they were not wrong. We are brethren and sisters of Christ only if we are sons and daughters of God, there is no other relationship possible. Until they become members of the Household of God in the appointed way children are not related to God, and therefore not to any of His sons and daughters. To allow children to address them as if they were so related is to minimise the loftiness and exalted nature of our relationship to Christ. There is a danger that the proverb, "Familiarity breeds contempt" may come into operation in the minds of some children as a consequence. We know of more than one case where it certainly has done so.

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Thirteen years ago a letter was read by bro. W. J. Elston at a Liverpool gathering which, referring to the apostle Paul, spoke of his "zealous, brave, self-sacrificing, truth-loving mind towards the teaching of the Spirit — *a mind so commendably followed by Dr. Thomas and brother Roberts.*" Those faithful servants of God, to whose labours we are all indebted for our knowledge of the Truth, had fallen asleep long before. They have been incapable of doing anything good or bad since those words were uttered; why, then, are they now referred to slightly as "those men," and "J. Thomas and R. Roberts"? Nothing is more distressing than to hear them and their works belittled and derided, and superior knowledge and wisdom claimed by any who owe to them, under God's providence, their knowledge of the gospel and hope of an inheritance in the Kingdom; how much more by one who once seemed to be a pillar!

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Christ's teaching concerning divorce in Matt. v. 32, is clear, and can only be misunderstood by those who consider the matter with a biased mind, determined to maintain the wrong position to which they stand committed. It is said that "some cancel the words of Christ in Matt. v. 32, in relation to divorce." So far as it is intended to bring this charge against the ecclesias for whom the *Berean* can speak, it is a breach of the ninth commandment, of which bro. Roberts wrote in *The Law of Moses*, "To say what is not true is cowardly and a mean thing ... but by this command it becomes wrong and criminal and hateful." Recently we wrote on this matter in these words:

"*Young's Concordance* gives the meaning of the divorcement mentioned in this verse as 'a setting or standing off or away.' To say this is equivalent to a brother of Christ taking his erring wife before a Gentile court of unbelievers—judge and lawyers, and police officers, and court officials, and the idle and the curious—all of whom are of this evil world which lies in

wickedness in the sight of God, and complaining there of her wrong doing, and demanding redress at their hands— is palpably unscriptural and un-Christlike."

That one well acquainted with the Scriptures and the spirit of Christ's teaching can describe this as cancelling his words, and "tolerating laxity and heresy," is more than marvellous — it is incomprehensible.

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Bro. K. says he is so convinced by writings in the *Berean* that he has left the Temperance Hall fellowship, but wants to know why we do not withdraw from those who marry aliens; and from far-off New Zealand a brother asks us to say plainly what is our attitude to such marriages. This is strange, because our Ecclesial News records such withdrawals from time to time; and several times recently we have in these columns described alien marriages as a terrible, because deliberate, sin. Our attitude is simply defined in the words of a Resolution passed by the South London ecclesia years ago, and rigidly enforced to this day: —

"That marriage with the alien is a serious breach of the law of Christ. Should a member of this ecclesia commit this offence, he or she shall by such act be out of fellowship. The matter shall be reported to the ecclesia at a special or ordinary business meeting, and a resolution shall be passed withdrawing from such member until repentance as scripturally enjoined shall be manifested. Due notice of such meeting shall be sent to the offending member."

We believe, and are entitled to believe, that that is the mind of every brother and sister in our fellowship. There can be no compromise in our attitude to alien marriages.

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An esteemed brother finds fault with our remarks on page 142 (*April Berean*), and uses rather severe language in doing so. He says, "the Spirit's directions in the passages you refer to are in the form of gentle admonitions, and are very unlike some of your 'Reflections';" and adds, "The admonition is not to indulge in the vain and over-adornment of the person, either with elaborate hair-dressing or the wearing of gold, pearls or costly raiment." Our brother emphasises *over-adornment*, which he implies does not exist amongst any who are called Christadelphians. This does not agree with our own observation, nor with letters we have received from not a few, asking us to draw attention to these things. He admits that "saints should not show a love of personal adornment, like the world around us"; then why condemn our efforts to exhort them not to do so? If there were no love of personal adornment to beware of, the Apostles Paul and Peter would not have written as they did in 1 Tim. ii. 9, and 1 Peter iii. 3. The women of the world deck themselves with rings and chains, pearls and necklets, to draw attention to themselves, to be admired and appear "smart" in the eyes of all beholders. Is it possible to do these things from any other motive? It is this love of display the Scriptures warn us against — and that is the reason we have written as we have.

Our brother says our interpretation of the apostle's warnings is "unreasonable and arbitrary, and your demand for implicit obedience to the Scriptures is the language usually used by those who mean implicit obedience to their interpretation of the Scriptures." It is not our own interpretation, but the interpretation of our beloved brother Dr. Thomas, to which we have been calling attention, as a reference to quotations from his writings in the *Berean* for several years past will show. He was most emphatic and outspoken in his condemnation of sisters of Christ adorning their "perishing mortalities" (his own words) with trinkets and ornaments after the manner of women of the world. Dr. Thomas was no stranger to the accusation that his doctrine was founded on his own personal interpretation of the Scriptures, but he will always be upheld by us as a God provided guide to the way of salvation.

We remember how it is written, "Let the righteous smite me," but in this matter the smiter has not convinced us of error.

An argument which is often used against smoking is that it is offensive to many of our brethren and sisters. If that is a good reason, and we believe it is, it applies with equal force to this matter.

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Bro. G. M. Lees takes exception to bro. Kerman Jackson's letter, and to our "Reflections" in the August *Berean*, which he considers are "unjustifiable strictures," and asks us "in common fairness," to print a long letter in reply. We do not consider that common fairness requires us to give space in the *Berean* to any attempted justification of a loose fellowship. "We have a good cause," says bro. Lees, "but we are spoiling it by divisions;" which means that the world would be attracted to the Truth by numbers.

Divisions are foretold and commanded where unfaithfulness takes place, and the gospel of the Kingdom was never intended to impress by the numbers of the believers. "There are different ways of looking at things," says bro. Lees, "and your way may not be the best." There are two ways of looking at things, the right way and the wrong way; and the right way, and therefore the best way, is the way the Scriptures look at them. As to Partial Inspiration, he says, "You should know that for over fifty years this statement has been shown to be untrue." The use of the phrase is by bro. Lees' own showing a question of fellowship. Bro. Lees may not be a Partial Inspirationist (he doesn't say he is not), but would he and does he refuse fellowship to all who are? If we were living in 1885, when the Inspiration Division took place, would bro. Lees and his brethren of the Suffolk Street Ecclesia be found on the side of bro. Roberts or of bro. Ashcroft?

Other statements are, "The object of the meeting was simply to show developments in Palestine . . . surely we ought to do good to all men, and if by so doing the Truth is brought to the notice of the public, surely so much the better . . . the meeting was a public one, so plainly questions of 'building on an insecure foundation' do not arise." We leave it to our readers to judge whether these remarks show our "Reflections" and bro. Jackson's letter to be "unjustifiable strictures."

Bro. Lees "trusts we are as true brethren and sisters of Christ and as 'Berean' as any in your fellowship." Well, the day is at hand when all arguments and controversies will be settled by the infallible judge who has commanded us, until then, to let the Scriptures be our guide.

C. F. F.

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### **Lucifer, Isaiah xiv, and Babylon**

The last two numbers of the *Berean* containing references to Isa. xiv. and "Lucifer," have much interested me, but I confess to having received little enlightenment from the view which would confuse Babylon with Assyria, or to the complicated references to the Image and its latter day standing up. To my mind, the Image represents the whole history of the Times of the Gentiles from the time of Nebuchadnezzar to the coming of Christ — or the Stone. The end of the Gentile dominion is signified by the Stone falling on the latter day development, as seen in the ten toes constitution, bringing about a collapse of Gentiledom, and eventually its grinding to powder; the stone meanwhile growing into a large mountain filling the whole earth — The Kingdom of God triumphant (Dan. ii.). Details as to what part of the image and in what order it was destroyed, etc., etc., have never convinced me, and I still firmly believe detailed significances like we see discussed were never intended by the Divine Revealer.

If we take leading lines of thought and follow the clear types and antitypes, as seen in the history of nations, we shall not fall into the many pitfalls of speculative exposition which so many brethren seem not to avoid.

Here are a few leading types appropriate to the present discussion: —

*Ancient Tyre*—a maritime and merchant Power, friendly to Israel; with ships of Tarshish, and colonies.

Ezek. xxvii. 12; Isa. xxiii;	GREAT BRITAIN
Ezek. xxviii. 1-8; 2 Chron. ix. 21.	and the
Ezek. xxxviii. 13.	British Commonwealth.

*Ancient Assyria*—a bitter, cruel and northern enemy of Israel; invader of Israel.

Ezek. xxxviii. 1.	RUSSIA,
Dan. xi. 40.	or Gog of Land of Magog.
Mich. v. 5.	Rosh—Tubal and Meschech, King of North.

*Ancient Babylon*—the ancient fountain-head enemy of Israel; of idolatry, and corrupter of Israel.

Jer. li.	PAPAL ROME,
Jer. xvii.	Babylon, the Mother of Harlots.
Rev. xviii & xix.	All nations drunk with wine of her fornication,
2 Thess. ii.	fountain-head of latter-day apostasy & corruption.

Now, from the above, I think we can see the modern "Lucifer" exalting himself to the heavens, or, to vary the metaphor, "sitting in the temple of God, showing himself to be God" or "sitting as a queen." Ancient Babylon exalted itself to heaven, and strived to be like the Most High (Isa. xiv. 13-14) and yet was brought low, amidst the wonderment and awe of the surrounding nations (see Isa. xiv.), just as Papal Rome will come down like Babylon (Rev. xviii. 10-19), "Babylon is fallen (Rev. xviii. 2; compare Jer. ii. 37) and become the habitation of devils," etc.: these words can only mean the final ruin of the Papal Confederation: the ruin of the Russian confederacy is depicted in Ezek. xxxviii., and is typified surely by the Assyrian, especially individually in Sennacherib and his destruction upon the mountains of Israel. When both confederacies are destroyed then we may say the stone has broken the Image and ground it to powder.

Looking at the prophecies in broad outline like this, we can here and there fill in details in a clear and comprehensive manner: but to probe into every statement and try to find a latter-day significance is fatal to clarity of understanding, and will land us in endless confusion: similarly to confuse Babylon with Assyria will prevent our perception of the clear manner in which the Book of Revelation treats of the Modern Apostate System—Papal Rome—as the antitype of Ancient Babylon.

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Southend. W. L. WILLE.

## CORRESPONDENCE

It appears that some calling themselves Christadelphians are taking exception to the doctrine of God manifestation as expounded by Dr. Thomas, and which we believe to be founded on true scriptural principles. An attack is being made on his understanding of the names Yahweh and Elohim, but we are confident that the expositions in *Eureka* and *Phanerosis* on this subject cannot be overthrown.

As to the words Yahweh and Elohim, many of the places where these occur show that they refer to a multitude, and not to the Father in person only. Is it not absurd to say that the teaching that Jesus smiting the nations is God doing so, is equivalent to saying that he is "very God of very God?" The Scriptures frequently represent God's intervention in the affairs of men as being done by means of a great multitude. This consists, we know, of Jesus and his saints; and, as it is said that Yahweh does this, what are these but a manifestation of Yahweh? "The name of Yahweh coming from far" (Isaiah xxx. 27); "Yahweh pleading with all flesh" (Isa. lxvi. 16); "Yahweh slaying from one end of the earth

unto the other" (Jer. xxv. 33); "Yahweh's overthrow of Gog" (Ezek. xxxviii. 22-23); what are these other than the preliminary manifestation of Yahweh Elohim? He who shall be, mighty ones, *i.e.*, Jesus and his saints.

Finally, the saints who reign with Christ (Rev. xx. 1-4) are represented in Rev. x. 8-10, by the four cherubim. These cherubim are represented in Ezek. i. 24, as having a voice like the voice of the Almighty (see also chap. x. 5). Evidently, then, the saints are Yahweh Elohim, *i.e.*, God manifested, in a multitude having each the divine nature. This is the people referred to in Exod. iii. 14; Ps. lxxxiii. 8; Dan., vii. 27; Joel iii. 11; and Zech. xiv. 5.

Does it not seem appropriate that God, who declares the end from the beginning (Isaiah xlvi. 10) should have made known by Moses His purpose to manifest Himself in the earth in a multitude, each one having His own perfect nature?

J. H. DYER.

Swindon.

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Greeting in the Saving Name. We have recently had thrilling and stirring news in the Commission's report of the Proposed Triparte Division of the Holy Land, and when the first whispers came through in the papers we wondered what form the division was to take, but when the official report and the boundaries were outlined, and we had time to consider it (and in the latter days he shall consider it or understand it perfectly) it was wonderful how it appears to fulfil prophecy, for instance, Isa. vi. 13. "But yet in it shall be a tenth and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves; so the Holy Seed shall be the substance thereof"; and in Ezekiel xxxviii. 12, "That dwell in the midst of the land."

Dr. Thomas has some good comments on this in reply to a correspondent, in the *Christadelphian* for May 1st, 1876, also in the *Christadelphian*, Nov. 1st, 1882, An Ensign upon an Hill.

We are now living in the days when these events are happening in a way we can scarcely mistake.

Another point for consideration, Jesus said, "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke xxi. 24).

As Britain is apparently to retain Jerusalem, and being a Gentile Power, this fulfils the words of Jesus, whereas if Jerusalem was given to the Jews it would be before the times were fulfilled, and the scriptures would be broken. It therefore appears that the triparte division of the Holy Land will fulfil the scriptural requirements until Christ comes.

In the meantime, it looks as if Britain will be hard put to it to maintain the open door till then, but it must be so until the East Wind destroys the ships of Tarshish.

We will expect, all well and God willing, to see something cheering on the "Signs" in the next *Berean Christadelphian*. We should be pleased if you could get some maps of the division, as doubtless they will be published. Truly we are in the end of the days, and passing from Faith to Sight—Your brother in Christ,

W. R. MACDONALD.

New Zealand.

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Greetings in the Hope of Israel. I very much enjoyed your "Reflections" on Eretz Israel. Truly, "there is no land like" Eretz Israel! Truly, upon it the "eyes of all true Christadelphians are fixed, and upon it all their hopes depend." I cannot, however, follow your line of reasoning with regard to the

British proposals to "divide" the land. I cannot but regard it as a distinctly retrograde action on the part of Britain to even put forth such proposals; and if it be a sin to "part Yahweh's Land," then it remains a sin whatever Government may put forward the proposal to do so. After all, Britain is the latter-day Tyre. Tyre, we know, forgot "the brotherly covenant" with Israel (Amos i. 9). Our brother John Thomas did not expect the British Government to differ *in toto* from other Governments, for he says emphatically, "The lion-power will not interest itself in behalf of the subjects of God's kingdom, from pure generosity, piety towards God, or love of Israel; but upon the principles which actuate all the governments of the world — upon those, namely of the lust of dominion, self-preservation, and self-aggrandizement" (*Elpis Israel* p. 445). Mr. Lloyd George has declared, "The Jews have been cheated." Britain desires to be on good terms with Arab, Jew, and also the ecclesiastical abominations of Christendom.

In all these matters, "man proposes, but it is God that disposes." I cannot for my part see how the policy of partition can be carried out without a situation totally unlike that pictured in Ezekiel, xxxviii. developing. If the Jews have a separate state, they will have to defend it. With an hostile Arab state adjoining, how long will they "dwell safely" (verse 14); how long will it be a land of unwallled villages, dwelling safely, "all of them dwelling without walls, and having neither bars nor gates"? (verse 11). The Jews have already their secret army, but they have vowed not to employ it unless Britain ceases to defend them.

What shall we be assured of then, seeing the word of God standeth sure? Is it not that the partition will never take place, and that if Britain attempts to push on with her proposals, then the evil thought of the Northern power will result in rapid action being taken before the proposals can be carried out? For us, dear brother, this means that deliverance is nigh at hand, even as you say. What should be our attitude, then, in witness to the world? We should declare by all means and at every opportunity that Britain will not be able to carry out her proposals in anything like their original form. It may be that it will persuade some that the Word of God is the point of view that matters, and some more will be turned to God ere the door is shut. "Let faith and hope be strong, for the word of God ye know." — With fraternal love and gratitude for your faithful labours,

A. T. ABBOTTS.

Coulsdon.

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The Magazine is always full of food for thought, and in these days there is such a mad rush towards the great climax that I think it is very good to have the Signs of the Times crystallised as W. J. does, thus emphasising our position in these last days. I also like the Land of Israel News, because it sums up information which is not always easy to secure over here. The importance of this sign of our times cannot be minimised. We are indeed in the last days, and must labor to make our calling and election sure. — Your brother in the patient waiting for Jesus,

EUGENE C. TURNER.

Meriden, U.S.A.

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Sincere greeting. Your "Reflections" in the August *Berean* under the heading "Quo Vadis?" are not only a true presentment of known facts, but a faithful warning against any contemplated co-operation with those from whom fellowship has been withdrawn. Bro. Roberts wrote: "It is the duty of the friends of the Truth to uphold it as a basis of union among themselves by refusing to receive either those who deny any part of it or those who would receive those denying," and the wisdom of this advice must be conceded. Its effect is far-reaching. The activities of the Christadelphian Fellowship League in antagonism to this wisdom are subversive of true fellowship, and though they may fructify in uniting Suffolk Street with Temperance Hall communities, faithfulness demands that our separation be preserved by an uncompromising resistance. Yet in our midst there is discernible a tendency to "friendly co-operation" even where least expected: and it is not impossible for pillars to be weakened by "peaceful penetration." Such association yields the principle and gives moral support to those from whom we have separated. This has been ably demonstrated, to use your own phraseology, "again and

again in conversation, by letters and by exhortations and writings" — and it is a matter for thankfulness that the magazine has been so firm. Another chapter may soon be written, and in the matter of petitioning Parliament for exemption from military service, the wisdom of complete separation is evident. It would be questionable procedure to give the appearance that we are still "fellows" in the presenting of any *joint petition* for the sake of uniformity; faithful brethren would stand aloof from such action in loyalty to those principles upheld and honoured in the separation. Thus the objective of united action would be unattained.

Let us keep our separation clean, for *no co-operation* and *no compromise* is the only clear road to escape from the (quoting your words again) "greater laxity and toleration of the apostasy," which so surely is enveloping the brotherhood. May our Heavenly Father bless your every effort in this direction, that the purity of the Truth be maintained. —Faithfully your brother,

K. T. JACKSON.

Bournemouth.

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May I urge you not to withhold any admonition you may feel impelled to bring forward in your "Reflections"? This is a time when sound words are needed more than they ever were. We old ones need them because we are tired, sometimes almost too tired to fight. The young ones need them because so much is "condoned" to-day. So speak out, brother, and our present readings (from Jeremiah) will encourage you. Let those who rail, rail. Never mind the invectives that are hurled around, whether by pen or tongue. Remember that God uses those who He holds of no account to test those who He loves. So sit quiet, brother, while the storm rages, and then speak, fearlessly and firmly, the words which He will provide. He will be with thee. May He bless and strengthen thee is the prayer of your sister in this race and struggle for life eternal.

AMY M. FELTHAM.

Coventry.

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Greetings. In the article on "The Sign of the Prophet Jonah," W. J., in order to reconcile the three days and three nights, ignores the records of Matthew, Mark and Luke, which all inform us that the disciples "made ready the Passover," and that "when the hour was come" Jesus sat down with them. W. J. writes: "Christ could not have eaten the passover with his disciples, as is sometimes supposed; he was arrested on the previous evening," but Luke records the words of Jesus, "With desire I have desired to eat this passover with you before I suffer, for I say unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God."

Some other explanation of the "three days and three nights" than that given by W. J. will have to be found, for his method is to say that Christ did not do something which the Scriptures say he did, and I am surprised he should have put it forward, even as a basis of discussion. There is another statement in the 24th chapter of Luke which would have to be discarded if W. J.'s theory were accepted. The two disciples walking to Emmaus said, "and beside all this to-day is the third day since these things were done." It is surely not the Christadelphian way to explain one scripture by denying others. —Sincerely your brother,

ARTHUR A. JEACOCK.

Wallington.

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Sincere greetings. In considering the time of the crucifixion and resurrection of Christ, it is necessary to bear in mind the scriptural method of reckoning the days, namely, the evening first and then the morning, the new day commencing at sunset. Thus sunset on Saturday would be the commencement of the first day of the week. Now from the Scriptures it appears that Christ rose on the first day of the week. Under the guidance of the apostles, the early ecclesias met together on the first day of the week to break bread (1 Cor. xvi. 2; Acts xx. 7). No doubt the reason why this was chosen was the fact that Christ rose on the first day, and thus in the breaking of bread there is the

commemoration of the death, resurrection, and return of the Lord Jesus. That Christ rose on the first day of the week is borne out by Lev. xxiii. 10-11: Israel were commanded to offer the sheaf of the first fruits on the first day of the week, which was a type of Christ as the first fruits, the first begotten from the dead. Now, as bro. Jeacock contends, Christ was buried at sunset on Wednesday, which would commence the fifth day of the week according to Jewish reckoning, and remained in the grave three days and three nights; this would bring us to sunset on Saturday, which is the beginning of the first day of the week. Taking all the accounts it would appear that the women who visited the tomb started out before the end of the sabbath, and arrived at the tomb early in the first day of the week, after the resurrection had taken place.

It is interesting to note that in Matthew xxviii. 1, the word sabbath is plural, and, taken along with John xix. 31, which states that the day following the crucifixion was a high day, is evidence that several sabbaths came together, as suggested by bro. Jeacock. —Sincerely your brother in Christ,

J. B. STRAWSON.

Nottingham.

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BRO. W. S. DAVIS (California) writes: "We enjoy the *Berean*, and we are grateful for the sacrifice and labor of love of our beloved brethren who contribute to this splendid work, and who uphold a pure fellowship, and have the fortitude to stand up for what is right. May our Heavenly Father give you all strength for the task." — Sis. WILLIAMS (U.S.A.) writes: "Don't be deterred by opposition. Remember the Master's experiences. A prophet has no honor in his own country and his own house. May the Father give you health and strength to continue the effort you are making to guide us in the narrow way that leads to the Kingdom. May we meet in the Kingdom of God, with those worthy and honorable characters that will soon arise from the dust, when God will wipe away the tears from all faces." — A BROTHER says: "We are stirred by your bold attitude for purity, and the faithfulness of the *Berean*. Events are moving fast, and soon the eternal will supersede the passing present. Be it ours to serve now in humble declaration of divine righteousness, that we may be exalted when the Lord is glorified in the earth." — Bro. O. CLEE (Coventry) says: "If we are only able to hold our own brethren and sisters in these times, we shall have accomplished something. Our conduct now is of the utmost importance if we are to attain the hope of our calling." — A SISTER writes: "I hear that some who ought to be thankful to God for your plain-speaking are opposed to it, and have not hesitated to show their disapproval. I cannot understand them; they cannot have the right spirit. I write to encourage you, and pray God will direct you and bless your efforts. I am convinced that some things are done and said because it is thought no one will dare to talk about them, lest they shall be called 'gossips.' If anyone does not like what I have written, and seeks to know my reasons for so doing, you can give them my address." — Sis. E. SMITH (Bristol) says: "I was greatly interested in 'The Sign of the Prophet Jonah,' by W. J., and am pleased to see discussions are invited. I am looking forward to reading the opinions of other brethren with pleasure." — Similar letters are acknowledged from bro. W. SOUTHALL (Birmingham); sis. TILBURY (Andover); bro. CHANT (Bristol); bro. J. HUGHES (Melbourne), and others.

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## **ANSWERS TO CORRESPONDENTS**

THE TIME TO BREAK BREAD. —In reply to bro. R. C. W., we fully concur that there are no scriptural objections to the breaking of bread being observed at "any time" or "on any day." "As often as" is the apostolic comment. It is a matter for thanksgiving to God that we are mostly able to meet together on the first day of the week for this purpose, but where this is impossible, no objection surely can be raised against observing a Divine command at any other time. The following is brother Roberts' answer to the question —

"The meeting at which Jesus instituted the supper was held in the evening, but there is no evidence that a particular hour of the day formed a feature of the ordinance as apostolically enjoined. The whole spirit of Paul's teaching is against the idea. The breaking of bread is

essentially a spiritual institution—that is, it is designed for an effect on the mind, and that effect the bringing to remembrance of the Lord's death till he come. If this purpose is accomplished, the end is attained, at whatever period of the day. To make the hour of consequence, would be to create insuperable difficulty, for we are not told at what hour the first-century believers broke bread, and then the hour at which it is evening in Jerusalem is afternoon in Britain, and morning in America. Had the time of day been a part of the institution, it would have been enjoined, and not left to be doubtfully inferred. The question is pretty much one of convenience and suitability, varying in different countries with different climates and customs."

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USE OF THE TERMS BROTHER AND SISTER. —You ask the question: "Is it right for our (unbaptized) children to address the brethren and sisters as 'brother' and 'sister'?" The answer is, "No." It is a practice contrary to the plain teaching of Scripture, and therefore should not be permitted. That such is the true answer will be perceived by a recognition of the facts. Are our unbaptized children the brethren and sisters of Christ? The Bible is clear and unmistakable upon the point. Only such as believe the Truth, and have rendered obedience in baptism, are "Christ's" (Gal. iii. 27). Such are "sanctified"; "for which cause He is not ashamed to call them brethren" (Heb. ii. 11). Children, whether of Christadelphian parents or otherwise, are by nature "children of wrath"—not in covenant relationship to God, and not "in Christ." Let these facts be recognized and imparted to our children, and their true interests will be advanced. — Obscurity upon the matter for sentimental reasons will lead to many wrong actions, such as encouraging our children to speak of esteemed brethren and sisters as "Auntie" and "Uncle." It is entirely unscriptural, and will be discouraged by enlightened parents. The same applies to children being asked to representatively give thanks at the meal-table. A recognition of the truth will help us to avoid these errors. — The terms "brother" and "sister" (of Christ) are indicative of a position of unparalleled honour in these days of evil — a realization of this fact will preserve us from a wrong use of them. Brethren and sisters are themselves sometimes at fault in the manner in which they are used. The indiscreet use of them, in loud voice, in tram or bus, before a company of the "ungodly," seems to us to savour of "casting our pearls before swine." Let reason and Scripture prevail.

W.J.W.

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## **Land of Israel News**

*"When the Lord shall build up Zion, he shall appear in his glory." (Psalm cii. 16).*

The total number of Jews in Palestine on March 2nd, 1937, was between 410,000 and 415,000.

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The death-rate of Jews in Palestine has fallen from 12.37 to 8.58. For the total mixed population it is 18.63.

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Foreign imports and exports show improving increases in all directions, especially general merchandise and manufactured articles.

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A fine record of building and construction work is reported for the past year. Power stations, houses and apartment blocks, banks, arterial roads, and large irrigation works, all testify to the activity of the people and increasing prosperity.

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Banking reports show an increase in deposit accounts and banking credits.

Germany has now taken the lead, hitherto held by Great Britain as suppliers of goods to Palestine. Imports from Germany to May, 1937, were £1,076,000, and from Great Britain £1,043,000. Considerable increases have also taken place in the trade with Egypt.

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Great improvements are being undertaken in the drainage and water systems of Jerusalem. The present supply of about 1,250,000 gallons will be increased and maintained at from three to four million gallons daily.

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Considerable progress is reported in the work of afforestation, 500,000 new trees having been planted during the past year.

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The *Jewish Chronicle* sums up the present situation in these words, "In general it may be said we stand firm, and whatever the future may have in store, will continue to make of the Jewish National Home an object of pride to Jewry, and of admiration to the world."

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## **Signs of the Times**

### **The Zionist Congress. War in China. World-wide fear and perplexity**

The Zionist Congress at Zurich, after prolonged and heated debates, passed Dr. Weizmann's resolution on the Palestine Proposals. Partition in principle was accepted, although the plans suggested by the Royal Commission were said to be unacceptable. The relevant paragraph in the resolution reads, "The Congress empowers the Executive to enter into negotiations with a view to ascertaining the precise terms of His Majesty's Government for the proposed establishment of a Jewish State." This virtually means that Dr. Weizmann will negotiate with Britain to obtain the best possible terms, and the terms obtained will have to be accepted. For the time being, the question remains unsettled, pending discussion by the Council of the League of Nations. Considerable lawlessness has again broken out in Palestine, emphasizing the necessity of doing something quickly, especially as Mr. Ormsby Gore has informed the League that under no circumstances will the British Government agree to continue with the present arrangements in Palestine.

A correspondent has drawn our attention to a remarkable prediction by Dr. Thomas (*Eureka*, iii. 596), that at the time of the Gogian invasion the Jews will not be in occupation of the whole of Palestine, but only a small area in the region of Armageddon. He quotes two texts to support the view, viz., Ezek. xxxviii. 12, "that dwells in the *midst* of the land," and Isaiah vi. 13, "Yet in it shall be a tenth," which he takes to mean that only a tenth of the land included in the original Abrahamic grant will be populated by Jews prior to the appearance of Christ.

We need scarcely add that Dr. Thomas' anticipation was sound, apart altogether from Partition, as by far the greater part of the Palestinian Jews are settled in the area to which he refers.

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The world is in such trouble that people are forgetting all about Palestine; it is indeed "a time of great perplexity and of haunting fear of what the morrow may bring forth" (*Jewish Chronicle*, 10/9/37). Incidents occur daily, which until recently would each have been of grave international importance; wars have often been waged for far less. Even so, it is not worth endeavouring to record them, as before these lines are read they will have been superseded by a host of other, perhaps graver, incidents. There can indeed be little doubt we are fast approaching the time of trouble such as never was, as even the ordinary "man in the street" can see.

The quarrel between China and Japan has flared up into definite war, although, curiously enough, neither side has declared war, nor have diplomatic relations been broken off. Shanghai, in particular, has suffered severely, many thousands of Chinese having been killed, mostly by aerial bombing. Ruthless and indiscriminate slaughter of non-combatants, both in China and in Spain, illustrates the barbaric temper of this age, and is an earnest of the appalling conditions that will obtain when a major war breaks out in Europe. The British Ambassador to China, travelling in a private car near Shanghai, was wounded by being machine-gunned from the air, a circumstance that would certainly have produced an Anglo-Japanese war had Britain wished for a reason to fight against Japan. Doubtless the continuous Japanese aggression in the Far East does not please Britain, but she could not afford to wage a serious conflict so far from home in the present condition of Europe. Nevertheless, the war may yet prove to be of more than local consequence, for it appears that China has made a treaty with Russia, and Japan has an understanding with Germany. Besides which, all commercial nations have substantial interests in China. Certainly it seems as if the Powers will have plenty to worry about in the Far East for some time to come, for Japan is making preparations for war on a large scale, and her War Minister has declared, "If China plans protracted hostilities, the Japanese army will never bury the hatchet until they have dealt drastic punishment to the Chinese troops, and deprived them of their fighting spirit and their anti-Japanese activities."

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The difficulties in connection with the Spanish War increase, and there is a tendency for its effects to spread. Non-intervention is as good as dead, as Italy now openly admits that her troops play a large part in General Franco's activities, and has issued a list of her General Officers commanding in Spain. The attacks on shipping in the Mediterranean are widely believed to be by Italian submarines and aeroplanes; Russia, in fact, openly accuses Italy of this, so that relations between these two countries are severely strained, and Italy declines to join in a conference of Naval Powers designed to suppress lawlessness in the Mediterranean. However, Britain and France have expressed their views about "the intolerable situation created by the attacks recently and illegally carried out on shipping in the Mediterranean by submarines and aeroplanes without disclosing their identity" so strongly that the activities of the "pirates" have substantially diminished before the Conference has opened.

Russia, it is stated, may decide to suspend deliveries of iron ore and oil to Italy, in which case Italy will blockade the coast of Spain to prevent Russian war materials reaching that country, and in this event France would probably open up her Spanish frontier to armaments. Thus one event leads to another, and within a few hours the Spanish Civil War could have European repercussions of great importance, and lead to a conflict beside which the war of 1914 would fade into insignificance. And there is the added difficulty that Germany is again demanding colonies. Herr Hitler, speaking at the Annual Nazi Congress in September, reminded his hearers that Germany's association with Italy and Japan made her powerful, and "it would no longer be possible in the future for any quarter simply to ignore this community of wills." Signor Mussolini is to visit Herr Hitler for four days at the end of September, and we may be sure their conversations will do little to bring peace to a troubled world.

On September 10th the Trades Union Congress adopted a declaration of policy on Defence which is said to represent a definite turning point in working-class outlook, and is of cardinal importance in international affairs. The Labour Party has decided "that if Democracy is to stand up to Dictatorship the Pacifist position must be abandoned," and is virtually committed by the T.U.C. declaration to support the Government's re-armament programme. Sir Walter Citrine, moving the adoption of the report, referred to "the almost incredible deterioration in international relationship" during the last few years, and "the grave risk of general war in the near future." He added, "Insecurity and fear are stalking throughout Europe."

These brief comments on the political situation are sufficient to indicate the condition in which the world now is, a time of trouble from which it is evident there can be no recovery until the standing of "a root of Jesse, for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious" (Isaiah xi. 10). Doubtless the fact that God blesses those that bless Israel accounts for the large measure of tranquillity enjoyed by the British people, and in which, of course, we share; but

inasmuch as Britain is far from righteous it cannot be assumed that she will be immune altogether from the calamities that now are spreading all over the world. It may be that troubles will come which will call for endurance, as in 1914-18, but we may have every confidence that God will not forsake those that trust in Him. Indeed, the very purpose of God in controlling the world's affairs in these latter days is that rulership shall be taken from the ungodly and given to the saints of the Most High. If we direct all our energies towards the attainment of this high calling, we need have "no thought for the morrow."

W.J.

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## Ecclesial News

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

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

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

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

All such must be sent in the first instance to bro. B. J. Dowling by the 1st of each month for publication the following month. Address to him at: 19, Pearl Street, Clinton, 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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**BIRMINGHAM.** — *Shakespeare Rooms, Edmund Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m.* We are sorry to have to report, after much warning and faithful exhortation on the part of this ecclesia and brethren and sisters in London, our withdrawal from sis. F. Woolhead (now Mrs. Beer) on account of her disobedient conduct as to divorce and re-marriage with an alien. We have welcomed the following at the Table of the Lord: sis. Deakin (New Jersey, U.S.A.), bro. and sis. Walter Withey (Los Angeles, Cal., U.S.A.), sis. Round (Toronto), brethren W. Jeacock, M. L. Evans, Peter, Anthony, and Colin Hone (Clapham), sis. Nellie Harrison (Lichfield), bro. Clee (Coventry), bro. George Dickson (Motherwell), brethren Wesley Southall, J. Allen, and Shakespeare (Dudley). We are pleased to report that bro. and sis. T. Phipps and sis. F. Deane, who formerly constituted the small ecclesia at Great Bridge, have now become members of this ecclesia. Our mutual faith and co-operation will be a source of strength and encouragement. Arrangements have been made for our annual Fraternal Gathering to take place, if the Lord will, on Saturday, Oct. 30th, in the large Lecture Hall, Y.M.C.A. Buildings, Dale End. Tea at 4.30, and Meeting at 6 o'clock. We have an interesting programme on "Our Plain Duty" as to (1) Military Service, (2) Munition Work, (3) duty to the "powers that be," (4) conscription peril. The detailed programme may be had on application. —W. SOUTHALL, *Rec. bro.*

**BOURNEMOUTH.** — *Richmond Hall, Charminster Road (corner of Alma Road), Sunday: Breaking of Bread, 10.45 a.m.; Lecture, 6.30 p.m. Thursday: Bible Class, 8 p.m.* "Rejoicing in hope," we continue to preach the Gospel of the Kingdom, despite the prevailing indifference. In this we have

had able assistance from visiting brethren, for whose labours amongst us, both in lecturing and exhortation, we are grateful. Help has been rendered by brethren Gordon Mitchell (Clapham), Gomer Jones (Bridgend), Eve (Eastleigh), L. J. Carter (Crayford), Fred Jakeman (Dudley), G. H. Denney (Holloway), and Fred Lewis (Newport), and a very uplifting time has been ours. Several of the brethren have also given Bible Class addresses, to our edification in divine things. Sis. Quelch, having removed to Bristol, will meet with that ecclesia. We have had the company at the Table of the Lord since our last report of bro. and sis. Beare (St. Albans), bro. and sis. Wells and sis. C. Watcham (Colchester), bro. and sis. Burton (Luton), sisters N. Kitchen, J. Jackson, G. Mitchell, Fanny Wood, Denney, and Hilda Denney (Clapham), bro. and sis. Penn (Crayford), sisters Gomer Jones (Bridgend), A. Holder (Hove), C. Lewis (Newport), D. Whitmore (Croydon), F. Jakeman (Dudley), Clarke and R. Clarke (Putney), bro. and sis. Hughes and sis. May Hughes (Dudley), bro. D. M. Taylor (Ealing), bro. and sis. Cyril Clements (Sutton), bro. and sis. P. Kemp, bro. and sis. Jones, bro. and sis. Sweeting, and bro. M. Smith (Clapham). We have been glad to welcome them all. In regard to the name "Berean" Christadelphian, we fully endorse the remarks in the August magazine of bro. Macdonald, of New Zealand. —KERMAN JACKSON, *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.* Our thanks are due to the following brethren, who have assisted us in proclaiming the Truth to the strangers: E. A. Clements, D. L. Jenkins, F. W. Brooks, I. P. Evans (Clapham), E. C. Clements (Sutton), C. Bath (Holloway), and Gomer Jones (Bridgend). It has also given us much pleasure to have the company at the Lord's Table of bro. and sis. W. Townsend, bro. and sis. W. Rivers, and bro. R. Bath (Holloway), sis. T. Jones (Bridgend), sis. Pring (Croydon), sis. E. Hill and sis. Pizzey (Sutton), sis. Doust, sis. Brooks, sis. C. Bullen, and bro. and sis. C. F. Evans (Clapham). Sister Evans has been unable to attend the meeting for quite a long time owing to a long and painful illness, but we rejoice in that she has once more been able to meet with us and to enjoy the benefits which are associated with remembering our dear Lord in the way appointed. We look forward to the time when the Great Physician will return, and will wipe from off the faces of His people all sorrow, crying and pain. We lose by removal to Hove, sis. V. Perring; at the same time, we gain sis. A. Hall (of Clapham). —E. JONES, *Rec. bro.*

**BRISTOL.** —*Druids Hall, 8, Perry Road (top of Colston St.). Sundays: Breaking of Bread, 11 a.m. Lecture, Tuesdays, 7.30 p.m. Sunday School and Bible Class at Barrow Hill Farm House, Shirehampton, 3 p.m. Sunday.* On August 28th we took our Sunday School scholars for their annual outing to King Weston Downs. Meeting near the School about 10 a.m., twenty-seven children and one parent were conducted by the Superintendent to the Downs, about three miles distant. After lunch, the brethren and sisters and three more parents joined the party, and the children were amused with games and races, whilst tea was prepared for them. Forty sat down on the grass to a well-provided tea, with the Apostle Paul's words displayed in a prominent position behind them, "Rejoice in the Lord Always." After tea, there were more races, and then prizes given to all the scholars. Everyone went home thanking the God of Israel for His marvellous benefits, and that He had blessed them and permitted them to "Rejoice in the Lord."—We have had the pleasure of the company at the Lord's Table of sis. H. Brown (of Motherwell), and bro. and sis. Tandy (of Weston-s.-Mare). We have also gained by removal sis. Quelch (from Bournemouth), and sis. Doris Higgs (from Clapham). —Fraternally yours, A. G. HIGGS, *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.* We have much pleasure in reporting the marriage of bro. L. Feltham, of this meeting, with sis. Doris Bradley, of the Leicester Ecclesia. We sincerely hope that their walk together in the Truth will be strengthened, and each one a blessing and help to the other in striving to obtain an invitation to the marriage with the Lamb. As they will reside in Coventry, our gain will be a loss to the Leicester ecclesia. We have been assisted in the work of the Truth by brethren J. Phipps, T. Phipps, W. Southall, G. Tarplee (Birmingham), and brethren J. Allen, J. Davies, T. Hughes, D. C. Jakeman (Dudley); we thank them for their labours on our behalf. The following visitors have met with us at the Table of the Lord: sisters Allen and Hazel Allen, Freeda Jones, bro.

and sis. Sharp, bro. and sis. Smith (Dudley); sister Hilda Dale, and bro. and sis. Fell (Birmingham), bro. and sis. Heywood, and bro. T. Heywood (Oldham). —OLIVER CLEE, *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 p.m. Mutual Improvement Class, last Wednesday of each month.* Once again we have occasion to rejoice in the admission of yet another of the daughters of Adam into the family circle of the adopted sons and daughters of God. Our new sister, J. BEATTIE, was examined in the things of the Kingdom and the Name on Saturday, August 21st, at the home of bro. and sis. D. Clark, and after a good confession was immersed into the Saving Name, and was received into fellowship the following Sunday morning. The case of our new sister is very interesting. Before coming into the Truth, she had read *Christendom Astray* and *Elpis Israel*, and practically taught herself in the first principles of Truth. After coming to a knowledge of these things, she felt she would like to get into touch with Christadelphians, and on two different occasions had made up her mind to attend lectures of two meetings in Glasgow not in our fellowship, but each time something had come in the way. On seeing the advertisement in the Press announcing our special effort on the occasion of bro. Neal's visit, sis. Beattie made up her mind that nothing would prevent her from attending this one, and the natural outcome was that she came into the Truth. It is rare, indeed, that one comes across such earnestness in seeking after Truth in these days, and our sister's case is the more marked in view of the fact that she is advanced in years. She has now found the pearl of great price, and we pray she will be among those who receive the prize on the appointed day. Visitors since last report are: —brethren R. Ross and J. McKay, of Motherwell, who gave us the word of exhortation; also sis. Ross, of Motherwell, and sis. D. Childs, of Sutton; all of whom we were glad to welcome to the Table of the Lord. We hope, if the Lord will, to commence our Sunday evening addresses on 26th Sept., and shall appreciate the help of any brethren who may be passing this way. With love to all of like precious Faith, sincerely your brother, — JAMES L. WILSON, *Rec. bro.*

**HOVE (Sussex).** — *The Gymnasium, 114a, Western Road. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesdays, 7.30 p.m.* We have been pleased to welcome the following during the month of August: bro. and sis. Crawley (Luton), bro. and sis. W. Webster (Seven Kings), sis. Callow (Bournemouth), sisters E. Squires, M. Squires, and Allen (Luton), sis. D. Higgs (Bristol); also the following brethren and sisters, all from the Clapham Ecclesia: bro. and sis. A. K. Clements, bro. and sis. A. F. Bayles, brethren D. W. Bayles, Broughton, Brooks, P. Ford, sisters K. Penn, Irish, Wharton, Q. Knight, G. Corfe, J. Jackson, F. Haines, P. Banter, D. Crumplin. Bro. Austin (Luton) was again able to attend the evening breaking of bread, held on the last Sunday of the month, commencing at 5.45. Having received a letter of transfer from the Brighton Ecclesia, we are very pleased to welcome sis. V. Perring as a member of our meeting. —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 Park Rd., 8 p.m. Eureka and M.I.C. Greetings.* We continue to sow the seed of the Kingdom, but the response of the stranger is small. We have one or two interested friends attending our lectures, and hope for these to be increased during the winter months. The following have been welcome visitors: bro. A. E. Headon (St. Albans), brethren D. Jenkins and E. A. Clements (Clapham), bro. F. R. Wright (Holloway), brethren Crawley and Burton (Luton), bro. and sis. Wille, and brethren E. Wille and Scott (Southend), and bro. and sis. D. Warwick (Croydon). We sincerely thank the brethren who have helped us by exhortations and lectures. —P. J. A. COLIAPANIAN, *Rec. bro.*

**LEICESTER.** — *71, London Road. Sunday: Breaking of Bread, 5.0 p.m.; Lecture, 6.15 p.m. Bible Class, Thursdays, 8.0 p.m.* We are sorry to lose the company of bro. Peter Dexter, who has for business reasons removed to West Ealing, and will now join that Ecclesia. Also, on August 28th, sis. Doris Bradley was united in marriage to bro. L. Feltham, and will now meet with the Coventry Ecclesia. We trust that our Heavenly Father will, guide them in their new relationship, and that they may be of mutual help to each other on their way to the Kingdom of God. We have been assisted in the work of the Truth by the following brethren: I. P. Evans, F. W. Brooks, R. C. Wright, J. R. Evans

(Clapham), A. H. Warry (West Ealing), C. J. Wingad (Nottingham), and Wesley Southall (Dudley); their labours were much appreciated. —A. C. BRADSHAW, *Rec. bro.*

**LONDON (Clapham).** —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11a.m.; Lecture, 7 p.m.* L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road), *Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We rejoice that two more have put on the saving name of Jesus by baptism, namely, Mr. ARTHUR WILLIAM DAVENPORT, and his wife, MARJORIE VIOLET DAVENPORT, who were both immersed on 15th August. We pray that they may "endure unto the end." We lose by removal sis. A. N. Wright, to Bishops Stortford, and sis. G. E. Corfe, to Putney. The following visitors have been welcomed at the Table of the Lord: sis. Furneaux and sis. E. Furneaux (Hove); sis. M. Fletcher (Hitchin); bro. C. Winkworth, sis. Harris, bro. James and bro. Eve (Eastleigh); bro. and sis. C. Clements, sis. Miles, sis. P. Barrett (Sutton); bro. and sis. E. Hart (Bedford), sis. J. MacLarty (St. Albans), sis. Miles and sis. A. Warwick (Putney), sis. P. Squires and sis. M. Squires (Luton), sis. Feltham (Coventry), bro. and sis. Hughes (Dudley); sis. A. McCree (Brighton); bro. Cambray, bro. Lambert (Newport); sis. Gillespie (W. Ealing); bro. and sis. R. Smith (Birmingham). —F. C. WOOD, *Asst Rec. bro.*

**LONDON (Putney).** —*Christadelphian Hall 47, Upper Richmond Rd., East Putney. Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Class, 8 p.m.* It gives us great pleasure to record the immersion on 11th August of CLAUDE WILLIAM PACKHAM, after a good confession of the One Faith. Our brother formerly met at the same meeting of the Derby brethren, as did bro. Moore, whose baptism was reported in the August *Berean*. In fact, it was bro. Packham who introduced the Truth to bro. Moore. It is our earnest prayer that our new brother may "so run" that he may obtain the promised reward. — We were sorry to lose so quickly bro. and sis. D. J. Warwick, who, because of removal, now meet with the Croydon Ecclesia. We have gained by the transfer to our meeting of sis. G. Corfe, of Clapham, and trust that our association may be to our mutual benefit in the race to the Kingdom. — Since last report we have been assisted in our proclamation of the Truth by brethren G. M. Clements, H. L. Evans, and E. Maundrell (Clapham), R. Jeacock (Croydon), G. H. Denney (Holloway), and J. Hembling (Welling). In addition, the following brethren and sisters have been welcomed at the Lord's Table: sis. Cordial, bro. Gare, bro. Douglass, and bro. and sis. E. Maundrell (Clapham); sis. Barratt, Junr. (Sutton), and bro. and sis. Coverley (West Ealing). —Sincerely your brother in the Hope of Israel, J. A. BALCHIN, *Rec. bro.*

**LONDON (W. Ealing).** —*Leighton Hall, Elthorne Park Road, W. 7. Sundays: Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 6.30 p.m. Bible Class, 49, Uxbridge Rd., Ealing, W.5. Thursdays, 8 p.m.* We continue to hold forth the Word of Life to those who will hear, and at the moment have one interested stranger attending the lectures. We have added to our number sis. A. Annals, from the Holloway Meeting, who is now living at Northwood. We have welcomed at the Table of the Lord since last report: bro. and sis. Heyworth (Croydon), sisters M. Butt and E. Butt, bro. and sis. Jenkins and sis. Eileen Jenkins, sis. Yeates, bro. P. G. Kemp, sis. Singleton, bro. R. C. Wright (Clapham); bro. and sis. Headen (St. Albans); sis. E. Hill and bro. and sis. Wood (Sutton), and bro. P. Dexter (Leicester). We give thanks to our Heavenly Father for the services of the brethren who have assisted in proclaiming the Truth. —T. G. BRETT, *Rec. bro.*

**MOTHERWELL (Scotland).** —*Orange Hall, Milton Street. Sundays: Breaking of Bread, 11.30 a.m.; School, 1.15 p.m.; Lecture, 6.30 p.m.* It is with deep regret that we record the death, on August 28th, of bro. Donald McKay, at the age of 83 years. Our late brother was baptised at Boston, Mass., U.S.A., in 1893, so that he has been 44 years in the Truth. He was of a meek and quiet spirit, and while in health was a regular attender at the memorial service. He now rests, awaiting the call to "Come forth." Our sympathies are with his sister-wife and two sons (both in the Truth), but we rejoice that we sorrow not as others who have no hope — how comforting the words of Christ to Martha, "Thy brother shall rise again." Bro. McKay was interred in Airbles Cemetery, Motherwell, on August 31st. We purpose (God willing) commencing our lectures for the proclamation of the Truth on Sept. 19th. We feel that the time is now short, when the door opened to the Gentiles by the God of Heaven,

will be closed; it behoves everyone who professes the Name of Christ to be up and doing, peradventure there may yet be a remnant who will give heed to the Gospel call. We have welcomed to the Table of the Lord bro. J. Wilson and sis. Sunter, of Kingston Street Ecclesia, Glasgow, and sis. M. Maxwell, of Toronto, Canada. —ROD H. ROSS, *Rec. bro.*

**NEWPORT (Mon.).** —*Clarence Hall, Rodney Road. Sundays: Breaking of Bread, 11 a.m.; School, 2.45 p.m.; Lecture, 6 p.m. Thursdays: Improvement Class, 7.30 p.m.* Greetings. It is with regret that we announce our withdrawal of fellowship from bro. J. Davis, of Risca, for long continued absence from the Table of the Lord. On Saturday, August 28th, in God's mercy, we spent a very enjoyable time with our Sunday School scholars at Caerwent, near Newport, amid beautiful sylvan surroundings and glorious sunshine, for which we thank our Heavenly Father. — Sincerely your bro. 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* Owing to a printer's error, the name of the sister immersed last month was given as Rikley; this should have been RIPLEY. If the Lord will, we are delivering four special lectures in our own room on the Monday evenings during October. Since our last announcement, we have had the help of brethren Wes. Southall and S. Shakespeare (Dudley), and have been pleased to welcome sis. Shakespeare as a visitor. — J. B. STRAWSON, *Rec. bro.*

**OLDHAM.** —*Priory Buildings, Union Street Committee Room, First Floor. Sundays: School, 11 a.m.; Breaking of Bread, 2.30 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m.* We purpose holding a Fraternal Gathering in our own room on Saturday, Oct. 24th, God willing. Tea 4.30, Meeting 6.0 p.m. Subject—*That the Man of God may be perfect* (1) Workman (2 Tim. ii. 15); (2) Watchman (1 Thess. v. 6); (3) Saint (1 John iii. 18). All brethren and sisters in fellowship are cordially invited. Visitors during July and August, whom we have welcomed at the Table of the Lord are: sis. Cook (Blackburn), brethren T. Heyworth and Noel Heyworth, sisters J. Heyworth and Sophia Heyworth (Whitworth), bro. and sis. J. Silcock and bro. and sis. B. Littler (Pemberton), bro. and sis. Dale (Coventry), bro. and sis. Lambert (Pontefract), sis. Faherty and bro. Bernard Faherty (Shifnal), sis. Eileen Faherty (Birmingham), and bro. E. J. B. Evans (Clapham). Bro. Silcock and bro. Evans were with us in the Truth's service, and we thank them for their labours on our behalf. —W. COCKCROFT, Junr.

**PEMBERTON (Wigan).** —*Chatsworth Street. Sundays: School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.* Loving greetings in Christ. We have been assisted in the proclamation of the Truth by bro. W. Cockcroft, Junr., of Oldham, and bro. J. B. Strawson, of Nottingham, who, in addition to the usual Sunday night lecture, gave a special lecture on the Saturday night. Visitors to the Memorial Table have been sis. Alice Cockcroft (Oldham), sis. J. B. Strawson (Nottingham), and sis. D. Jannaway (Southport). If the Lord will, we hope to hold a Tea and Fraternal Meeting on Saturday, November 6th. Programmes will be issued later. — 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.* We were pleased to welcome at the Table of the Lord on Sunday, August 29th, bro. W. Cockcroft (Oldham). Our brother gave us the word of exhortation in the morning, and lectured in the evening; his assistance was much appreciated by all. I would like to endorse the letter of bro. S. Burton in the September magazine, with regard to visiting the sisters in isolation at Porthleven. As opportunity has occurred, brethren and sisters from East Plymouth have visited and broken bread with them, and all have received pleasure and been upbuilt by so doing. —Your brother in Christ, ALFRED J. NICHOLLS, *Rec. bro.*

**ST. ALBANS.** —*Pikesleys Hall, 34, St. Peter's Street Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 8 p.m.* We very much regret to lose bro. and sis. John Hodges, who have moved to the Luton district. They will now meet with the Luton Ecclesia, who will enjoy their willing service of the Truth that we have enjoyed in the past. A pleasant time was spent by some 40 to 50 brethren and sisters at our ecclesial outing to Nomansland Common on Saturday, August 21st. At the meeting before tea an address (all too short) was given by bro. W. Jeacock. We extend our thanks to him, and to all the brethren and sisters who have supported the outings we have had in the summer. —S. JEACOCK, *Rec. bro.*

**SHERINGHAM (Norfolk).** — 1, *Westons Terrace, Beeston Road.* Greetings. Please correct an error which appeared in our last report, which stated that bro. and sis. Bradshaw and bro. Green and sis. Eato were from W. Ealing, whereas it should have been from Leicester. Since then we have had with us bro. and sis. A. H. Beardon (Holloway), bro. and sis. J. L. Young (Clapham), sisters Potter and Quantrill (Wymondham), and sister Wells (West Dereham). Bro. and sis. Beardon were spending a week's holiday at Sheringham; bro. and sis. Young were staying at Cromer, about four miles distant. These brethren kindly gave us the word of exhortation on their respective visits, for which we were very grateful. Some of the brethren and sisters came from a distance of 40 and others from 20 miles, in order that we might unitedly remember our absent Lord in the way which he has appointed, which we greatly appreciated. No one seems interested in the Truth here, nevertheless, we endeavour to utilise every opportunity which arises to the best of our abilities, knowing that in so doing we are doing the Master's will. The Signs of the Times proclaim the imminence of his return, and our constant prayer is that we may be found ready for that great day, and be found amongst those whom he shall account worthy of a place in his glorious Kingdom. —ARTHUR STARLING.

**TIERS CROSS (Haverfordwest).** —*Deer Park, Breaking of Bread, 2.30 p.m.* Since last writing we have been greatly cheered with the sweet company of bro. and sis. Hingley, on August 1st, whose exhortation to hold fast was encouraging; also bro. Dennis Hingley and his young brother; and sis. Primrose Jakeman, of Dudley, who spent a week with us. On the Wednesday we all had a nice time at Broad Haven, finishing the holiday with prayer and thanksgiving to our Heavenly Father. On August 29th we were again blessed with the visit of our three sisters Cockcroft, of Oldham, whose company we greatly enjoyed. It encourages us to face the long isolation during the winter which is in front of us. Remember Tiers Cross in your prayers, brethren and sisters. —H. THOMAS.

## CANADA

**HAMILTON (Ont.).** —*C.O.O.F. Hall corner of King William and Wentworth Streets, Memorial Service, 11 a.m.; Lecture, 7 p.m.; School, 9.45 a.m. Bible Class, Wednesday, 8 p.m.* Since our last report we have had the pleasure of assisting one more of Adam's race to put on the All-Saving Name of Jesus in baptism. After a good confession of the things concerning the "Kingdom of God" and the Name of Jesus Christ, Miss IRENE HULFORD, formerly Church of England, was baptised on June 9th. May our new sister so run the race that she may gain the prize, Eternal Life. On June 14th bro. Duncan McDermid and sis. Irene Hulford were united in marriage; the ecclesia extends to them their best wishes upon entering their new life. On July 1st we held our Ecclesial and Sunday School outing at the Niagara Glen, Niagara Falls, where the brethren and sisters and children spent a very happy day. We have been pleased to welcome into our midst sister Gruitt, of the Buffalo Ecclesia, U.S.A., who has come back to Hamilton to reside, this city being her home. The following visitors have assisted us in the proclamation of the Truth: bro. Gwalchmai, Senr., and bro. Gwalchmai, Junr., of London, Ont., who ministered to us the word of exhortation, also lectured in the evening. We acknowledge the faithful service of our visiting brethren. We have welcomed to the Memorial Table sis. Lawton (Worcester, Mass.), sis. Strong (Boston), sis. Bessy Briggs, and sis. Mary Briggs (Toronto), sis. Jean Ellis and bro. Tackaberry (Oshawa), bro. and sis. A. Livermore and sis. Goddart (Detroit), and bro. Nickolson (Cairn, Sask.). —E. D. COPE, *Rec. bro.*

**RICHARD (Sask.).** —We have to report four additions to our meeting, viz., ROBERT WILLIAM JONES (18), WOODFORD READMAN (29), RUTH READMAN (35), and BERNARD READMAN (29). They have been highly favoured, and we rejoice. We must, however, report that one of our young brethren has followed the sad example of Demas (only temporally, we hope and pray). Visitors: bro. and sis. Tyson, bro. and sis. Luard, bro. Fred Crawford, bro. and sis. Turner, of Winnipeg, sis. Crawford and bro. Robert Crawford; also sis. Edith Jones, who is staying at present with our friends at Onoway. We have had the pleasant company of sis. Tyson, of North Battleford, for several weeks during school holidays. Sis. Turner was here for the first time, and we hope, if God permit, to see her again. Bro. Turner gave us the usual word of encouragement, which we value. How glad we were to welcome every one, and to enjoy their company and fellowship. A few of our brethren and sisters visited sister Bennett (of Iffley), and found her well and holding fast. I regret to report that all our brethren in this Province are sharing in this year's great crop disaster. —FRED W. JONES.

## **NEW ZEALAND**

**HUNTLY (Auckland).** —Greeting in the Name of Jesus. It is with great pleasure that we report the baptism of one more who put on the Saving Name on July 4th. Our new sister, E. WHITE, is in her 71st year, and the Truth was drawn to her attention through reading *Christendom Astray*, which was advertised through the press by bro. Herzl and sis. Irene Connolly. It is our earnest desire that she may so run that she may receive the prize of Life Eternal. —On behalf of the Huntly Ecclesia, —ALEXANDER SURGENOR, *Rec. bro.*

## **UNITED STATES**

**KING FERRY (N.Y.).** —*Atwater Ecclesia. Sunday: Lecture, 2 p.m.; Breaking of Bread, 3 p.m.* Greetings. It is my very pleasing duty to report the obedience to the truth of Mr. FRANK BUTTS, who, after a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, was immersed on August 15th into the Saving Name of Christ, and afterwards receiving the right hand of fellowship, breaking bread with us, and now rejoicing in the same blessed hope. We have been pleased to welcome around the Table of our Lord the following visitors: bro. and sis. Gulbe (Ithaca, N.Y.), bro. Cory (Detroit, Mich.), sis. Jean Palmer (Indianapolis, Indiana), and sis. Eunice Gulbe (Port Huron, Mich.). —Your brother in Christ, EDWARD PALMER, *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, 354 Division St.  
**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, Ont.** — 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

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**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, 317 Young Ave., 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.** —E. G. Twelves, 14 Stiles St.  
**Hawley, Pa.**—H. A. Sommerville, Lake Ariel, Pa.  
**Hebron, Texas.** —J. Lloyd.  
**Houston, Texas.** — J. T. Smith, Goose Creek, P.O. Box 645.  
**Ithaca, N.Y.**—F. Gulbe, 505 Elm Street.  
**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.  
**Pomona, Cal.** —Oscar Beauchamp, 261 West 8th Street.  
**Portland, Oregon.** —John T. Randell, 608 N.E. Russell Street.  
**Rochester, N.Y.** —Oscar Knight, 665 Jefferson Avenue.  
**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 1932 and on, with a few odd copies of previous years.

JEWISH RELIEF FUND. —We acknowledge receipt of: —Plymouth (Oddfellows Hall Ecclesia), £ 1/16/0; Coventry Ecclesia, £1/19/4; Anon. (Nottingham), 5/-; A sister in isolation, 10/-.

SPARE CLOTHING. —Parcels have been received from Cambridge, (New Zealand); M.S.; E.F.H. (Tooting) and 2/- toward postage; Brighton; One parcel illegible postmark; Seven King's. Address parcels and correspondence to 18 Rickman Hill, Coulsdon, Surrey.

FORTHCOMING FRATERNAL GATHERINGS. —OLDHAM, October 24<sup>th</sup>;  
BIRMINGHAM, October 30th; PEMBERTON, November 6th.

BOYS AND GIRLS OF THE BIBLE. —Bro. F. Walker, of 41 Stokes Croft, Bristol, has published this book, written by a sister and can supply by return post. We have not found time to read it, but bro. Walker assures us it is a splendid book. Price 3/6, postage 4d. extra.

BRO. E. PATE (BAIRNSDALE). —Many thanks for your letter. We shall always be glad to hear from you. Hope to find space for your contribution in next issue.

OLD VOLS. OF THE CHRISTADELPHIAN. —Bro. C. Seagrave of "Eureka," Risedale Road, Hemel Hempstead, Herts., would be glad to hear of any for sale or disposal:

BOOKS WANTED. —*The Berean Christadelphian* for November, 1934, by sister (Mrs.) A. M. Feltham, "Branksome," 73 Job's Lane, Coventry. *The Trial, My New Bible, Christ—our Passover*, and a *Diary of a Voyage*, by sister (Miss) F. Wood, "Homeleigh," 14 Rickman Hill, Coulsdon, Surrey.

"CANCELLING CHRIST'S WORDS" AND "THOSE MEN— J. THOMAS AND R. ROBERTS." We thank several correspondents for calling our attention to these remarks in contemporary journals. We have dealt with them in this month's "Reflections," we trust faithfully.

OUTING TO BRITISH MUSEUM. —The 42nd visit of the South London (Clapham) Bible and Mutual Improvement Class will take place, God willing, on Saturday, October 23rd. Parties will leave the Entrance Hall from 1.45 to 2.45 p.m. Tea at 4.30 p.m. at the Express Dairy Company's Tea Rooms, 25 Hart Street, W.C.I, followed by Fraternal Meeting at 6 p.m. In view of the difficulty of seating the increasing numbers at Denison House, the Fraternal Meeting will this year be held at the ESSEX HALL, Essex Street, Strand, where ample accommodation is available. An affectionate invitation is extended to all brethren and sisters in fellowship.

LUKE XXI. 26. The President of the United States of America in his address to the nation says: —"Fear spreads throughout the world—fear of aggression, fear of invasion and revolution, and fear of death."

DISTRESSED FUND. —The following amounts have been received: —A sister (W) £10; Anon. (Clapham) 20/-; A brother and two sisters (South Africa) 20/-; P.W.M, £2; Holloway £2 10s.; Zionwards 5/-; W.R.S. £15; St. Albans Ecclesia £4; Anon. (London) £2; Anon. (Nottingham) 10/-; Anon. (Lichfield) 10/-; C.B.D. (Shropshire) 10/-; A brother and sister (Hamilton, Ont.) 5 dollars; Anon. (Croydon) 2/6; A sister in isolation 10/-; Elpis Israel 5/-; F.R.W. 20/-; Two brethren (U.S.A.) 15/-.

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