

# The Berean CHRISTADELPHIAN

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

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

**Edited by W. J. WHITE and B. J. DOWLING.**

**Assisted by C. F. FORD.**

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

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EIGHTPENCE.

### **The Mosaic Constitution of the Kingdom Imperfect**

**By Dr. John Thomas.**

The Kingdom of God is the Twelve Tribes of Israel existing in the land promised to Abraham and Christ. When it existed of old time, the Mosaic Covenant was its civil and ecclesiastical code, which appointed and defined all things. But since the appearance of Jesus in Israel, certain things have come to pass in connection with him, which necessitate a change or amendment of the Covenant, or Constitution, that provision may be made, or scope afforded, for the exercise of his functions as High Priest and King in Israel; and for the carrying out of the principles which emanate from the dedication or purification of the New Covenant by His blood. This is the necessity which existed for a change of the law; for the priesthood being changed there is made of necessity a change also of the law (Heb. vii. 12). The Sinai Constitution of the Kingdom established a changeable priesthood of the Tribe of Levi, the chief of which was an hereditary prince of the family of Aaron, called the High Priest. The high-priesthood is an office divinely created; and no man of Israel was allowed to assume it unless he was called of God as was Aaron. It was appointed for the offering for men of both gifts to God, and sacrifice for sins; so that the officiating party becomes a mediator between God and men. But the priesthood of Levi and Aaron was imperfect, and therefore could not impart perfection, so as that he who did the service, or the worshippers, should have no more conscience of sins, and thereby become heirs of eternal life. This being the nature of the priesthood under which Israel received the Law, or Covenant, the Mosaic institution was weak and unprofitable, and could make nothing perfect (Heb. vii. 11, 18, 19; ix. 9; x. 1). This imperfection resulted from the nature of the consecration, or blood of the Covenant. Aaron and his sons, the altar, and nearly all the things of the Law were purified by the blood of bulls and goats, etc.; which, however, could not sanctify to the purifying of the heart, or the flesh from the evil within it which makes it mortal. It was necessary to perfection that sin should be condemned in the flesh of the High Priest, which could not be effected by condemning sin in the flesh of the animals sacrificed under the Law. This necessity would have required the death of a High Priest at the celebration of every annual atonement at least, being themselves sinners; but as this was incompatible with the nature of things, animal sacrifices were substituted. So that Aaron and his successors could not, under penalty of immediate death, enter into the Most Holy without this substitutionary blood. But then this blood was deficient of the necessary sin-remitting qualities. The blood required was that of the peccant nature—the human; for it was man, and not the creatures that had sinned. But even human blood would have been unprofitable if it were the blood of one who was

himself an actual transgressor, and a victim that even if an innocent person had not come to life again. The Messiah in prophecy asks the question: "What profit is there in my blood, if I go down to the pit? Can the dust praise Thee? Can it declare Thy Truth?" (Psalm xxx. 9). The answer is none. For if the Christ had died, and not risen again, He would not have been a living sacrifice, and could not have imparted vitality to the things professedly sanctified by it. The blood of the Mosaic sacrifices was weak and unprofitable because it was not human; because it was not innocent human blood; and because it was not the blood of one innocent of the great transgression, who had come to life again through the power of the Eternal Spirit. For these three important reasons, the blood of the Mosaic Covenant could not take away sins, and therefore the High Priest and the nation, individually and collectively, were all left under the curse of the Law, which was death; for "the wages of sin is death" (Rom. vi. 23). The Law could not give them life who were under it (Gal. iii. 21), being weak through the flesh (Rom. viii. 3), and deriving no vitality from the blood peculiar to it; if it could have conferred a title to eternal life and consequently to the promises made to Abraham and Christ, then righteousness, justification, or remission of sins would have been by the Covenant of Sinai.

But it may be inquired, if the Mosaic institution could not perfect the conscience, nor give a title to eternal life and the inheritance, but left its subjects dead in trespasses and in sins, by what means will the prophets and those of Israel who died before Christ came, obtain salvation in the Kingdom of God? The answer is, that what the Law could not do, the bringing in of a better hope accomplished (Heb. vii. 19). The Mosaic sacrifices were provisional, substitutionary, and representative. They pointed to the sacrifice of Christ, which in its *retrospective* influence was to redeem those from death, who when living had not only been circumcised, but had walked also in the steps of *that faith* of their father Abraham, which he had being yet uncircumcised. For the promise that he should be the HEIR OF THE WORLD was not to Abraham, *nor to His Seed* (Gal. iii. 29), through the Law, but through the *righteousness of faith* (Rom. iv. 12, 13). One object of Christ's death is plainly declared to have been, "for the transgressions under the first testament"; or as elsewhere expressed, "to redeem them who were under the Law" (Heb. ix. 15; Gal. iv. 5). "By His stripes," says Isaiah, "we are healed. Jehovah hath laid upon him the iniquities of us all. For the transgression of His people was He stricken." The "*we*," the "*us*," and the "*people*" in these texts, are the ancient worthies before and under the Law, as well as those who have believed the Gospel, and after his Second Appearing shall offer "sin offerings, and meat offerings, and burnt offerings, and peace offerings for reconciliation" under the New Covenant consecrated by his most precious blood.

Under the first or Mosaic Covenant, the priests were said to "make reconciliation with the blood of the sacrifices upon the altar, to make atonement for all Israel" (2 Chron. xxix. 24); so under the second or New Covenant of the Kingdom, Ezekiel speaks of "one lamb to make reconciliation for them" (Ezek. xlv. 15). But withdraw from the promises the death and resurrection of Christ, and faith in them and the promises, and the reconciliation under both Covenants is imperfect and vain. Animal sacrifices are necessary to the service as types or patterns, and memorials. The Mosaic reconciliation was typical; the Ezekiel reconciliation, memorial or commemorative. The typical Mosaic could not perfect the conscience of the worshippers, because Christ had not then died and risen again; nor could they when He had risen, because they were offered by High Priests whose functions before God were superseded by a High Priest of the Tribe of Judah after another order than that of Aaron, then in the presence of Jehovah Himself. The Ezekiel reconciliation, however, will perfect the conscience, because Christ has died, and lives for evermore; which death and resurrection, connected with the reconciliatory offerings by faith in the worshipper, and offered to God through the Prince of Israel, the High Priest upon His throne after the order of Melchizedec, will constitute sacrifices of a character such as have not been offered on the earth before. ("*Herald of the Kingdom and Age to Come*," 1851, pp. 173-175).

(To be continued.)

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# **The Flesh and the Spirit**

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

We do not find, as we might expect to find, that this habit of meeting every Sunday morning, to break bread in remembrance of Christ, loses its interest from repetition. On the contrary, the meetings grow more powerful to help us in the direction in which they are intended to draw and develop the mind. This is due to the nature of the matters to which they stand related. Any other subject than the subject of Christ would become threadbare and insipid from continual treatment. The subject of Christ becomes larger, deeper to the view, and stronger in its power to interest and control the mind; that is, where the mind is unreservedly surrendered.

Paul says:

*"They that are after the flesh do mind the things of the flesh, and they that are after the spirit, the things of the spirit."*

This distinction of bias existed in Paul's day, and must exist in ours, for human nature is the same. It does exist, as a matter of fact. Its existence is painfully obtruded upon our attention. The only difference is that in our day it is almost all one way. They form a much smaller minority in the nineteenth than in the first century, who "mind the things of the spirit."

The things of the flesh are almost the universal subject of solicitude and affection. The things of the spirit are regarded with varying degrees of aversion. In every grade of society they are cast out. The wealthy and refined rank them with the story of Aladdin's lamp. The educated and scientific compassionate them as the pardonable dreams of mankind's moral infancy. Theatre-goers and pleasure-hunters vote them unmitigated rubbish. The man of business says they are visionary, and out of his line. The vulgar herd have little more capacity than the beasts that graze on the hill-side to form an opinion of them one way or other.

It is a distressing situation. It is the one described by our brother John, the apostle of Christ: he said:

*"The whole world lieth in wickedness."*

It is a situation calling for much circumspection. We are liable to be influenced against our own better judgment, by the universal infatuation. The sheer weight of numbers is apt to incline the mental scale in the direction the opposite of true enlightenment. The right way to deal with the matter is not to look at men in the gross; but take any one of them individually. In that way you will measure them easily and decisively.

You see at a glance that the flood of human life is a flood of folly, and that the way of wisdom lies in the way of Christ, and in the way of Christ alone. Creatures of sense as we are however, the spectacle of universal life, as it now is, is liable, every now and then, to override the perceptions of wisdom, and make us doubt if the narrow way is the right way.

We do wisely, therefore, to turn our eyes often to the historical picture symbolised by the bread and wine on the table. Christ and his friends were a very small and despised company, even in the days of Jewish sacerdotal splendour, not to speak of Rome's imperial grandeur; and the world is not more divine now than it was then.

If we find ourselves with very few, and those the poor, the illiterate and the despised, let us remember that this was the situation of the friends of God ages before we were born. If we are compelled, by the inherent antagonism of the Truth to the present evil world in all its developments, to

appear as the most unsociable and censorious of men, let us fortify ourselves by the remembrance that the Son of God, the most truly lovely of human kind, was hated by the most enlightened nation of his time, because of his testimony against their evil world.

If we find our position in the present life a position of self-denial, endurance, monotony and want of entertainment, let us call to our recollection that even David, surrounded by royal splendours, declared that he dwelt in a dry and thirsty land, wherein there was no water, and moped like an owl in the desert for lack of the love of God among men.

Once upon a time we were all in the condition described by the phrase "after the flesh." We knew life and action in the light only of the thoughts and affections belonging to the unenlightened natural man. In those, the days of our flesh, the leading desire of the mind was to have pleasure. Some of us sought it one way, some in another; but all of us were alike in being governed by this craving for enjoyment, which is the universal characteristic of those who know not God, and obey not the gospel of our Lord Jesus Christ; whether they be intellectual or sensual, refined or brutal, educated or ignorant, rich or poor, old or young.

Being after the flesh, we "minded the things of the flesh." We had a controlling interest in and regard for the things that tend to the gratification of "the desires of the flesh." These are legion, and in high esteem everywhere. They begin with the common wants of life, which, while legitimate enough in the subordinate place in which Christ placed them, are evil pursued as an end. We were deeply interested in making a living. Next, it was a supreme object to have a fine house, and to make opulent provision for our families. From that we went on to desire respectability, *alias* the good opinion of the world. After that we were interested in pleasure in all its endless ramifications, from hunting with aristocrats down to song singing in the pot-house. Intermediately, and more respectably, we were taken up perhaps with some hobby of science or art. But whatever form our taste or affection might take, it was comprisable in Paul's saying that we minded the things of the flesh. We were deeply interested in them; we spent much money on them, those of us who had it to spend. Our lives were moved and formed by them. . . .

The new man in Christ is not negligent of the affairs of this life, but he attends to them in a different way, and with a different spirit and different objects from the old man he was before he became enlightened in the Truth. To begin with, he has a God which he had not before; and from this results a faith unknown before, which prevents him from being fearful and anxious about this life's affairs, and from bestowing his exertions upon large schemes of self-provision.

He provides for his own, and is diligent in business, because the new Master he has received requires it of him; but what he does, in this respect, he does to the Lord, and not to men nor to himself, for he serves the Lord Christ; and while performing this part of his duty, he does not do it to the neglect of those other parts which require him to care for his neighbour, and to serve God in the exhibition of His gospel and glory in the midst of a dark world in which he is called upon to shine as a light.

If, in the exercise of his personal duties in business, plenty comes to his hand, he recognises that he is a

*"steward of the manifold grace of God,"*

and that having received much, much will be required at his hand in distributing to the necessity of the saints, and abounding unto every good work; he does not act the part of the hoarding fool of Christ's parable, who laid up treasure for himself, but was not rich toward God; he obeys the commandment of Christ, which forbids us to lay up treasure upon earth, and makes to himself friends of the mammon of unrighteousness, which might otherwise turn to his destruction, for it is hard for a rich man to enter the Kingdom.

If he be poor, he remembers the widow's mite, and rejoices that, though little is in his hand, by the faithful use of what opportunity God has put in his power, he may lay up in store for himself in

heaven a larger measure of divine approbation and blessing than those who "out of their abundance cast in much." Rich or poor, his undying characteristic is that "he minds the things of the Spirit."

His tastes and affections do not run in the same channel with those of the children of the present world; his affections are set upon things above, not upon things of the earth. The Spirit's point of view is his point of view. He looks at men and their affairs as Christ did, and takes the course he would have taken. For this reason he cannot be friends with the world. He will not be found partaking in the world's enterprises. He stands not in the way of sinners, nor sits in the seat of the scornful; but his delight is in the law of the Lord, and in His law doth he meditate day and night. In his eyes, vile men, however refined and ornamental, are despised; but he honoureth them that fear the Lord, however uncultivated or ungainly.

The things of the flesh are pleasant, and the things of the Spirit are in many points burdensome at present; but what wise man would falter in choosing the one before the other? Moses esteemed the reproach of Christ greater riches than the treasures of Egypt, and chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. In this respect he is the prototype of all men of true wisdom.

The wisdom of the practical men of the present age is a very shallow affair. Its results are bounded by present things which pass away—the inherent valuelessness of which even the fool perceives on the day of death. The things of the spirit and the things of the flesh are, to one another, as the incorruptible gem to the perishing toys of childhood, or the shining of the midday sun to the flicker of an expiring lamp in a vault. The difference between them is manifest on a moment's consideration.

Suppose the case of a dead man who, in his life, lived after the flesh. He comes to life 500 years afterwards. Where are the things he lived for and took care of while he lived? His friends are all dead and forgotten. He himself is a stranger to every living soul upon earth. His house is not to be found; it has crumbled to dust, or been removed as a useless dilapidation. His property, if it exist, is all in the hands of others. His bank account, if by a miracle it has survived such a lapse of time, is in another name. His schemes and enterprises have all disappeared in the restless ocean of human change. Not a shred remains of the things he chose for his portion in life.

But let it be the case of a man of God who revives after a slumber of centuries. The things he had in his life he used as crutches of the moment merely. They were not the end of his being. God was the strength of his heart and his portion for ever. Christ was the aim, the affection of his life. The sleeping fathers and the prophets and the friends of God in bygone times were his friends and companions, for whom he was waiting. The purpose of God, as declared in the promises, was his hope and his confidence; and he awakes, after 500 years, to find them all unchanged and imperishable. The God whom he trusted and worshipped still reigns eternal in the heavens, the possessor of heaven and earth, which He upholdeth by His power.

Christ, the ideal of his enthusiastic admiration, still lives, the same yesterday, to-day and for ever, Abraham, Isaac and Jacob, and all the prophets and saints of every age and nation, stand by him, or are still the coming vision of a supernal friendship and delight. The purpose of God to banish away ill and to wipe the tear from every eye, and fill the earth with the effulgence of His love and glory, are still before him unaltered, as the glorious vision which filled his heart and cheered his sorrows in the brief day of his mortal probation.

Who but a fool, with the benighted intellect of a savage, would suffer himself with such a prospect to be imposed upon by the witcheries and lying appearances of the present evil world? The conflict may be severe; but it is short-lived, and the prize at the end of it is out of all proportion to the effort we are called to put forth. Even with all the rigours of persecution—with goods confiscated, income suspended, friends banished, liberty taken away, and body tortured even to death, the sons of God in past ages have been able to say:

*"the suffering of this present time is not worthy to be compared with the glory which shall be revealed in us."*

And what craven and unworthy aspirants to association with them shall we be, if with all the comforts of home life, and all the liberty and security which we enjoy under the shadow of modern freedom, we shall begrudge the trifling voluntary sacrifices which the service of Christ demands at our hands, or be ashamed of the reproach which identification with it entails.

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#### THE FROG-LIKE SPIRITS.

(Rev. xvi. 13, 14).

General Huguet, late chief of the French Military Mission attached to the British Army in France, sums up the British people in these words: "*The uncongenial race whose overthrow would be generally welcomed throughout the world with a sigh of relief and deliverance*"—*Daily News*, Nov. 15, 1928.

Coming events will soon develop into hostility between France and Britain, who will be supported by her young lions, and, we believe the United States.

Mr. A. G. Gardiner, late editor of the *Daily News*, writing in *John Bull*, Oct. 17, 1928, says: "*Ever since the war we have been backing the wrong horse. We have been backing France when we ought to have been backing America. I do not say this because I have any exclusive affection for the United States or any hostility to France. I say it because the policy of the United States makes for the peace of the world, and the policy of France makes for war in the world.*"

What Mr. Gardiner sees, and describes in the language of the man of the world, Dr. Thomas saw and described eighty years ago in the language of the student of prophecy and believer in the Bible. In 1849 he declared his conviction that the frog-like spirits were to be identified with the French democratic power, whose influence in the affairs of the nations was to bring about the gathering to Armageddon. (See *Elpis Israel* p. 378).

C.F.F.

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BEHOLD I COME AS A THIEF.

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### **Editorial**

#### FELLOWSHIP.

*"That which ye have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son, Jesus Christ."*

*"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth;"*

*"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (1 John i. 3, 6, 7.)*

Such are the apostle's spirit-given utterances concerning fellowship, a subject of much importance, and faithfulness to which is essential to the preservation of the Truth. Much evil has been occasioned in the ecclesias in recent years as the result of loose ideas in regard to this phase of divine revelation; we commend therefore its consideration to all with a view to the divine principles underlying the subject being recognised and faithfully upheld in our midst.

What, then, is fellowship? that is, fellowship in the Truth.

The original word, translated fellowship in the Authorised Version, occurs frequently in the New Testament, and is variously rendered—*fellowship, communion, partaker.*

The following are examples in which the original word has been thus rendered:

*"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." (1 John i. 3.)*

*"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. vi.14.)*

The word here translated "communion" is the same in the original as that rendered "fellowship" in the verse just quoted from 1 John, ch. i.

*"The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." (1 Peter v. 1.)*

The same original word is here translated "partaker."

These, and the rest of the passages where the word occurs, give us the true meaning of fellowship. It is, *companionship; agreement; communion; the possession of something in common.*

Here we quote definitions of fellowship from the pen of bro. Roberts, in entire agreement with the foregoing ideas contained in the original word. He says: —

*"To have fellowship is to be 'fellow of' or to be 'one with,' therefore to have 'communion' or union together."*

Again:

*"Fellowship is cordial and loving union, springing from oneness of mind in Divine things."*

Further:

*"The basis of fellowship is unity of mind, or identity of belief."*

The basis of true fellowship is the teaching of the Spirit—the light—as exhibited in the apostles' doctrine. When we accept this teaching, and render the required obedience in baptism, we at once establish our fellowship, not only with John, and those of his mind, but with the Father and the Son. So long as we walk according to this teaching, true fellowship is maintained. If we turn unfaithful to it, ceasing to walk in the light, either in doctrine or practice, we break off the fellowship, whatever we may claim to the contrary.

Let us here emphasise the fact of our fellowship being "one with another": that it exists between the brethren and sisters, the children of God, as well as between themselves and the Father and the Son.

The following passages of Scripture make this aspect of the subject clear: —

*"Then they that gladly received his word were baptised: and the same day there were added unto them about three thousand souls."*

*"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts ii. 41, 42.)*

From this statement it is evident that these newly-baptised believers of the Truth had fellowship with the apostles, or "one with another."

A further illustration of the same truth is to be found in Philippians i. 5, where we have the record of Paul's thanksgiving to God:

*"For your fellowship in the gospel from the first day until now."*

They were believers of the one faith, and being united in the apostles' doctrine, were in the enjoyment of fellowship one with another. We desire to emphasise this aspect of the subject, because it has been alleged that we do not fellowship the brethren, our fellowship being, it is said, only with the Father and Jesus Christ. This is a mischievous and unscriptural doctrine, and is destructive of the basis of true fellowship: for if it were true, unity of mind, or identity of belief amongst those who gather at the Table of the Lord would be rendered non-essential.

It is very clearly laid down in the Scriptures that continuance in fellowship is dependent upon "walking in the light." There are many profitable and instructive thoughts which arise from a consideration of this statement, each having an intimate connection with our subject. What is involved in the statement is made plain by the apostle in the chapter we are considering, for he says, as stated in verse 5:

*"God is light, and in Him is no darkness at all."*

God is the centre, the source, or fountain of that light, and those who are privileged to have fellowship with Him, must walk in the light, for Paul says:

*"What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. vi. 14.)*

Jesus Christ was a manifestation of that light of which John speaks; he said of himself: —

*"I am come a light into the world." (John xii. 46.)*

Also:

*"I am the light of the world." (John viii. 12.)*

This is the light in which we must walk if we desire fellowship with God, and the only means by which we can now be brought into contact with that light is through the Scriptures, the inspired word of God, of which it is written:

*"Thy word is a lamp unto my feet, and a light unto my path." (Psa. cxix. 105.)*

And again:

*"The entrance of thy words giveth light." (Psa. cxix. 130.)*

From these testimonies it is evident that to "walk in the light" is to exhibit a mental and moral likeness with God and His Son. Such as have attained to this condition are thereby constituted children of light, and have fellowship with the Father and the Son, the basis of this fellowship being unity of mind in relation to Divine things revealed in the Scriptures.

In this connection we have Christ's prayer on behalf of his brethren, not only of the first century, but of all ages, as recorded in John xvii. 11:

*"Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are."*

Between the Father and the Son there existed perfect unity in regard to Divine things; there was mental and moral one-ness, and therefore, communion, or true fellowship. Christ's desire, as expressed in His prayer, was that the same mental and moral likeness should exist in his brethren and sisters, without which they could not be "fellows of" each other, or of the Father and the Son.

In regard to the first principles of the oracles of God there must be unity. Where such does not exist there is darkness, and not light; confusion, not communion. The basis essential to fellowship is absent, for darkness can never be "fellow of" or have communion with light.

The Scriptures plainly reveal to us that God requires, as the basis of fellowship, identity of belief in regard to the First Principles of the Truth. Our duty, then, is to uphold this truth, and to be faithful to God's requirements in this matter, by inviting to our fellowship only those who are of one mind with ourselves upon these vital truths.

Our hope is ultimately to become partakers of God's own incorruptible glorious nature—to be like Him. The Scriptures are, however, very plain regarding the fact that "*mental likeness*" must precede "*physical likeness*"; it is only by manifesting present mental and moral unity with God that unity of nature can eventually be realised. This aspect of the matter is beautifully stated by Paul, in writing to the Ephesians as recorded in ch. iv. 1-3:

*"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.*

*"With all lowliness and meekness, with long-suffering, forbearing one another in love;*

*"Endeavouring to keep the unity of the Spirit in the bond of peace."*

And in verse 11, the apostle continues:

*"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*

*"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*

*"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 11-13.)*

Our hope is to become constituents of that "perfect man" community; that assembly of spirit-beings, equal unto God; incorruptible; God dwelling in us by His Spirit; when our fellowship with the Father, then perfect and complete, will have reached the consummation purposed by Him. Let us, then, not be forgetful of the fact that the apostle tells us it is to be realised through "unity of the faith." Consequently there rests upon each of us in the Truth the responsibility of seeing that in the ecclesias there is purity of doctrine and of practice; unity of faith, uncorruptness, sincerity; on no other basis is true fellowship one with another, and with God, possible.

W.J.W.

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## **The Nations in Prophecy**

### III. —THE LAST DAYS OF NINEVEH.

# ASSYRIA

## AND THE ADJACENT LANDS

The map before us depicts what is, perhaps, the most interesting and important stretch of the earth's surface. It is the cradle of the human race, the centre from whence mankind has gradually migrated to the four corners of the earth. In the north will be seen Mt. Ararat, where the ark rested. God blessed Noah and his sons, and said: "Be fruitful, and multiply and replenish the earth." Noah's posterity increased rapidly in numbers, and, alas, in ungodliness. The exceedingly fertile plains of the Euphrates and Tigris soon became thickly populated. The renowned Nimrod founded a kingdom in the land of Shinar. We read in Genesis x. that "*the beginning of his kingdom was Babel (Babylon) and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded NINEVEH, and the city Rehoboth, and Calah and Resen between Nineveh and Calah; the same is a great city.*"

Here we have the origin of those mighty cities of old, whose kings in later years became oppressors of God's land and God's people. The land of God's choice is seen on the same map, bordering the Great Sea; also the City of His choice, which will presently become the Queen City of the whole world, whereas the powerful cities of Nineveh and Babylon which desolated God's land and scattered His people have already lain for many centuries in the dust, to rise no more.

NINEVEH was the capital of the mighty Assyrian Empire, situated on the R. Tigris, 570 miles in a direct line from Jerusalem. It was larger than Babylon, being sixty miles in compass. It is described in Jonah's prophecy as "an exceeding great city," and we infer something of its vast population from the statement in the last verse of Jonah that there were in the city more than 600,000 infants. Its walls are said to have been a hundred feet in height, defended by fifteen hundred towers, each two hundred feet high. Very little is known regarding Assyria prior to the times of Israel's kings, but what has been discovered does not reflect creditably on the people of the country. The kings, generally speaking, were exceedingly cruel and war-like. Their own sculptures and inscriptions show that the vast numbers of captives taken in battle were subject to cruel bondage and punishments. The tremendous building tasks carried out in Nineveh were completed by this captive labour, under conditions probably worse than those of Israel in Egypt.

At the time when Assyria comes before us in the Scriptures it had reached the zenith of its power. The empire stretched from the Tigris to Lebanon and the Mediterranean. In the days of Menahem, king of Israel, Pul (or Tiglath Pileser, as he was otherwise known) came against the land, but he was bought off with a tribute of 1,000 talents of silver (2 Kings xv. 19). After Menahem's death, Pekah, who had usurped the throne, allied with Rezin, king of Damascus, and attacked Judah. King Ahaz, instead of putting his trust in God, appealed for help to Tiglath-Pileser, and robbed the house of the Lord to provide a present. The present was accepted, and the king of Assyria attacked Damascus and slew Rezin. The next Assyrian ruler was Shalmaneser the fourth. This was the monarch who took Hoshea and the ten tribes into captivity, and re-peopled Samaria with men from Babylon, Hamath, Sepharvaim and other Assyrian cities (2 Kings xvii.).

A little later on we find the notorious Sennacherib reigning in Nineveh. He came against Judah, and took all its fenced cities, and sent his servant Rabshakeh to Jerusalem to incite the people to revolt against Hezekiah. "Let not thy God in whom thou trustest deceive thee, saying Jerusalem shall not be given into the hand of the king of Assyria." We all know Hezekiah's distress, also his faith and trust in God. His prayer was heard, and Assyria's threatenings and blasphemous utterances were brought to nought. One of the most remarkable catastrophes in human history is summed up in the brief words of the prophet: "*The angel of the Lord went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand, and when they arose early in the morning, behold, they were all dead corpses.*"

In the reign of Sennacherib's successor, Esarhaddon, Manasseh, the wicked king of Judah, was taken captive to Babylon; but, humbling himself before God, his return to Jerusalem was providentially permitted. Esarhaddon was succeeded by the famous Assur-bani-pal. In his reign, Thebes (the "populous No" of Nahum), the capital of Upper Egypt, was destroyed. Nahum alludes to its destruction as recent, when he predicted the downfall of Nineveh. After Assur-bani-pal's death, about B.C. 626, Assyria's glory began immediately and rapidly to decline. A little longer, and the words of Israel's prophets, Nahum and Zephaniah, against this mighty and ancient city were fulfilled. Nineveh, with her palaces and treasures; Nineveh, the capital city of great conquerors and proud kings, fell in B.C. 606, before the combined armies of the Medes and Babylonians, suddenly and finally, to rise no more.

The book of Nahum is primarily prophetic of the destruction of Nineveh. It is worthy of note that the king of Assyria seems to have been aware of this prophecy against his city, just as many in high places to-day have heard of the coming judgments of Christ against the nations when He returns. Diodorus Siculus, a heathen historian, records that the Assyrian monarch, after the complete rout of his army, confided in an old prophecy that Nineveh would not be taken unless the river should become the enemy of the city. After an ineffectual siege of two years, the river, swollen with long continued torrents, inundated part of the city, and threw down the wall for the space of 20 furlongs. The king, deeming the prediction accomplished, in despair shut himself up with his wives and servants in his palace, in which he caused to be erected an immense funeral pile, and this, being set on fire, destroyed them all, and burnt the palace to the ground. We read in Nahum: "*The gates of the rivers shall be opened, and the palace shall be dissolved.*" "*With an overrunning flood he will make an utter end of the place thereof.*"

The historian also records how accurately the other features of the prophecy were fulfilled. Whilst the city was besieged there was within a condition of scandalous inaction. The king had appointed a time of festivity. The soldiers were supplied with an abundance of wine, and the enemy learned from deserters of their drunkenness and negligence. They suddenly attacked the Assyrian army and destroyed the greater part of them. Nahum's words in ch. i. 10, were thus fulfilled: "*For while they be folden together as thorns, and while they are drunken as drunkards they shall be devoured as stubble fully dry.*" Nahum's phrases are so vivid that we can picture the scene. The noise of the whip; the rattling of wheels; the prancing horses and jumping chariots, "*The glittering spear and a multitude of slain—A great heap of carcases, and there is none end of the corpses; they stumble upon the corpses.*" Nahum also pictures the wealth of the city: "*Take ye the spoil of silver, take the spoil of gold, for there is none end of the store and glory out of all the pleasant furniture.*" Rollin says that "The two armies enriched themselves with the spoils of Nineveh." One ancient historian speaks of "a thousand myriads of talents of gold and ten times as many talents of silver." Making due allowance for exaggeration, it is evident that untold wealth must have been found by Nineveh's spoilers. Nahum prophesied also that fire was to play its part in the destruction of Nineveh. "*The fire shall devour thy bars. . . . The fire shall devour thee*" (Nahum iii. 13, 15). The ruins themselves bear witness to the fact; some of the tablets from the library of Assur-bani-pal, which can be seen in the British Museum, show signs of the fire by which the palace was destroyed.

The destruction of Nineveh was decreed to be sudden, complete, and irremediable. "An utter end of the place thereof." "Affliction shall not rise up the second time" (i. 8, 9). "There is no healing of thy bruise" (iii. 19). Even Babylon, the rival city, continued long after its capture by Cyrus. Not so Nineveh. In the second century, Lucian, who lived on the banks of the Euphrates, testified that Nineveh was utterly perished. Gibbon records that "eastward of the Tigris, at the end of the bridge of Mosul, *the great Nineveh* had formerly been erected; *the city, and even the ruins of the city, had long since disappeared*; the VACANT SPACE afforded a spacious field for the operation of the two armies." (Compare with Nahum ii. 10: "*She is empty, void and waste.*")

When Nineveh was at the height of its power God decreed that "no more of thy name be sown. I will make thy grave, for thou art vile." Even in the short space of 200 years after its fall, the Greeks under Xenophon trod the very site where it had stood, and knew it not. Volney said: "The *name* of

Nineveh seems to be threatened with the same oblivion which has overtaken its greatness." The great Nineveh, the oppressor of God's people, is no more. No more of its name is sown. It has gone for ever, according to God's infallible word through His prophets.

The case of Nineveh is a striking illustration of the principle that "the Most High ruleth in the kingdoms of men." The ordinary student, tracing out Assyria's history, its conquest of Israel, and its own subsequent downfall, sees nothing therein but a perfectly natural ebb and flow of human events. But with our knowledge of the ways of Providence we know that all these events were but the working out of the will of the God of Israel. We read in 2 Kings xvii. that God repeatedly exhorted Israel to turn from its evil ways, but they sold themselves to do evil in His sight. "*Therefore the Lord was very angry with Israel, and removed them out of His sight; there was none left but the tribe of Judah only.*" The king of Nineveh was the weapon in God's hand. The Spirit says so plainly in Isaiah x. 5: "O Assyrian, *the rod of mine anger*, and the staff in their hand is mine indignation. I will send him *against an hypocritical nation*, and against the people of my wrath will I give him a charge."

This illustrates a principle in God's manipulation of human affairs. Evil kings and nations have been frequently used by God to carry out His purpose, unknown to themselves. Nebuchadnezzar was unwittingly a "hammer" in God's hands, with which He punished the surrounding nations. The destruction of Jerusalem by the Romans was foretold by Christ as the operation of the "King's armies," which "destroyed those murderers and burnt up their city." In these days Britain is the divinely appointed protector of the Jews; although acting purely for political and commercial reasons. So in the case of Assyria of old. Although the "rod of God's anger . . . He meaneth not so: but it is in his heart to destroy and cut off nations not a few." When the rod had finished its work it was to be broken and cast away, whilst the punished nation was to survive. Assyria's boasting was not tolerated by God; "Therefore it shall come to pass, that when the Lord hath performed His whole work upon mount Zion and on Jerusalem, *I will punish the fruit of the stout heart of the king of Assyria*, and the glory of his high looks. For He saith, *By the strength of My hand I have done it*, and by My wisdom." (Isaiah x. 12.) Here we have in few words the Divine explanation of the destruction of Nineveh and the downfall of Assyria.

We cannot conclude without a reference to the latter-day Assyrian, who is now preparing an enormous army which will presently invade God's land. The modern Assyrian is as antagonistic to Israel as was ever Assyria of old, and his mighty hosts will meet with their destruction on the mountains of Israel just as certainly as did those hundred and eighty-five thousand who were slain by the angel of the Lord in the days of Hezekiah. The result will be deliverance for Israel. We look forward earnestly to that day, for our salvation is associated with Israel's deliverance, and in the meantime we are encouraged and comforted by the knowledge that, in these dark and evil days, God is controlling everything in the affairs of the nations, for the ultimate good of those who love Him and are the called according to His purpose.

G. M. CLEMENTS.

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CHRISTMAS BOXES are said to have originated with the Romish priests, who had masses for almost everything; if a ship went to the Indies a priest had a *box* in her, under the protection of some saint, in which money was collected for mass to be said to that saint on the ship's return—which was called "Christmass." Servants also had the privilege of asking for box money, that they might be enabled to pay the priest for his masses.

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## **The Epistle to the Romans**

The epistle of Paul to the Romans must ever be regarded as the most elaborate doctrinal treatise ever written. It is a colossal monument to the genius of the inspired Paul. It is the work of a vigorous intellect, well sharpened by early training and culture, and moved by the Holy Spirit.

The tone, style and method of argument exhibited therein are both striking and impressive; and in point of sublimity, directness, perspicuity and force, no writer of ancient or modern times has equalled or approached it.

Before we can fully appreciate an important document like this, we ought to know something of its author.

It is written: "*the household of God is built upon the foundation of THE APOSTLES and prophets, Jesus Christ Himself being the chief corner stone.*" High in the rank of these Apostles stands the author of this epistle. Next to Christ and Moses, he is the most striking figure in human history. From being the most violent persecutor of the faith he became the most prominent instrument in preaching the Truth. Under his auspices the Gospel spread into all parts of the Roman world.

As an Apostle he received his commission and doctrine, not from man, but from God: what he taught was of divine authority. As compared with Peter, James and John, he preached the same doctrine, but in conference they added nothing to his store of knowledge, and when they perceived the grace given him, they gave him the right hand of fellowship.

The epistle was doubtless written with a view to prepare the way for a visit to Rome, for which he had "a great desire"; its genuineness is also established by such undesigned coincidences as Chap. xv. 23: "*having a great desire these many years to come unto you,*" as compared with Acts xix. 21; "*after I go to Jerusalem, I must also see Rome.*"

That it was written from Corinth is evident from Paul's words in Chap. xvi. 23, where he speaks of "Gaius mine host." This Gaius lived in Corinth, and was baptised by Paul (see 1 Cor. i. 14); and the precious document was conveyed to Rome by Phebe—"a servant of the church at Cenchrea," the eastern port of Corinth. This sister was one of distinction, and probably wealthy like Lydia; she was evidently much in the confidence of the Apostles.

The date of this epistle can be fixed with more absolute certainty than that of any other of Paul's epistles, which we believe was A.D. 58. After leaving Corinth he passed through Macedonia into Asia, met the elders of the ecclesia of Ephesus at Miletus, and then hastened on to Jerusalem, where he was apprehended and detained in custody for two years. At the expiration of this period he made his voyage to Rome, and the details of the voyage are given with such exactness that we can fix the dates with a great probability of accuracy, placing the year 61 as the date of his arrival in Rome.

The population of Rome at this time was very large—about two millions, and there was already established in that city a large and flourishing ecclesia, "whose faith was spoken of throughout the world" (Chap. i. 8).

The general interest attaching to such an ecclesia in the capital of the world would naturally lead the Apostle to ardently cherish a desire to see Rome.

#### WAS PETER BISHOP OF ROME?

The claim that Peter was the founder of this ecclesia, and the first bishop of Rome, seems utterly groundless from a New Testament standpoint. Paul makes no mention of Peter in this epistle, as he would most assuredly have done if so prominent an Apostle had been the founder. One whole chapter is taken up with the names of prominent believers in Rome to whom Paul sent salutations. If Peter had founded the ecclesia, or had been the resident bishop of Rome at this time, how can we account for the omission of his name in the esteemed and honoured list?

The Christadelphian ecclesia in Rome owed its foundation neither to Peter nor to any of the other Apostles, apart from that wonderful address delivered by Peter in Jerusalem, on the great day of Pentecost—the first day of the week—Sunday.

Pentecost was always held on the first day of the week—a day divinely honoured, not only by our Lord's resurrection, but also by His repeated appearances on that day, subsequent to His resurrection, and now further signally honoured by the pouring out of His Spirit—sending the Comforter, on that day.

On that memorable occasion many strangers of Rome, Jews and proselytes, were pricked in their hearts by Peter's words, and said to Peter and the rest: "Men and brethren, what shall we do?" Peter said: "*Repent and be baptised. Then they that gladly received his word were baptised, and they continued stedfastly in the Apostles' doctrine and fellowship.*"

Doubtless among this number were "Andronicus and Junia, who were of note among the Apostles, who also were in Christ before Paul" (Rom. xvi. 7). These brethren, saluted by Paul as his "kinsmen," were in all probability among the most noted who went up to Jerusalem on the day of Pentecost, and gladly receiving the Word, returned to Rome, introducing the Gospel into the chief city of the world. Thus the Truth got an early footing in Rome, and it would have been rather remarkable if it had not been so.

Paul's epistle to the Romans, although sent to a Latin city, was written in Greek, not only because Paul was more familiar with that tongue than any other, but because this language was very commonly spoken in Rome and elsewhere. Therefore, the epistle being written in Greek, would be better adapted to general circulation.

In a brief analysis of the epistle we find that, in the main, it consists of three parts:

1ST.—This includes the first eight chapters, in which we have a deep and comprehensive review, showing that the doctrine of justification by faith in God's Righteousness, or the Lord our Righteousness, is an Old Testament doctrine which meets every human need, and forms the true solution of the problem of human existence in the present sinful state.

2ND. —The second embraces Chapters ix., x. and xi., which treat of the calling of the Gentiles, the stumbling and fall of the Jews and their future restoration; showing the far-reaching significance of the "Gospel of God" to "both Jew and Gentile," and "the depth of the riches both of the wisdom and knowledge of God."

3RD.—This part comprehends Chapters xii. to xvi., comprising sundry exhortations, commendations and salutations; forming a fitting conclusion to one of the most interesting and instructive epistles to be found in the sacred records.

FIRST. —Regarding the first part, we find that the epistle contains some unsparing reproof for those who regarded the rituals of the law as still essential; yet it is delivered in the kindest spirit.

Witness the Apostle's introduction. He begins, by praising the Roman brethren: saying everything in their favour, which he could say with truth. This is like our Saviour's introduction to the messages of reproof to the seven ecclesias of Asia.

After such preliminary remarks in such an appreciative and loving spirit, the Apostle could say anything the occasion might require.

While Paul was very far from being self-assertive, he was very bold in all his writings. As a mere man, he sank himself in true humility; but as the Apostle to the Gentiles, he exhibited a confidence that was the very essence of heroism (xi. 13).

He declared he was not ashamed of the Gospel of Christ: "*for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek*" (i. 16).

In verses 1-4 he styles this gospel: "*the Gospel of God concerning His Son, who was made of the seed of David, according to the flesh, declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, which He promised afore in the Holy Scriptures, saying: He would not suffer His Holy One to see corruption.*"

## THE RIGHTEOUSNESS OF GOD

In verse 17 he declares that in this Gospel "the righteousness of God is revealed," as it is written: "the just shall live by faith." This righteousness of God, revealed in His Son, is styled in the prophets: "The Lord our righteousness." The Jews "*being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God, for Christ is the end of the law for righteousness to every one that believeth*" (x. 3, 4).

Therefore, "*what the law could not do, in that it was weak through the flesh, God (did) sending His own Son in the likeness (sameness— Heb. ii. 14) of sinful flesh, and for sin condemned sin in the flesh*" (viii. 3).

"*Now the righteousness of God without the law is manifested, even the righteousness of God which is by faith of Jesus Christ, whom God hath set forth to be a propitiation (or Mercy-seat), through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance (excusing, sparing or forgiveness) of God, that He might be just and the justifier of them which believe in Jesus*" (iii. 21-26).

With this phrase "the righteousness of God," or "His righteousness," the Apostle announces the thesis of his great argument for "justification by faith," and it is frequently alluded to elsewhere throughout the epistle—the thought is ever before him.

The word denotes moral excellence in perfection, manifested in our Lord Jesus Christ—the Lord our righteousness: the chiefest among ten thousand and the one altogether lovely—the only morally perfect man of the race. Inheritance of the Promises is attainable only "in Him."

God was in Christ, therefore it is God's righteousness as opposed to "their own righteousness" which the Jews sought to establish (x. 3). Thus Paul is in harmony with Christ, who exhorts all to "seek first the Kingdom of God and His righteousness."

In the 4th chapter, Paul points out that "justification by faith" had long ago been recognised by two eminent fathers in Israel—Abraham and David, and further on in the epistle he declares that "*Jesus Christ was a minister of the circumcision, for the Truth of God to confirm the promises made unto the fathers.*"

In the 5th chapter, with a master hand he applies his reasoning historically. In the 6th, the mode of investiture—putting on Christ—God's righteousness, is dealt with. In the 7th and 8th chapters, the absorbing theme of the Apostle is the redemption of the body from sin that dwelleth in it—a deliverance from the bondage of corruption into the glorious liberty of the children of God. Being fully persuaded, like Abraham, that what God had promised, He was able to perform, the Apostle thanks God through Jesus Christ our Lord.

He also declares that "*they who receive the gift of righteousness shall reign in life by Jesus Christ.*" This is a consummation devoutly to be sought "by a patient continuance in well-doing."

In this connection Paul also refers to the righteous judgment of God, "when God shall judge the secrets of men by Jesus Christ."

Our Lord is peculiarly endowed for this position, for "of God he is made unto us wisdom," as well as "righteousness, sanctification and redemption." Christ, as the Son of God, "is the wisdom of

God," while as a partaker of flesh and blood, subject to death, he has been "touched with a feeling of our infirmities." He is our elder brother, yet our Lord and our God. It is a common feeling that "a man should be judged by his peers." In Christ we have united the eligible qualities of experience, wisdom and pity, severity, compassion and love. On these grounds, therefore, he is eminently qualified to be a Righteous Judge.

In discussing justification by faith, the Apostle makes it very plain that, until men put on this covering of righteousness by faith and baptism, they cannot be AT ONE with the Deity, they have no hope, and are without God in the world.

But in Christ Jesus, those who were far off are made nigh by the blood of Christ, "through whom they receive the atonement."

It is the blood that maketh an atonement for the soul. The life is in the blood; therefore, it makes the atonement, or pays the debt of a forfeited life. Resurrection came through holiness—righteousness.

There is no difference between the shedding of the blood of Christ (or the atonement) and the condemnation of sin in the flesh.

God's method of saving men is analogous to that by which they were brought under condemnation—belief and disbelief. "*As by one man's disobedience (lack of faith) many were made sinners, so by the obedience (rich in faith) of one, shall many be made righteous.*"

SECOND. —Although there is a continual contest with Jewish prejudices running throughout the whole epistle, a warm and zealous interest on behalf of Israel is also conspicuous in it, especially in chapters ix., x. and xi., which form the second part of our analysis.

They were the chosen channel of God's revelation to man; unto them were committed the Oracles of God. They were the selected people "of whom as concerning the flesh," Christ came—the Word was made flesh in the line of Israel, therefore, "Salvation is of the Jews."

Through their fall salvation is come unto the Gentiles. The latter "have attained to the righteousness which is of faith, but Israel hath not attained, because they sought it not by faith." Paul argues that righteousness by the law cannot be acquired by man through the works of the law; it is a doctrine of despair. "Man is justified by faith, without the works of the law." Faith was reckoned to Abraham for righteousness even before he was circumcised.

There was obviously a disposition on the part of some in Rome to enforce circumcision, as an essential to salvation. This Paul could not admit, "for Christ is the end of the law for righteousness to every one that believeth." The righteousness of God manifested in Christ relegated the law to its proper position. The law served its purpose as a schoolmaster, "for by the law is the knowledge of sin." "All have sinned, and come short of the glory of God. Therefore, by the deeds of the law shall no flesh be justified." The flesh is to be justified, but not by circumcision, nor any other of the deeds of the law. Finally, in conjunction with the prophets, Paul declared: "*God hath not cast away His people which He foreknew. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.*" Great is the mystery of godliness—"the secret of piety." He shall be called Great.

THIRD. —Notice particularly the opening words of this third section, which begins with the twelfth chapter: "I BESEECH you, therefore, brethren, by the *mercies of God,*" etc. What charming and impressive words! born of God; touching the springs of the deepest affection, and kindling emotions that will bear the test of time and trial. Men change and die, and even mighty empires crumble into dust, but "the mercy of the Lord endureth forever." Abraham's faith in God's promise of "mercy" led him to unflinching obedience and unflinching self-sacrifice. Paul's exhortation is, that our faith should lead us along similar lines of action, presenting our bodies a living sacrifice, holy and

acceptable. For plainness, directness and conciseness, the appealing words of the Apostle are without a parallel.

The epistle closes with a whole chapter of loving salutations, nearly every verse containing a lesson. We shall illustrate with one: "Salute Andronicus and Junia, who were in Christ before me." What a graceful and affecting recognition of precedence in the Truth.

These personal salutations at once attest the deep individual and ecclesial interest, and the intimate acquaintance which the Apostle kept up with fellow-workers and ecclesias in other parts of the world, even those he had never seen; beseeching the ecclesia to "mark them which cause divisions and offences *contrary* to the doctrine which they had learned and avoid them" (xvi. 17). This proves the essential unity of the one body in Christ: "we being many are one body in Christ, and every one members one of another" (xii. 5). There should be no schism (division) in the body. The members should have the same care, one for another; if one member suffer, all the members suffer with it. What a contrast in teaching is here to be observed in Paul and that of some modern teachers among the Christadelphians, who refuse to judge or consider matters of doctrine pertaining to the welfare of the one body, "especially in a foreign country." Such have not the spirit of Paul, they are guided by a warped conscience—not by the inspired Word. A misguided prejudiced conscience is one of the most dangerous guides a man can follow.

The clean cut and definite statements of the Apostle have not prevented perverters from twisting his declarations into propositions abhorrent to his mind. When Paul states an inspired fact which all should receive, these men invent a theory to account for the fact. The fact is plain and clear, but the invented theory obscure and absurd.

The Truth as taught in this epistle is definite and clear, and in point of interest Paul's letter is not exceeded and scarcely equalled by any inspired writing.

In these days of unhappy disagreements among those styling themselves Christians, as to what the Bible really teaches under the general caption of the truth, no epistle will afford a larger, more enlightening and ennobling field of study than Paul's Epistle to the Romans.

B. J. D.

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## **SWEET PSALMIST OF ISRAEL**

Sweet psalmist of Israel, the chords of thy harp,  
From out of the past find a rest in my heart;  
They soothe me in sorrow and ease all my pain,  
And fill this sad heart with rejoicing again.

Sweet minstrel of Israel, the notes of thy lays  
Come echoing down to these far Gentile days;  
They speak of green pastures and still waters sheen,  
And in their reflection Messiah is seen.

Ichabod's written on Israel's fair hill,  
The harp and the harper lie lifeless and still;  
But Yahweh has spoken in changeless decree,  
Sweet psalmist of Israel Messiah shall see.

Wake psaltry, wake harp, loud cymbal awake,  
The promise of aions is fast taking shape;  
All roseate and ruddy, the hues of the morn,  
The long-promised glory shall Israel adorn.

Sweet psalmist of Israel, arise from thy sleep,  
Thy trust with Messiah stand ready to keep;  
O tune well thy harp, sound the long silent chord,  
And joyfully welcome Messiah the Lord.

*Derby.*

R. J. TOWNE.

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A writer to the *Daily News* says: "I believe the Bible to be the inspired Word of God, but to me certain stories in the Old Testament are impossible." A letter was sent to the editor pointing out the inconsistency, referring the writer to Jeremiah xxxii. 17, 26, 27, and asking the question "What is impossible to Him who raised Christ from the dead?" It was acknowledged but not printed.

C.F.F.

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## Signs of the Times

**"MANY NATIONS."**—That a multiplicity of independent nations is the chief cause of wars is recognised by all historians; many (whom we could quote) also realise that if all the world could become united under one head, peace and prosperity would ensue. History demonstrates the truth of this. To give but one illustration: —in the days of the Antonines, the Roman Empire was at its zenith. It had conquered everywhere, and consequently had no enemies; it was universal; it was supreme. This period is that described in the Apocalypse by the figure of a white horse (the 1st Seal), and of it, Gibbon wrote: "*Were a man called upon to fix an epoch in the history of the world during which the condition of the human race was the most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus.*"

When the Empire collapsed, and became divided, this peaceful condition no longer obtained. Thus, a study of history reveals that in general, when nations are multiplied, troubles are greater than when the independent states are few.

In the time of the end it is apparent that the separate nations will be many. The feet of the image are split into the ten toes; the King of the North associates with "many nations," and overthrows "many countries." The evidence of so many independent peoples suggests a troubled condition, just as the Scriptures reveal will be the case. It is a sign of the times that the sea and the waves shall be roaring at Christ's return.

Upon the principle that we have laid down, if, as Daniel says, "there shall be a time of trouble such as never was," nations should tend to split up more and more, rather than amalgamate, as the Day of the Lord draws near. We have seen this tendency become very marked during our own lifetimes, and especially as a result of the War. In Europe we have seen many new States arise, e.g., Poland, Czechoslovakia, Finland, Esthonia, Latvia, Lithuania, Albania, etc. The defeat of Turkey accounted for several more, e.g., Palestine, Syria, Transjordan, Iraq, Nejd, etc. Everywhere suppressed minorities have asserted themselves, and have either become independent, or attained a measure of home rule that amounts to the same thing. England has had to free Ireland; Denmark to give Iceland independence. Now it appears that the same country will have to free the Faroe Islands, which are claiming a distinct nationality. In Scotland a new Nationalist party has been formed, which intends to contest the Scottish seats at the General Election, having for its object "Home Rule for Scotland."

So everywhere, the same disintegration is occurring. In unity there is strength, but the peoples of the world seem blind. They court disaster by their disunity—they are a "troubled sea which cannot rest." Why? Because it is of the Lord. "There is no peace to the wicked,"

W. J.

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## Jacob

The fact that the Bible is true, and the Hope of Israel is of divine origin, is nowhere more clearly demonstrated than in the manner in which it affects the personalities of those who submit to its influence. Throughout the ages the Truth has claimed men and women of various personalities and temperaments as its servants. In the early days of their probationary career the mind of the flesh has often been in evidence, but with the advent of the modifying effects of trial and experience, this characteristic has, to a large extent, been toned down. Apart from the inspired record of the lives of God's servants in the past, we should frequently be overcome by a sense of our own deficiencies. Herein lies one of the greatest benefits to be obtained by a daily, systematic study of the Word of God on the lines so admirably laid out in the *Bible Companion*.

The life of Jacob teems with comfort and exhortation for those who have embraced the Hope of Israel. Mere human authorship emulates virtue, and deprecates reference to deficiencies; on the other hand, the critic gives undue prominence to sordid details of shortcomings; whereas the Bible in an incomparable manner places the matter before its reader in true perspective. Jacob is an example of a man of highly-strung, nervous temperament, serving God in an acceptable manner, and performing a most important part in the Divine scheme of human redemption. This type of man often suffers trials unknown to those of a phlegmatic temperament, and frequently his actions appear in a very unfavourable light, when in reality he is striving by every means in his power to do what is right in the sight of God. It is a matter from which we may take great comfort, that God looks on the heart, and does not judge by merely external appearances.

After receiving his father's blessing, Jacob was placed in the ignominious position of having to flee for his life in order to escape the wrath of Esau. The promise that the elder should serve the younger was not to materialize without affliction for Jacob. At the instigation of his mother he sets out for Padan Aram; and as he journeys he receives a wonderful dream concerning the future. In vivid symbol the fact is portrayed that, in due time, God's promise to Abraham would be fulfilled. The ladder represented the long period of time from the days of Jacob to the time when Jesus Christ will sit upon the throne of Israel as king of the whole world. During that long interregnum the servants of God in all ages have been, and are, ministered to by the angels of God, to keep them in the ways of righteousness. Truly, Jacob could call the place where he received the vision, Bethel, "the house of God," and so he was comforted as he continued his journey into a strange country.

Probation is the same for all, in the sense that it is a journey into an unknown set of circumstances. A realization of this is helpful, because self-reliance is a trait which requires a considerable admixture of faith, if we are to prove faithful in our walk in the Truth. A remembrance of the fact that God is with us, and will never leave us nor forsake us, should be a stimulus in our wilderness probation. Jacob's action on the receipt of this evidence of divine blessing is an example to us. "*If God will be with me . . . then shall the Lord be my God.*" (Gen. xxviii. 20, 21.)

Continuing his journey, in due course, he arrives at Padan Aram, and enters the service of Laban, eventually becoming his son-in-law. Laban appears to have been a man of acute perception, or what the world styles a good business man. He was quick to realize that, owing to the presence of Jacob, his own personal riches were on the increase, for on one occasion he said: "*I have learned by experience that the Lord hath blessed me for thy sake.*" (Gen. xxx. 27.) The matter is not without parallel in these days. God does alleviate the trials of His servants, sometimes, by prospering their earthly masters. If such a blessing fall upon us, let us not be slow to recognise the goodness of God.

In the face of much personal discomfort and inconvenience Jacob rendered faithful service to Laban, and none of Laban's intrigues could prevent Jacob reaping some of the fruits of his labours. His

words to Laban were undoubtedly a true statement of facts; "*Of thy flock have I not eaten; that which was torn of beasts . . . I bore the loss of it. In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.*"

Having been instructed by God to return to the land of his fathers, Jacob, fearing the wrath of Laban, takes his departure secretly, and on discovering his flight Laban pursues Jacob, apparently with evil intentions. God intervenes in the matter, however, and warns Laban not to molest Jacob. After Laban's departure Jacob is faced with a most difficult problem, for he must shortly meet his brother Esau, and the question arises as to whether Esau has renounced his evil intentions concerning him. In this extremity "the angels of God met him. And when Jacob saw them, he said: 'This is God's host: and he called the name of that place Mahanaim.'" It was another case of "*the angel of the Lord encampeth round about them that fear Him, and delivereth them.*" (Psalm xxxiv. 7.) Jacob appears to have seen more of angels than anyone else of whom such things are recorded. The reason for this can easily be understood when we bear in mind his importance in the divine programme, for the very foundations of the kingdom of God were laid in him. Jacob was an instrument in the hands of the Deity, but he was by no means a blind or unwilling instrument. He possessed a due appreciation of the purpose of God, and manifested an intelligent desire to render the best possible service to Him. But he was beset with the infirmity of sin's flesh, and, because he was of the right state of mind, God supplied the necessary assistance, in order that Jacob might not be overcome in the trial of his faith. We see the love of the Father manifested in a similar manner when His own son was passing through the hour of his greatest trial: "*there appeared an angel unto him from heaven, strengthening him.*" There is a lesson in all this for us. Probation has a two-fold object; firstly, that the purpose of God might be advanced a stage, and secondly, that the individual concerned might possess a character moulded on divine principles.

God had promised to bless Jacob, but nothing had been said to reveal the present state of Esau's mind concerning his brother. Probably Jacob was not unmindful of the fate of his forerunner Abel, who was slain by his jealous brother; he therefore adopted the wise proceeding of sending a message to Esau, with the result that his worst fears were confirmed, for the information was received that Esau was on his way with 400 men. Even then Jacob did not give up hope, but took such precautions as were available to prevent Esau doing damage to his belongings. Having divided his possessions into two parts, he has recourse to prayer. How often we neglect to unite in our actions the two essentials of faithful service, faith and works. There was a candid admission on the part of Jacob of fear of Esau. There is nothing wrong in being afraid of danger. The wrong enters into the matter when we doubt the ability of God to deliver us from the evil. The prayer of Jacob under these circumstances is worthy of careful consideration, for it shows the mind of a faithful servant of God when faced with great personal danger (Gen. xxxii. 9-12). Having laid his troubles before the Lord, he does not sit down with folded hands and wait helplessly for deliverance. God does not help His children out of their difficulties regardless of their own exertions. Jacob prepares a present for Esau. This action may provoke a sneer from the scoffer but there is nothing wrong in endeavouring to placate an enemy, provided no divine principle is infringed. Solomon says: "*A soft answer turneth away wrath, but grievous words stir up anger*" (Prov. xv. 1). Jesus also said: "*Agree with thine adversary quickly whilst thou art in the way with him*" (Matt. v. 25). The action of Jacob at this time shows the wisdom of manifesting courtesy and thoughtfulness towards those with whom we may be at variance. To indulge in harsh recrimination and impute evil motives to an adversary often closes the door to reconciliation on the basis of righteousness. Jacob's action is a useful commentary on the law of offences.

Having prepared for the worst, he sends his household over the brook Jabbok, but he himself stays behind, alone. How frequently, in the hour of trial do the servants of God feel the necessity for being alone. In this manner the child of God is able to commune with the Father free from all distracting influences. No doubt at this time Jacob was thoroughly humiliated, and he would fully realize his complete helplessness, apart from the over-ruling mercy of the Father. In this frame of mind he comes in contact with one of the Elohim, and his name is changed from Jacob, "supplanter," to Israel, "prince of God." Of this incident Jacob says: "I have seen Elohim faces to faces" (see "*Eureka*," Vol. I, p. 94), and he called the place Peni-ail—"faces of power."

Jacob's fears concerning Esau proved groundless. Humanly speaking, Esau was full of his own prowess and self-importance, and he appears to have had little regard for Jacob after taking stock of his possessions. So with ourselves. The Esaus of to-day have little regard for the Jacob class, and in the main, if we take care not to intermeddle with the world's affairs, we shall not be troubled with its unwelcome attentions.

In due course Jacob returns to his father Isaac. His career as a parent was a chequered one, and through all his life we find him clinging faithfully to his God. Towards the end of his life we see Joseph bringing to him Ephraim and Manasseh, and as he blesses these two sons of Joseph, there comes out once again the evidence of his faith: "*The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers, Abraham and Isaac.*" (Gen. xlviii. 16.)

Thus was shown Jacob's realization that God was working in and through him. So we also, although in a lesser degree, are co-workers with the Deity, if we attune ourselves to His requirements, and in due time we shall share with Jacob the realization of the Hope of Israel.

C. W.

## Distressed Jews' Fund Report, 1928

"HOMEFIELD,"  
FAYLAND AVENUE,  
STREATHAM PARK, S.W.  
Nov. 16th, 1928.

DEAR BRO. WHITE, —It is with pleasure that I hand you this year's report of the "Distressed Jews' Fund" for the *Berean Christadelphian*, showing that we have again been able to forward a substantial sum of money in aid of the Jerusalem Hospital. Such speaks of faith in the promises of God to Abraham and David; and is also expressive of the feelings we entertain (unlike so-called Christendom) toward their lineal descendants—with whom God is going to do a great work presently.

With love in the Truth's bonds,

I am affectionately yours in Christ,

J. BELLAMY.

### AMOUNTS RECEIVED THROUGH THE "BEREAN CHRISTADELPHIAN."

1927.	£ s. d.	£ s. d.
Nov. 17. —From Bro. and Sis. M., Stadhampton	0 5 0	
Nov. 17.    „ A.R., Great Bridge	1 1 0	
Nov. 17.    „ Liverpool Ecclesia (per bro. Mandale)	4 0 0	
1928		
Feb. 12.    „ Three Sisters at Leamington.	1 10 0	
Feb. 16.    „ Brantford Ecclesia (per H. W. Styles)	10 0 0	
Mar. 13.    „ Luton Ecclesia	0 10 7	
Mar. 13.    „ Montreal (per bro. Baines)	1 0 0	
Apl. 8.     „ Buffalo (per W.H.B.)	2 0 10	
May 10.    „ Bro. F.M.S	0 5 0	
May 14     „ T.J.C. (New Zealand)	10 0 0	
June 3.     „ E.V.W.H. (Australia)	2 0 0	
Sept. 18.   „ A.M.F.H	1 0 0	
Sept. 18.   „ Birstall (per A.C.B.)	5 0 0	

Sept. 18.	„Buffalo (Three Sisters)	1 0 7	
Sept. 18.	„Montreal (per bro. Baines)	1 0 6	
Oct. 16.	„Luton Ecclesia ...	<u>1 4 9</u>	
			41 18 3

MISCELLANEOUS.

1928.			
Jan. 24. —	From S.W.N.H	4 0 0	
Jan. 29.	„ Margate Ecclesia	5 5 0	
Mar. 27.	„ Colchester Ecclesia	2 0 0	
Apr. 7.	„ Lethbridge Ecclesia (Alberta)	2 0 10	
Apr. 24.	„ Plymouth Ecclesia (per bro. Brett)	7 5 7	
May 14.	„ A.M.F. (Spa)	1 10 0	
June 29.	„ E.W. (Notts.)	1 0 0	
Aug. 7.	„ F.M. (Oxon.)	0 6 0	
Aug. 15.	„ Welling Ecclesia (per J.H.)	2 2 0	
Sept. 12.	„ A Birmingham Ecclesia (per R.W.)	<u>5 0 0</u>	
			30 9 5

1927.	CLAPHAM.		
Nov. 6. —	By Private Gift (in Collecting Bag)	3 0 0	

1928.			
Sept. 23-30	„ Ecclesial Collections	213 10 4½	
Sept. 27.	„ Private Gifts (including 10s. in Collecting Bag)	<u>27 1 11½</u>	
			<u>243 12 4</u>
			<u>£316 0 0</u>

Oct. 25. —By cheque to the Secretary of the "Zionist Organisation" for the Jerusalem Hospital and duly acknowledged.

THE ZIONIST ORGANISATION,  
77, GREAT RUSSELL STREET,  
LONDON, W.C.I.  
18th October, 1928.

J. BELLAMY, ESQ.

DEAR SIR, —I am in receipt of your letter of October 16th, and am very glad indeed to hear that you have the sum of £300, as Treasurer of the Christadelphian community, which it is desired to contribute to the Jewish Hospital in Jerusalem. I need hardly say that I shall be only too pleased to be the medium for transmitting this money to the Zionist Executive in Palestine for the purpose that you select. —Yours faithfully,

ISRAEL COHEN (*General Secretary*).

"HOMEFIELD,"  
FAYLAND AVENUE,  
STREATHAM PARK, S.W.16.  
October 25th, 1928.

ISRAEL COHEN, ESQ.

DEAR SIR, —Availing ourselves of your kind offer to transmit, we beg to hand you a cheque (enclosed herewith) for £316, on behalf of the Jerusalem Jewish Hospital as before.

We would like, with this opportunity, to say, however, that Christadelphians take the liveliest interest in, and are in full sympathy with, the general Zionist enterprise, regarding the same as a work for Jehovah—the meaning of which is not (probably) fully realized by those engaged therein. We think it involves presently the *open manifestation* of the hand of Israel's God, in a way that will wake so-called Christendom from its stupor, and astound the world: ultimating also in the making of "*Israel to blossom and bud, and fill the face of the world with fruit*" (Isaiah xxvii. 6); and consummating in the "*blessing of all nations*"—according to God's sure promise to Abraham of old. At which time Israel will be the "*first dominion*" (Micah iv. 8) of a world-wide Empire, with a son of David as King (Psalm lxxii. 8-11): who will give an assured peace (Isaiah xxxii. 17); and "*make wars to cease to the end of the Earth*" (Psa. xlvi. 9).

In the light of the foregoing, the short Psalm xlvi. will be most interesting reading. Please excuse our intrusion. —Yours very faithfully,

THE SOUTH LONDON CHRISTADELPHIANS.  
Per J. BELLAMY.

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THE ZIONIST ORGANISATION,  
77, GREAT RUSSELL STREET,  
LONDON, W.C.I.  
29th October, 1928.

J. BELLAMY, ESQ.

DEAR SIR, —I acknowledge, with many thanks, the receipt of your letter of the 25th instant, and of the cheque for £316 collected by your Committee and designated for the support of the Jewish Hospital in Jerusalem. I shall, in accordance with your request, transmit the money to the Palestine Zionist Executive, to be used in accordance with your wishes.

I need hardly say how very keenly we appreciate the active interest that is taken by the Christadelphian organisation in the work of our movement in Palestine, and how grateful we are for the continued manifestations of generous support that we receive from you.

With renewed thanks for your sympathy and generous support,  
I am, yours sincerely,

ISRAEL COHEN, *General Secretary.*

P.S.—An official receipt is enclosed herewith.

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### **The Editor and the Clapham Ecclesia**

*The following letters are published at the request of the Clapham Presiding Brethren.* — [EDITOR].

102, RIBBLESDALE ROAD,  
STREATHAM, S.W.16.  
Nov. 11th, 1928.

DEAR BRO. BUTTON,

As we are removing from the above address to Croham Heights next Wednesday, I have to acquaint you, as Secretary, of the transfer of sister White, Mary, and myself to the Purley Ecclesia, as from next Sunday, 18th inst.

For 36 years I have been a member of our Ecclesia, and on leaving it (for a time at least) I desire to record my unfeigned gratitude and love to the brethren for the great spiritual benefit received from my association with them. I pray that God's blessing will continue to rest upon them and their work, as I am sure it has hitherto.

To avoid any unnecessary confusion in the list of Serving Brethren, if the Presiding Brethren desire it, I shall be very happy to fulfil my Presiding duties until the end of the current Ecclesial Quarter; also I would like, through you, to assure them of my continued whole-hearted co-operation in the work and welfare of the Clapham Ecclesia, in any way they may desire.

With sincere love in the Truth, and in the patient waiting for Christ, I am, Affectionately your brother,

WALTER J. WHITE.

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AVONDALE HALL,  
CLAPHAM.

DEAR BRO. WHITE,

Bro. Button has placed before us your letter of 11th November intimating your removal to Croham Heights and your desire to be transferred to the Purley Ecclesia.

We need hardly say how sincerely we regret to be deprived of your services in the work of the Truth at Clapham. In the crises which have occurred in the Brotherhood during recent years your zeal for purity, no less than your sound judgment and wise counsel, have been invaluable to us in our efforts to preserve the Truth in its integrity—nevertheless we realize that the triple burden of your duties as a Presiding brother of a large ecclesia, the conduct of the *Berean Christadelphian*, and the necessity with it all of providing for the bread that perisheth must be a load too heavy to carry indefinitely.

We hope that in your new surroundings you will have a little more leisure to devote to the exacting duties which the *Berean* imposes, and we pray God that He may continue to bless your faithful and unselfish labours in that field.

We rejoice that we shall still to some extent have your help in the work of the Truth at Clapham.

There is also a hint in your letter that your removal may be only temporary. We hope, if it be God's will, and our Lord delay His coming, that circumstances may enable you to return to the meeting which for 36 years has benefitted by your faithful labours and example. With sincere love in the bonds of the Gospel,

Affectionately your brethren,  
E. W. EVANS, J. M. EVANS, C. F. FORD, F. G. JANNAWAY, C. WHARTON,  
*Presiding Brethren of the Clapham Ecclesia.*

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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.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia tolerating those who hold the "clean flesh" theories of brethren J. Bell and H. G. Ladson.

All such Intelligence should be sent to Bro. C. F. Ford, at 19 Grove Road, Brixton, London, S.W.9, no later than the 7<sup>th</sup> of each month for the following month's issue

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines of brother A. D. Strickler.

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

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

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**ASHTON-UNDER-LYNE.** —*Christadelphian Meeting Room, 64, Dale Street (Nr. Chester Square.) Breaking of Bread: 11.15 a.m.; Lecture, 6.30 p.m.* On Saturday, November 24th, we held a special effort in the small Co-op. Hall, Dukineld. Bro.H. T. Atkinson, of the Clapham Ecclesia, lectured on the subject: —"*The Recent Peace Pact! Its ineffectiveness demonstrated—The certainty of a further great and terrible war.*" The lecture was advertised by the distribution of 5,000 invitation cards, and a large announcement in the local press; we were much encouraged by the attendance of 19 interested friends, who listened attentively to the address. After the lecture we disposed of a fairly large quantity of literature, including a copy of *Christendom Astray*, which a lady insisted on purchasing outright. At the close of the lecture many questions were asked, and points arising out of our brother's remarks came under discussion; it was evident that the address had made a deep impression on the minds of some who were present. We had the support of the Oldham brethren and sisters, and also our bro. Heyworth, of Rochdale, for which we are deeply grateful, and our thanks are also due to bro. Atkinson. We hope to follow this effort up by a further lecture at the same place, some time in December. The following have assisted us in the proclamation of the Truth on Sunday evenings: brethren Butterfield and W. Cockcroft (jun.), of Oldham, and T. Heyworth, of Rochdale. —J. H. MELLOR, *Rec. Bro.*

**BEDFORD.** —*Montrose Rooms, 62, Harpur Street. Breaking of Bread: 11 a.m.; Lecture, 6.30 p.m.* We again gratefully acknowledge the continued help of the undermentioned brethren who have visited this ecclesia; the exhortations given, and also the lectures, were a source of real comfort and encouragement to us to continue in our labours for The Master; but alas, those who are in darkness in this town seem to desire to continue so, as, although we distribute The Truth's literature freely, no response is forthcoming. Truly we do live in perilous times. On October 7th, bro. T. Wilson was with us, and lectured on "*The origin of evil*"; October 14th, bro. E. A. Clements, on "*The purpose of God to fill the Earth with His Glory*"; October 21st, bro. E. W. Evans, on "*Modern Christianity—examined in the light of Scripture teaching*"; October 28th, bro. H. M. Lee, on "*When I am dead*"; November 4th, bro. Evan Evans, on "*The Trinity*"; November 11th, bro. F. C. Wood, on "*The Great Image*"; November 18th, bro. F. G. Ford, on "*Is evil eternal?*"; November 25th, bro. J. T. Warwick, on "*God's plan of salvation*"; December 2nd, bro. W. P. Lane, on "*Will Christ return to the Earth?*"—W. H. COTTON, *Rec. Bro.*

**BIRMINGHAM.** —*Shakespeare Rooms, Edmund Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 8 p.m.* Continued interest is shown in our lectures, from which we take encouragement. On Saturday, November 10th, we had a most successful Fraternal Gathering, much exceeding our expectations. We had about 40 visitors from various ecclesias: —Clapham, Nottingham, Wellington, Blackheath, Great Bridge, Dudley and Lichfield; it was felt by all

that a profitable time had been spent together. Addresses from brethren E. W. Evans (London), D. Jakeman (Dudley), S. Harrison (Lichfield), and T. Phipps (Great Bridge), upon "*Our Talents and our Responsibilities*" proved to be strengthening and encouraging exhortations. We are pleased to report that bro. and sis. J. Phipps, of Shirley, are now in complete agreement with us upon the divorce question, and are therefore again in fellowship. We take this opportunity of expressing our appreciation to the brethren, locally and from distant ecclesias, who have laboured with us in this part of the vineyard. As the time is upon us when for yet another year we must "arrange" to preach the Word and occupy till the Master comes, we are seeking their continued co-operation. Bro. Tandy having resigned the office of Recording brother the writer has been appointed to fulfil this duty. —W. SOUTHALL, 91, Hampton Road, Birchfields, Birmingham, *Rec. Bro.*

**BLACKHEATH (Staffs.).** —*Christadelphian Meeting Room, Ross, Blackheath. Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lectures, 6.30 p.m. Bible Class, Thursdays, 7.30 p.m.* The year is again drawing to a close and the time of our probation still continues. We are allowed a little more time to perfect our characters; can we look back on the year and say we are better able to meet the Master because our Heavenly Father has given us a little more time to prepare? We thank the brethren who have so zealously endeavoured to help us by their words of exhortation. We feel that their lectures have been appreciated not only by the brethren and sisters, but by the strangers also, for we are glad to report a much larger attendance of strangers at the meetings since we moved to our present room. At one lecture there were seventeen strangers present, and there has been an average of eleven during the last seven weeks. Our Bible Classes have been encouraging; several strangers who hear the lectures attending the Bible Classes also. We are looking for results of our work, recognising that God gives the increase. Our visitors have been bro. and sis. Tandy and sis. Southall (Birmingham), and sis. D. C. Jakeman (Dudley). —C. F. POWELL, *Rec. Bro.*

**BRIDGEND.** —*Dunraven Place. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Tuesdays: Bible Class at 7.30 p.m.* Since last writing bro. and sis. Ellis and sis. Jones (Rhondda) have been with us. Bro. and sis. Smith (Cardiff) have kindly sent us a parcel of "*Bible Witnesses*" for distribution, for which we thank them. Our lectures are still being attended by an interested stranger and our prayer is that his mind will be illuminated by the "Light of the Word" "which maketh wise unto salvation." In renewing our little order for the "*Berean*," we are not unmindful of the labours of those brethren who have so ably contributed to its pages during the past year. We trust that by God's help the high standard of our magazine may be maintained to the edifying of the Household. —G. JONES, *Rec. Bro.*

**BRIGHTON.** —*Athenaeum Hall (Room C), 148, North Street. Sundays: Breaking of Bread, 5.15 p.m. Lecture, 6.30 p.m. Wednesday, Bible Class, 7.30 p.m.* We are pleased to have welcomed as visitors during November, sisters Fletcher, Jenkins and E. Jenkins, of the Clapham Ecclesia, and bro. Manktelow, of East Grinstead. We have also been helped and encouraged by the presence of brethren C. O. Owen, H. M. Lee, C. N. Hatchman and T. Wilson, all of Clapham, who have laboured in the service of the Truth by exhortations and lectures. We are glad to say that the interest of the stranger is still maintained, the average attendance being over four; it is certainly encouraging to have even a few come to hear the word of truth in these days, when "men are lovers of pleasure, more than lovers of God." We have much pleasure in reporting that on November 10th and 24th respectively our bro. S. Barrett and sis. A. Evans, and bro. J. H. Miles and sis. D. A. Robinson, were united in marriage. They have the best wishes of the ecclesia, and our earnest prayers that they may be a help to each other in their endeavour to attain the Kingdom. —J. D. WEBSTER, *Rec. Bro.*

**IPSWICH.** —78, *Rosebery Road.* We are pleased to report that we have had the company of bro. F. Wood, of the Clapham (Avondale Hall) Ecclesia, who gave us an upbuilding exhortation; also sis. Prior, and sis. Wade, from Colchester. It gives us great pleasure to welcome those of like precious faith to the Lord's table. We are strengthened and encouraged thereby. —W. P. HAYWARD, *Rec. Bro.*

**LEAMINGTON SPA.** —36, *Warwick New Road.* We are pleased to report the immersion, on November 17th, of BERNARD PALMER (21), of Foleshill, Coventry, who after a good confession of

the faith, was baptised by bro. F. G. Jannaway; there being no meeting in fellowship, our young brother will meet with us. We thank our sisters of the Clapham Ecclesia for the many letters of comfort and encouragement which we have received. On August 19th we had the company of bro. and sis. Jakeman, of Scott's Green, at the breaking of bread. Bro. Jakeman's words of exhortation were much appreciated. —(Mrs.) A. M. FELTHAM.

**LIVERPOOL.** —8, *Landseer Road, Everton. Sundays: Breaking of Bread, 3 p.m. Wednesdays: 7.45 p.m.* Sis. Mandale and I still continue our labours in the Truth, here in Liverpool. We are at present having a monthly special effort; our first effort took place on Saturday, November 17th, bro. J. Winstanley, Pemberton, lectured for us on the "*Coming of Christ*"; there were eight strangers present. On this occasion we were greatly encouraged by the presence of a goodly number of brethren and sisters from Pemberton, and also sis. Doris Jannaway, of Southport, and we were very thankful for their assistance; like the Apostle Paul when nearing Rome, "When we saw the brethren we took courage and thanked God." We take this opportunity of thanking a brother for anonymous gifts for our efforts both in Penrith and Liverpool; also free literature from the Clapham Light Bearers League. We are grateful to all who have written us words of encouragement in our isolation; there is much comfort in these letters, from those whom we have not seen, yet love. At the time of writing a letter comes to hand from a sister in Buffalo, U.S.A., saying how delighted she was to read in the pages of the "*Berean*," of the labours to spread the Truth, both in Penrith and in Liverpool, by an isolated brother and sister; we can assure our sister that her letter gave us much courage to go on. We have been pleased to welcome to the Table of the Lord, bro. Arthur Tickle and sis. J. Lea, of Pemberton; also sis. Doris Jannaway, of Southport. —I. J. MANDALE.

**LONDON (Clapham).** —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately) 8 p.m. Thursdays: Bible Class, 8 p.m.* We regret to lose by transfer to the Purley ecclesia (owing to change of residence) bro. and sis. W. J. White and sis. Mary White; also sis. Handley and bro. and sis. P. E. White. We have great cause for rejoicing in being able to announce that we have been privileged to assist four more of our interested friends to put on the name of Christ in the way appointed by our Heavenly Father. We wish them God speed towards the Kingdom and glory of our Lord from Heaven, and, for ourselves, thank God and take courage. The names, and dates of immersion are as follows: —28th October, Miss CLARA L. REEVES, sister in the flesh to our sis. Reeves; 11th November, Mr. WILLIAM PORTER and Mrs. CAROLINE E. PORTER, parents of our sis. R. C. Cordial; 18th November, Miss IVY STOKES. Our new brother and sisters were all formerly members of the Church of England. We have had the pleasure of the company at the weekly celebration of the following visiting brethren and sisters: —bro. and sis. Crowhurst (Rainham); bro. and sis. Adams (St. Albans); bro. Manktelow (East Grinstead); sis. Allen and sis. R. Wright (Luton); sis. McCrae (Earlswood); bro. and sis. C. F. Evans (Brighton); and sis. Kleiser (Swansea). —P. L. HONE, *Asst. Rec. Bro.*

**LONDON (Putney).** —*Scouts' Hall, Oxford Road, S.W. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.* We have been encouraged by the attendance of strangers at the lectures, two attend regularly every Sunday evening and show a deep interest in the Truth. With the help we have received, as already reported in the "*Berean*," we have been able to extend our advertising by poster work, and the result has been very encouraging. Our work in preaching the Truth has also been considerably assisted by the presence of brethren and sisters from the Clapham ecclesia at the lectures, a number of whom take it in turn to attend the lectures; we much appreciate their help. We hope, God willing, to hold our first Fraternal on the 3rd or 4th Saturday in February. Full details will be published in the February "*Berean*," and programmes sent out early in January. —A. CATTLE, *Rec. Bro.*

**LONDON (West Ealing).** —*Scouts' Hall, Drayton Bridge Road. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.* We are pleased to report that the distribution of invitation cards is bearing fruit in the attendance of strangers at our lectures. We have been glad to welcome the following visitors to the

Table of the Lord since last report: bro. and sis. Adams (St. Albans), bro. P. Coliapanian and sis. F. Murton (Seven Kings). —T. G. BRETT, *Rec. Bro.*

**LUTON.** —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6 p.m.; Sunday School, 2.45 p.m. Thursdays: 8 p.m. As our Master has not yet come, the duty devolves upon us once more of electing our serving brethren and sisters for the coming year, and at the time of writing we are engaged in this work. We are pleased to report also that we have again received encouragement in the work we have the privilege of doing, by the application for baptism by Mr. ARTHUR BRETT, the husband of sis. Brett of our meeting. Sis. Townsend, who recently came over to us from the Partial Inspiration brethren, and who is in isolation some 15 miles from here, is confined to bed, and is in a rather serious condition. Sis. Townsend is 68 years of age and was immersed about 40 years ago. We assure her of the love and sympathy and prayers of all the brethren and sisters here. Should any brother or sister desire to write, her address is, Bleak Cottage, Steeple Morden, (near) Royston. The brethren who have laboured with us since we last wrote are E. W. Evans, E. J. B. Evans, E. A. Clements, L. Walker, W. R. Mitchell, J. L. Mettam, and E. Perry. We have also had the pleasure of the company at the Table of the Lord of bro. and sis. Wells, of Colchester, bro. P. Coliapanian, and sis. Mettam, of Seven Kings, and sis. Perry, of Putney. —A. H. PHILLIPS, *Rec. Bro.*

**MOTHERWELL (Scotland).** —Orange Hall, Milton Street. Sundays: Breaking of Bread, 11.30 a.m.; School, 1.15 p.m.; Lecture (alternate Sundays): 6.30 p.m. Week-night Class, alternate Thursdays 7.30 p.m. We purpose (God willing) holding our annual gathering and distribution of prizes to the scholars of the Sunday School on January 2nd, 1929. Any bro. or sis. in fellowship will be made welcome. We are glad to report that we are getting a few strangers to come and hear our lectures, five being the largest number so far. So we take courage in the hope that our efforts in the vineyard may in the mercy of our Father be blessed to those who come. —ROD. H. ROSS, *Rec. Bro.*

**NOTTINGHAM.** —Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Huntington Street Schools: Tuesday, 7.45, Eureka Class. Wednesday: 7.45. At our Eureka Class, the dates given in the book of Daniel have been under consideration for several weeks, as a result of which our anticipation has been quickened of being among those who, in the time of the end, will be privileged to understand. We have been assisted in the work of proclaiming the Truth by bro. E. W. Evans (London), bro. W. Southall (Birmingham), and brn. Geatley and Butterfield (Oldham). Visitors have been bro. and sis. Handford and bro. and sis. Bradshaw (Leicester), and bro. and sis. Heason (Sheffield). —W. J. ELSTON, *Rec. Bro.*

**PEMBERTON (nr. Wigan).** —Christadelphian Meeting Room, Orrell Gardens, Orrell Post. Sundays: School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: 7.15. Since our last report we have made some use of a gift of £10 from an anonymous donor, to whom our thanks are due, by delivering four lectures in Billinge, a village some three and a half miles from our meeting rooms. Our own brethren, assisted by bro. I. J. Mandale, of Liverpool, spoke upon the following subjects: 1st, "Christ is Coming"; 2nd, "Where are the Dead?"; 3rd, "Immortality"; 4th, "The war clouds of Europe." The lectures were well advertised, and on the whole we had a good response; it was very encouraging as the Truth had not been presented there before. We hope (God willing) to continue our efforts, and to have a lecture each month for four months commencing January. We hope and pray it will be some inducement to bring the people to our weekly lectures, that they may see the precious light of the Truth in these days of darkness and superstition. We are pleased to have had occasional visits of sis. Doris Jannaway, of Southport. We thank the following brethren who have served us in the work of the Truth during the year. 1928: brethren W. V. Butterfield, W. Cockcroft, A. Geatley, (Oldham), I. J. Mandale (Liverpool). —J. WINSTANLEY, *Rec. Bro.*

**PLYMOUTH.** —Oddfellows' Hall, 148, Union Street. Sundays: 11 a.m., Breaking of Bread; 6.30 p.m., Lecture. Thursday: 7.45 p.m., Bible Class. On Thursday, November 29th, we laid our old sis. Cranch, mother of sis. Milner, to rest, the service being conducted by brethren Mitchell and A. Sleep, of St. Austell. Bro. Sleep, through his long association with sis. Cranch, was enabled to witness to the relatives and friends of the hope our aged sister had, and how we look forward to the time when the

graves would be opened and Christ will bid its captives come forth and, if found worthy, to be made like unto Himself. We have held two special lectures, the last Thursdays in October and November, the subjects being "*The Kingdom of God*" and "*The Return of Jesus Christ*." Although we made a special effort, in distributing leaflets and invitation, the response was not good. We must, however, continue to witness and to sow the seed, trusting that our Heavenly Father will yet draw others unto the marvellous light of the Truth. We have been pleased to welcome at the table bro. Sleep of St. Austell, who gave us the word of exhortation, directing our minds to the types and shadows of the Law, so beautifully fulfilled in our Lord Jesus Christ as a Priest and a Sacrifice. We were also pleased to have with us sis. Milner of the South London ecclesia. —JOHN HODGE, *Rec. Bro.*

**PURLEY.** —*Lecture Hall, High Street. Sundays: 11 a.m., 6.30 p.m. Bible Class, Wednesdays, 8 p.m., Y.M.C.A., North End, W. Croydon.* It is with much pleasure we report the following additions to this ecclesia by removal: bro. and sis. W. J. White, sis. Mary White, sis. Handley, bro. and sis. P. E. White; all from Avondale Hall ecclesia, Clapham. Their company is much appreciated, and we look forward to much help and encouragement. We continue to make known the good news of the Kingdom of God, though with very poor results, although the lectures have been well advertised by handbill and posters. Occasionally strangers attend, when literature is given away. —ALFD. J. RAMUS, *Rec. Bro.*

**ROCHDALE (Lancs.).** —345, *Bk. Market Street, Whitworth.* To the Household, Greetings. There is not much to report in this part of the vineyard, but we are happy to say we still hold our small meetings in Accrington, Bacup, and Whitworth, and receive help and encouragement from the "*Berean*," and the exhortations sent to us. For some time now we have endeavoured to hire a room for Sunday evenings at Accrington, but regret so far we have not been successful; however we still hope on and are trying an advertisement for a small hall in the local paper. We have distributed thousands of leaflets in the same district, and hope to continue when circumstances permit. It is our intention (God willing) to have a monthly lecture at Accrington, with the hope of creating interest in the Truth, and of further encouragement to the four isolated sisters in that district. With united love to all. —T. HEYWORTH, *Rec. Bro.*

**SEVEN KINGS.** —*No. 2, Pembroke Gardens, High Road. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Tuesdays: M.I.C. and Eureka Class (alternately), 8 p.m. Wednesdays: Bible Class, 8 p.m.* On November 11th. we were pleased to welcome to the Lord's table bro. Phillips (Luton), and on the 25th bro. Denney (N. London), both brethren being with us in the service of the Truth, exhorting us to faithfulness in the morning, and lecturing in the evening. Their services were greatly appreciated. We desire at this time to thank all the brethren who have helped us to keep the light burning during the past year. If the Master tarry during 1929 we hope to have their assistance again. Our M.I.C. hope (if the Lord will) to hold a tea and fraternal meeting on the 9th February next, at the Friends' Meeting House, corner of Albert Road and Clements Road, Ilford (within five minutes walk of Ilford Station). A hearty welcome is extended to all brethren and sisters, in fellowship, to be with us on this day. Further particulars next month. —W. J. WEBSTER, *Asst. Rec. Bro.*

**SWANSEA.** —*Portland Buildings, Gower Street. Sundays: Eureka Class, 11 a.m.; School and Bible Class, 3 p.m.; Breaking of Bread, 6.30 p.m.* We are pleased to report that we still maintain a good attendance at the meetings. We still visit our elderly sis. Behenna regularly for breaking of bread; in January, 1929, she will be 90 years old and still has her faculties, but her eyesight is failing, a great source of trouble because of her inability to read, and especially the "*Berean Christadelphian*," which is a great comfort to her; there will be many brethren and sisters who will be glad to know of her welfare. It is a pleasure to visit sis. Behenna and hear her talk about the doctor and bro. Roberts; in her younger days she used to look after their comfort when visiting this part of the country. Also our bro. Winston, who now is unable to attend the meetings owing to the infirmities of the flesh (he is nearly 87) is regularly visited. Our visitors have been sis. Muriel Bullen and bro. J. M. Evans (of Avondale Hall, Clapham), bro. Evans giving us words of warning and encouragement at our two meetings, the breaking of bread and the Eureka Class. —JAMES HY. MORSE, *Rec. Bro.*

**WELLING (Kent).** —*Scouts' Hall, Warwick Road, High Street, opposite Danson Park. Sundays: Breaking of Bread, 2.45 p.m.; Children's School, 4.30 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class at 8.0 p.m.* We are pleased to report that Miss ALICE MARRYAT was immersed by the brethren at Avondale Hall, on Sunday, October 21st. We rejoice with the Heavenly host and pray that she with us, may find a place in the glorious Kingdom which is so near. We are holding a series of special lectures at the Co-operative Hall, Well Hall, on "The Signs of the Times," as a direct result of an anonymous gift of £10. We pray for Yahweh's blessing on our effort. We take this opportunity of again thanking the many brethren who have helped us both by ministration and their company. — GEO. L. BARBER, *Rec. bro.*

## AUSTRALIA.

**VICTORIA.** —"*Kedron, 50a, Shaftesbury Street, W. Coburg.* Greetings in our Master's name. We are still meeting at the above address, and will be pleased to hear of any passing this way. We delivered the following lectures during the month of October: —7th, "*Why did Christ rise from the dead?*" (bro. H. Robertson); 14th, "*The Thief on the Cross*" (bro. J. Hughes); 21st, "*Coming troubles and the second advent*" (bro. J. Gamble); 28th, "*God and His Son; Bible teaching*" (bro. J. Hughes). Faithfully your brother in Christ. —L. WALKER, *Rec. Bro.*

## CANADA.

**BRANTFORD, (Ont.)** — *Maccabees' Hall, 25, George Street. Sundays: 10.30 a.m.; 3 p.m.; 1p.m. Wednesdays: 8 p.m. at Homes.* Visiting speakers since last report include brethren H. Smallwood and Jos. Beasley, of Toronto; bro. Cope (Hamilton); bro. Hall (London); bro. Kling (Buffalo), and bro. B. J. Dowling (Worcester). Bro. Dowling also spoke at three "Socials," each of which we believe proved to be an evening of unalloyed pleasure—"in the Lord." Other welcome visitors to the table of the Lord have been: — brethren Jackson and Gregory, of Toronto; A. Livermore and Shaw, Detroit; sis. Leaper (Winnipeg); sisters Irene Beasley and Luff and Ella Todd (Toronto); sis. Hall (London); sisters L. Cope and N. Percival (Hamilton); three brn. Styles and their sis.-wives (Detroit); sis. Blake (Det.), and sis. Kling (Buffalo). On July 1st we joined our Hamilton brethren in a picnic at Soper Park, Gait, bro. and sis. Hawkins, of Guelph, also attending. We are sorry to lose bro. Herbert Styles to Detroit, but glad to know he will be in good company. This makes nine of our members in that city. —H. W. STYLES, *Rec. Bro.*

**TORONTO (Ont.)**. —*Kimbourne Hall, 1484, Danforth Avenue. Sundays: 11 a.m. and 7 p.m. Sunday School and Bible Class, 10 a.m. Wednesday, 8 p.m.* It is with sincere sorrow that we report the death of bro. Wm. Smallwood, who fell asleep on July 26th, after an illness extending over several months. This is a loss that will be felt by the members of our ecclesia for a long time to come. We have lost a faithful brother, one that has laboured with untiring energy in the service of the Master. Bro. Smallwood was well known in Canada and the United States, and loved by all whose desire was to hold the Truth and keep it pure. He was laid to rest in Mount Pleasant Cemetery on July 30th, there to await the coming of the Great King. Bro. Gwalchmai, of London, Ont., addressed those present, calling attention to the faith held by our brother, and pointing out that it is only through the belief and obedience of the Gospel that we can have any hope of a resurrection from among the dead. Our deepest sympathy is extended to sis. Smallwood and her son, bro. Harold. May the times of restitution of all things soon come and turn our mourning into joy and thanksgiving. Our annual Sunday school outing was held this year in Exhibition Park. As usual it was a day for the children. They were well entertained and enjoyed the various contests and games. We regret to report our withdrawal from brn. Alfred Maynard and Geo. Van Luven, because of conduct unworthy of brethren of Christ. We are pleased to report that LOUISE and BERTHA BRIGGS, daughters of bro. and sis. Thomas Briggs, were immersed into the saving name of Christ on July 26th. It is our earnest prayer that they may continue to walk faithfully and so make their calling and election sure. We have gained by return to our fellowship, bro. and sis. Jack Bates, of the Auditorium ecclesia, and by removal from Hamilton, bro. and sis. William Pole, bro. Wilfred Green, and sis. Ila Holt. We have enjoyed the company of the

following visitors: —sis. Styles, Sr., of Brantford; sis. Turner, Sr., of Grimsby East; sis. E. Price, and sis. Lillian Cope, of Hamilton; bro. and sis. Gwalchmai, Sr., and sis. Farrar, of London; bro and sis. Manicom, of Quebec; bro. and sis. Tinker and sis. Oldham, of Montreal; bro. and sis. Running, of Chicago; and bro. and sis. Troutvein, of Buffalo. The following visitors assisted us in our ecclesial labour of love: — brethren Marlett (Brantford), Gwalchmai, Sr. (London), Running (Chicago), Cope and Vibert (Hamilton). We take this opportunity of thanking them for their work on our behalf. — GEO. A. GIBSON, *Rec. Bro.*

## UNITED STATES.

**DENVER (Colorado).** —*Charles Bldg., 15th and Curtis Streets, Room 221 Sunday School, 9.45 a.m.; Worship, 11.0 a.m.* We are pleased to announce that on October 1st we had the pleasure of bro. Dowling's company at the Table of the Lord, who exhorted at the morning service, which was strengthening to all present. In the evening at 7.30 p.m., bro. Dowling gave a lecture entitled "*The Golden Key that Opens the Palace of Eternity*;" the attendance was not as large as expected owing to the fact we did not have sufficient time to advertise it as we would have liked to, nevertheless, it was enjoyed by all present. We are endeavouring to keep the Lightstand burning till the return of the Master. We shall be pleased to see any bro. or sis. passing this way. — Yours fraternally, P. DIXSON, *Rec. bro.*

**FREELAND (Pa.).** —Bro. Ivor Morgan reports the following visitors: bro. Sommerville of Ariel, bro. Garing of Hawley, bro. Davies of New Tredegar, and bro. Llewellyn of Scranton, Pa. The two former gave the word of exhortation, while the latter helped during his visit by presiding. Bro. Morgan has been busy circulating "*Christendom Astray*," which has aroused the indignation and opposition of a Baptist clergyman. The result in a few cases has been increased interest in reading the book, while in the case of others, they try to avoid bro. Morgan's company. We trust our brother's work may be blest—B. J. D.

**HAWLEY, (Pa.)** —*Riverside School. Memorial Service, 10.30 a.m. School, 11.30. Wednesday: Bible Class, 8 p.m.* With sorrow we record the death of another member of Hawley ecclesia. On October 12th our bro. Robert Smith fell asleep in Jesus, to await the Lord's appearing; the third member within the brief period of seven months. He was a zealous attendant at all the meetings and will be sadly missed by us all. Sis. Mabel Fenn, of Jersey City, was a welcome visitor on October 28th. We long for the day when, if we abide faithful, we shall obtain joy and gladness, and sorrow and sighing shall flee away. —H. A. SOMMERVILLE, *Rec. Bro.*

**WORCESTER, (Mass.)** —*Foster Hall. Sundays: Breaking of Bread, 10.30 a.m.; Sunday School, 12 noon; Bible Lecture, 7 p.m.* It is with much sorrow that we report the death of our beloved bro. Thomas Owens, who died on September 10th, and was laid to rest on the 12th; bro. John T. Bruce, of Boston, very kindly responded to the call of the brethren, and spoke acceptable words of comfort and consolation to the many brethren, sisters, and friends who attended the funeral. Bro. Owens' sickness was of short duration, and his death very unexpected. He was well known throughout the State as an indefatigable worker for the Truth. He will be greatly missed among us, and his death lamented by all who knew him. On Sunday, October 7th, an interesting lecture was delivered by bro. John Williams, of Boston, entitled: "*Christ's Coming and the Establishment of a Jewish State in Palestine*"; bro. Williams also gave the word of exhortation on Sunday morning. Bro. B. J. Dowling, who has just returned from his tour of the Continent, spoke for us on October 28th, his subject being: "*The Glittering Mountains of Canada and the Golden West, bearing witness to the Truth of the Bible.*" Visitors since our last report have been: brethren John T. Bruce, John Williams, Geo. Strong (all of Boston), and G. H. Gillander (North Brookfield); also sisters Williams, Bruce, Jackson and Strong (all of Boston), Mabel Fenn (New York), and Emma Johnson (Forestville, Conn.). —A. MARSHALL, *Rec. Bro.*

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## ECCLESIAS IN THE UNITED STATES AND CANADA.

IN FELLOWSHIP. —The Brethren named will be willing to supply information as to Meetings in their vicinity on the basis of purity.

### CANADA.

Brantford, Ont. —H. W. Styles, 117 Victoria Street.  
Guelph. —J. Hawkins, 9 Elizabeth Street.  
Halifax, N.S.—Pauline M. Drysdale, Brae Burn Road, Armdale.  
Hamilton, —E. D. Cope, 120 Flatt Avenue.  
Hatfield Point, N.B.—J. S. Ricketson.  
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, 701 Wellington Street.  
Quebec, P.Q.—R. Manicom, 145 Eleventh St. Limoilou.  
Oshawa, Ont. —Geo. Ellis, 305 Courcellette Avenue.  
Richard, Sask.—Fred W. Jones, Box 30.  
St. John, N.B. —A. D. Duncan, 46 Adelaide Street.  
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.  
Vancouver, B.C.—John B. Allen, 790 40th Avenue, E.  
Winnipeg. —W. J. Turner, 108 Home Street.

### UNITED STATES.

Arlington, Texas. —Joseph H. Lloyd, Route 2, Box 43.  
Baltimore, Md.—D. E. Williams, 1939 W. Mulberry Street.  
Beaukiss, Texas. —A. C. Harrison.  
Brookfield (North) Mass. —Dr. G. H. Gillander, Duncan Block.  
Boston, Mass.—John T. Bruce, 23 Hosmer St. Everett, Mass..  
Buffalo, N.Y. —L. P. Robinson, 43 Birch Place.  
Canton, Ohio. —P. Phillips, 1123 Norris Place, N.E.  
Carlton, Texas. —S. S. Wolff.  
Chicago, Ill. — Frank Coverley, 120 Albion Street, Park Ridge.  
Clyde, Texas. —T. H. Tunnell, Route 2, Box 138, Callahan, Co.  
Dale, Texas. —J. Bunton.  
Denver, Colorado. — Percy Dixson, No. 340 Irvington Place.  
Detroit, Mich. —G. Growcott, 3985 Field Avenue.  
Dripping Springs, Texas. —J. O. Banta.  
Elizabeth, N.J.—Ernest Twelves, 409 Washington Avenue.  
Forestville, Conn.—Adam Johnson, 110 Central Street.  
Freeland, Luzerne Co., Pa.—Ivor Morgan 125 Highland.  
Glendale, Pa. —T. J. Llewellyn, 105—15<sup>th</sup> St. Scranton, Pa.  
Hawley, Pa. —H. A. Sommerville, Ariel.  
Hebron, Texas. —J. Lloyd.  
Jasonville, Indiana. — Aude Plew, R.F.D., No. 3.  
Jersey City, N.J.—S. L. Van Akin, 82 Caryl Avenue, Yonkers, N.J.  
Lampasas, Texas. — W. A. Ray.  
Lansing, Ohio. —A. P. Ruthem, Bridgeport, Ohio. Route 2, Box 142.  
Los Angeles, Cal. — Jas. C. M. Sharp, 2725 So. Rimpau Blvd.  
Lubec (North) Maine. —A. L. Bangs.  
Mason, Texas. — E. Eastman.  
Newark, N.J.—R. W. Seldon, 852 So. 15<sup>th</sup> St., Newark, N.J.  
Pomona, Cal.—Ernest Irwin.

Portland, Oregon. —Carl Hanson, 779 Roosevelt Street, Portland, Oregon  
Post City, Texas. —A. W. Greer.  
Robert Lee, Texas. —James Greer.  
Rochester, N.Y. —G. G. Biers, 243 Genesee Pk. Blvd.  
Rochdale, Texas. —R. O. Greer.  
Santa Barbara, Calif.—W. S. Davis, 310—5<sup>th</sup> Avenue  
San Saba, Texas. —S. H. Farr.  
Seattle, Wash.—E. Quittenton, 4706, W. Dawson Street.  
Scranton, Pa. —*See Glendale.*  
Seymour, Conn.—Geo. Carruthers, 31 Pershing Ave.  
Stephenville, Texas. —R. R. Wolff.  
Stonewall, Texas. —Clarence Martin.  
Taylor, Texas. —E. Swayze.  
Winters, Texas. —J. M. Clayton.  
Worcester, Mass. —B. J. Dowling, 5 Florence Street.  
Yucaipa, Cal.—R. Smead, R.R.I., Box 57.  
Zanesville, Ohio. —J. P. Phillips, 1520 Euclid Avenue.

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→ Errors and omissions will be gladly rectified by sending particulars to B. J. Dowling, 5 Florence St., Worcester, Mass, U.S.A.

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### Notes.

Intelligence received too late for insertion; held over till next month: Redhill, Shatterford, Oshawa (Can.), Lethbridge (Can.), Los Angeles (U.S.A.).

DISTRESSED JEWS' FUND. —We have received and handed to bro. Bellamy the following amounts during the month: C.A.B., 10/-; Stadhampton, 5/.

M.S.S.—We thank the senders of the following articles; they will be made use of as soon as we can find space: "*The Historic Interval between the Old and New Testament*" (W.J.M.). "*The Seventh Vial*" (W.J.). "*Bishop Gore and the Bible*" (F.G.F.). "*The Swelling of Jordan*" and "*Running too and fro*" (W.J.). "*The Babylonian Captivity*" (F.G.F.).

THE EPISTLES OF PAUL. —"The Epistle to the Romans" which appears this month will, God willing, be followed by a monthly article on the epistles of Paul, by which in the course of the year the whole of his epistles will be dealt with.

BRO. J. M. TROUP (N.Z.)—Thanks for your letter calling attention to the error in calculation on page 333. The writer will write you personally as soon as possible. Such helpful and kindly criticism as yours is always welcome.

"FIGHTING FOR PEACE."—To the officials of the "No More War Movement" who have appealed to us for support and a review of this book, we can only reply in the words of our editorial (Nov. 1928), in which, in reply to a similar appeal from the Quakers, we set forth our reasons for declining.

WHITHER? —A clerical writer who eulogises Bishop Gore's latest attack upon the Bible, says, "*Nevertheless there is, running through the Old Testament, a message which must be received.*" Why? Destroy the authority of the Old Testament and you destroy its message. These men and their followers will be driven eventually either to confessed infidelity and atheism or else to the adoption of the Roman Catholic claim that "*the Bible gets its hall-mark from the Church, not the Church from the Bible*" (see *Daily News* 18/7/28, article on "Anchor of Sanity lost").

NOTTINGHAM. —The Boxing Day gathering will be held in the People's College, The Ropewalk, five minutes walk from the Market Place, and two minutes from the Albert Hall.

SEVEN KINGS. —If the Lord will, the Mutual Improvement Class hopes to hold a Fraternal Tea and Meeting on February 9th, 1929, to which one and all in fellowship are very heartily invited. A profitable programme has been prepared under the general heading of "The Truth's Warfare." Further details next month, or full particulars and programmes from the M.I.C. Secretary, bro. Philip Coliapanian, 27 Wanstead Park Road, Ilford, Essex.

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ANSWERS TO NOVEMBER PUZZLES.

1. —	2. —	3. —	4. —
J	TOLA	BETH-EL	R hode S
BAT	OBED	BETH-ARAM	E dre I
BUNAH	LEVI	BETH-ANATH	U la M
JANOHAN	ADIN	BETH-DAGON	B uzit E
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NOVEMBER PUZZLES RESULTS. (Maximum marks 20).

Rachel Briggs (Canada) 20	Iris Brett (Ruislip) 20
Ruth Briggs (Canada) 20	Douglas Brett „ 20
May Hughes (Dudley) 20	Primrose Jakeman (Dudley) 20