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# The Berean CHRISTADELPHIAN

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

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

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

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## The Berean

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Volume XXV

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### **The Rainbowed Angel**

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

**By Dr. John Thomas**

*(Continued from Page 364.)*

The reader is requested to note, that when Moses delivered his prophetic blessing upon the tribes of Israel, he was in the plains of Moab, and soon about to leave them. This was about a hundred miles north of mount Paran. When Israel heard the blessing, would they not desire to know, in view of Moses' speedy death, where help was to come from to establish the blessing? In reply to this, the answer is found in the oracle: "There is none like the AIL of Yeshurun riding heavens in thy help, and clouds in his potence: the Elohim of olden time a refuge; and underneath the arms of olahm: and He shall thrust out the enemy from before thee; and shall command to destroy. Israel shall then dwell in safety alone . . . a people saved by Yahweh, the shield of thy help, and the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

But, though satisfied that Ail, or the omnipotence that had helped them through the Elohim hitherto, was their only help; yet, they were accustomed to the manifestation of divine power in specially appointed places; where, then, were they to look for him in his coming to help? Where would he "rise up unto them," when he should appear to destroy their enemies, and cause them to dwell in safety alone? The answer to this in Deut. xxxiii. 2, presupposes the accomplishment of the enterprise; because, although it is yet in the future, it is as certain to come to pass, as if it had already been fulfilled. For this reason, the future event is foretold in terms of the past; and we read, "Yahweh came in from Sinai, and rose up from Seir unto them, he caused to shine forth from mount Paran, and he came with ten thousands of the holy; from his right hand a fiery mandate for them. Yea, he loved the peoples; all his saints are in thy hand." Moses speaks in this of an entrance from Sinai — a coming into the land from Sinai by way of Seir and Paran; not of a coming to Sinai. The word I have rendered "came in," or entered, *bah*, "from Sinai," is different from "*came* with ten thousands," which is, *ahthah*. The word *zahrach*, "rose up," signifies to *rise up as the sun*; hence the sun-rising in Seir, and the shining forth from Mount Paran. This Mosaic vision is unquestionably identical with John's. The Ail of Yeshurun riding heavens and clouds, with a mandate of destruction in his right hand, is no other

than the Rainbow Angel with the little scroll of fiery judgments in his hand, which, when executed, result in the deliverance of Israel, and the overthrow of all their enemies.

The south end of the Dead Sea is about a hundred and ten miles east of north from Akaba, at the north end of the gulf. Between these two points runs a valley, called towards the north El Ghor, and towards the south, El Araba, and forming a prolongation of the valley of the Jordan, through which in all probability, in very ancient times, before the overthrow of the cities of the plain, that river poured its waters into the Red Sea. There is a chain of mountains on the east of this great valley, forming the continuation of those which surround the eastern side of the Dead Sea. The portion of this chain eastward of El Araba is Mount Seir. "*Yahweh rose up from Seir unto them.*" Near this are situated the ruins of Petra the ancient capital of Edom; and due north of these, and still in Idumea, and southeast of the Dead Sea, so noted in the prophecy of Isai. lxiii. 1. Rising up from Seir with "his face as it were the sun," he advances "in the greatness of his strength" to Bozrah, and thence still northward through the plains of Moab, to the vicinity of Mount Nebo, where Moses died.

But let us return to Sinai, distant from Jerusalem, in a straight line, about two hundred and eighty miles; but by Paran, Seir, Bozrah, and the Plains of Moab, about three hundred and ten miles. The upper region of Sinai forms an irregular circle of thirty or forty miles in diameter, possessing numerous sources of water, a temperate climate, and a soil capable of supporting animal and vegetable nature. It is upon this highest region of the peninsula, that the fertile valleys are found; and Burckhardt says: "I think it probable, that this upper country, or wilderness, is, exclusively, the *Desert of Sinai*, so often mentioned in the account of the wanderings of Israel." He describes the central summits of Mount Sinai, as abrupt cliffs of granite from six to eight hundred feet high, whose surface is blackened by the sun, and surrounding the avenues of approach. They enclose the holy mountain on three sides, leaving the east and north-east sides only, towards the gulf of Akaba, more open to the view. These cliffs are entered by a narrow defile, about forty feet wide, with perpendicular granite rocks on each side. A gentle, but constant, ascent leads up this valley, whose aspect is terrific, but ever varying. It does not attain more than two hundred feet in width; and the mountains rise to an immense height on either side. The scenery is stern, "But what," says a visitor, "had the beauty and softness of nature to do here? Mount Sinai required an approach like this, where all seemed to proclaim the land of miracles, and to have been visited by the terrors of Jehovah, The scenes are suited to the sound of the fearful trumpet that was once heard there;" and will be heard again, when "the Lord himself shall descend from the heaven with a shout, with the voice of the Archangel, and with the trump of Deity" (1 Thess. iv. 16). Sinai has four summits, and that of Moses stands almost in the middle of the others. The view from this summit is very grand. From one of these peaks a view is commanded of some parts of the two gulfs of Akaba and Suez; also innumerable ranges of rocky mountains; but around the mount the open places are but few.

Such is the elevated platform upon which is to be inaugurated the Most High and Holy Heavenly—the ever-living Nave of Deity, containing the testimony, the bread of heaven, and the life; "the glorious and fearful name YAHWEH *Elohaikha*," of Moses (Deut. xxviii. 58); the "YAH that rideth in the deserts," of David (Ps. lxxviii. 4); the "King YAHWEH *Tzvaoth*," of Isaiah (ch. vi. 5); the "Four Living Creatures with the likeness of a Man," of Ezekiel (ch. i. 5, 12); the "Man with the voice of a multitude" of Daniel (ch. x. 5, 6); the YAHWEH *Elohim of hosts*, YAHWEH his memorial" of Hos. xii. 5; the "YAHWEH *Givborim*—the *Yahweh-mighty ones*" of Joel iii. 11; the "Saviours who come up on Mount Zion to judge the mount of Esau," of Obadiah ver. 21; the "Man of Bethlehem Ephratah" with his companions, who delivers Israel from the Assyrian, and wastes Assyria with the sword, of Micah v. 2-6; the "Eloah upon his horses and chariots of salvation" of Hab. iii. 3, 8; the "four chariot-spirits of the heavens," and the "one Yahweh and one Name" of Zechariah vi. 1, 5, and xiv. 9; the "Son of Man, the Lamb with seven horns and seven eyes, the rainbow angel, and the hundred and forty-four thousand, who follow the Lamb whithersoever he goes," of John's Apocalypse: all the things signified by these divers forms of speech are essentially one and the same theophany, or God-Manifestation, simply expressed by the words *the Eternal Spirit by spirit incorporate in Jesus and his Brethren*.

*(To be continued.)*

## The Sixth and Seventh Vials

Dr. Thomas, in treating of the Vial Periods, showed that in the outpouring of the Vials there would be a certain amount of overlapping, *e.g.*, the *first Vial* was still being poured out when the *second Vial* commenced. This principle he observed in expounding the *first five Vials*, but appears to depart from it in regard to the sixth and seventh Vials.

I believe that world events up to the present clearly show that the principle of overlapping should be adhered to in expounding the last two Vials. If this is done we are enabled to locate ourselves correctly on the prophetic time-chart.

The outpouring of the Sixth Vial is fully expounded by Dr. Thomas. It began about 1819-20, and is still being outpoured, as witness the existing activities of the "spirits like unto three frogs." The outpouring of the sixth is not completed until after our Lord has come, and the nations gathered to the war of Armageddon.

But the Seventh Vial has already begun its outpouring. I believe this outpouring was inaugurated by the "voices, lightnings and thunders" of the Great War of 1914-18. The events of the Seventh Vial fit the war and post-war period perfectly.

The Vial was poured out into the air, and since the war it is the powers of the air that have been in turmoil. Thrones have been overturned, new forms of government set up, and so forth. I believe that the events of the seventh Vial will continue beyond the end of the Sixth, though perhaps both may end together. It must be remembered that the "voice from the nave . . . saying, It is done!" came *after the angel had poured his Vial into the air*. Then follows the description in detail of the events of the Vial. I would paraphrase it thus: —

"And the Seventh Angel poured out his Vial into the air: . . .

"And there were *voices* and *thunders*, and *lightnings* of the Great European War when the powers of the air were convulsed, and nation rose against nation, and kingdom against kingdom: and there was a great earthquake, such as was not since that men were upon the earth, so mighty an earthquake and so great. The centre of this disturbance was in *Russia*, commencing in 1917, and its effects were felt throughout the whole earth even to the present day. Almost every great disturbance of the masses in these times can be traced to this cause. The result of this mighty earthquake was that —

"The Great City came into three parts or political divisions, which consist of the three great divisions so outstanding in the world (particularly the section represented as the Great City), namely: *Communism*, *Fascism or anti-Communism*, and *Democratic Government or Constitutional Government*. This division undoubtedly occurred as a direct result of the Communist earthquake.

"And the cities or central governments of the nations fell: and Babylon the Great came into remembrance before God, to give to her the cup of the fierceness of His wrath. (The Roman Catholic countries in particular are enduring great trouble at the present time.)

"And every island fled away, and the mountains were not found.

"And great hail as of a talent weight descended out of the heaven upon men: and the men blasphemed God, because of the plague of hail; for the plague of it is exceedingly great."

The last two verses are yet future, and seem to apply to the final overthrow of the independent kingdoms ("islands") and the great nations ("mountains") of the world by our Lord.

Dr. Thomas describes the "great hail" as representing individuals of great destructive power. His impression that this hail from "the heaven" is the hosts of Yahweh is most probably correct, though a more literal view would fit in with a feature of modern warfare, which may be a noticeable element in future wars. I refer to the massed parachute jumping of hosts of men armed with machine-guns and other destructive powers, a form of attack which *Russia* in particular seems to favour. Truly a great hail from the heaven or sky.

EDWARD PATE.

Bairnsdale, Vic.

*[The above contribution is from an Australian brother, not long immersed, but a keen student of the Scriptures. All readers will not agree with some of his conclusions. Brief comments are invited. — ED.]*

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## **Editorial**

### "THE MARRIAGE OF THE LAMB."

It is always pleasant to contemplate the happy associations that will attend and cluster around the Marriage of the Lamb, which is the holy and peerless antitype of human wedlock when such matrimonial alliances are "not unequally yoked together."

Jesus, "by his angel," in his last message to the saints, when announcing the judgment that awaits the great whore, said: "The Marriage of the Lamb is come, and his wife hath made herself ready" (Rev. xix. 7).

Concerning the completion of the work of preparation, or making ready, we read in Ps. xlv. 13, "The King's daughter is all glorious WITHIN, her clothing is of wrought gold." Elsewhere, her clothing is described as of "gold tried in the fire," "pure gold" (Rev. iii. 18; xxi. 12).

The context where these beautiful symbols are used clearly indicates that the work of making ready is an inward—a mental and moral one, in the hidden man of the heart. The clothing consists of purity of faith and practice, which is more precious than gold that perisheth. If the work of preparation or making ready had been neglected by the bride, the wedding garment would be lacking.

Not so, however, "the elect lady" had shown all diligence to make her "calling and election sure." Therefore the Bridegroom and the Bride both "speak the same thing" and there be no division between them, so that they may "be perfectly joined together in the same mind and in the same judgment."

That there should be a corresponding degree of unity of mind, judgment and purpose, in the matrimonial relations of believers, there cannot be a doubt.

In the selection of a partner for life, one should be sought whose likes and dislikes are as ours. One who approves what we approve, and condemns that which we would condemn; not merely for the purpose of agreeing with us, but of their own free will.

The sacred antitype of nuptial unity—the Marriage of the Lamb, will be no lottery. The newly-wed will have "made herself ready," and together they will be one in belief, purpose, sentiment and nature, culminating in an endless life of uninterrupted pleasure and luxury.

Untold blessings are associated with the Marriage of the Lamb, but human wedlock, when shorn of those spiritual charms, those mental and moral elements of unity in the One Faith, which renders it typical, is seldom if ever an unmitigated blessing. It is somewhat of a lottery.

*“Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the dew of Hermon, that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore” (Psalm cxxxiii).*

You may draw a blank or even something worse. Married life, instead of being a bed of roses, may prove to be a couch of thorns—an age of discord and strife.

But when friendship, love and Truth combine, it makes the marriage bond divine. The stream of life through the Spirit's love, receives its current from above, and runs in but one direction—Zionward.

Is it not equally good and pleasant to see the husband and wife dwelling "together in unity?" continuing "steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers" (Acts ii. 42).

Thus they will take "sweet counsel together and walk unto the house of God in company" (Ps. lv. 14), worshipping "with one accord in one place" (Acts ii. 1), giving "none occasion to the adversary to speak reproachfully" (1 Tim. v. 14).

Marriage both in its temporal and typical aspect, and in its antitypical, divine and permanent perspective, suggests much preliminary preparation or making ready for the event.

First, there must be an introduction, then an acquaintance ensues, which affords an opportunity for a study of character and adaptability. A discovery of oneness of mind and purpose begets love, which in due time ripens into betrothal and faithfulness, followed by marriage.

These exterior and interior links of preparation or making ready brings that essential unity which alone gives marriage that refinement of pleasure and delicacy of joy, which is so difficult to adequately express in words.

In these "perilous times," when the false teachings of the apostasy, such as substitution, no sin in the flesh, clean flesh, and other similar errors, are openly taught and fellowshipped in many Christadelphian meetings; it is absolutely essential to our salvation, that we "take heed" to ourselves and "give attention to reading and to the doctrine and continue in them; for in so doing thou shalt both save thyself and them that hear thee (1 Tim. iv. 13,16).

The Apostle John declares that "he that abideth not in the doctrine of Christ HATH NOT GOD" (2 John vs 9); which Paul with this important truth in mind, commands those who marry, to do so "only in the Lord" (1 Cor. vii. 39).

As type and antitype correspond, we learn from the latter— the Marriage of the Lamb—that Jesus would have believers make themselves ready for marriage by being spiritually clad in appropriate and perfectly unified mental and moral attire, having a uniform belief, conforming in every respect to the "One Faith of the Gospel" and *agreeing with each other*, for how "can two walk together except they be agreed?" (Amos iii. 3). These things we should teach and exhort.

But if any brother or sister be overtaken in the fault of marrying a member of another fellowship, "let them which are spiritual restore such an one in the spirit of meekness" (Gal. vi. 1) to a proper understanding of our position as believers.

It would be seemly and timely in all such cases for the ecclesia to "pass a resolution of disapproval," giving the reason why, and send it to the one at fault; and as the marriage cannot be annulled, they should, at the same time, express the hope that by good conversations the dissenting party may be won.

Such or similar action in cases of this kind is very necessary, that the Truth's service "be not blamed" (2nd Cor. vi. 3), and that "in all things approving ourselves as the ministers (or servants) of God, we may be blameless in the day of our Lord Jesus" (2 Cor. i. 8).

Furthermore, to take no notice of such affairs, is to neglect our duty as serving brethren.

It breaks a thread in the ecclesial web we are weaving, and those who are negligent in this respect may later find the flaw when they have forgotten its real cause.

One unwary step in the wrong direction frequently leads to further laxity and lukewarmness, and that in turn may ultimately lead to the abandonment of the narrow way.

It is indeed a distressing and dangerous situation when there is a lack of unity and harmony between husband and wife in divine things. Such seldom live happily. The conjugal union lacks an essential element, unity of faith. Instead of being of one mind and one judgment, each regards the other as being astray on vital points of doctrine.

We, at our best, are of "few days and full of trouble," and for the few years we have to live there are vicissitudes enough, without adding to them the disagreements and wrangles which so frequently results from the careless selection of a partner for life, causing our frail barque to sail in shallows and in shoals, and sometimes causing a wreck on life's stormy sea.

The Truth alone can bring life's discords into tune. It is like the beautiful rainbow that brings sunshine and peace.

Believers should seek the quiet calm, and studiously avoid all entanglements with mixed fellowships and mixed marriages and other devices of the adversary, which tend only to weaken the ties that bind us to God and to Christ.

B. J. D.

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### **A Sunday Morning Exhortation (29)**

A study of the four major prophets, Isaiah, Jeremiah, Ezekiel, and Daniel, shows a striking similarity between their themes and those of the writers of the four Gospels.

In Isaiah we have the theme of the royal majesty of Christ, which fact is also dominant in the theme of the Gospel of Matthew.

In Jeremiah and in Mark we have the patient, faithful, loyal servant of Jehovah presented to us.

In Ezekiel we find the phrase "son of man" occurring about one hundred times, and Luke's Gospel is primarily the Gospel of the "son of man," for even the genealogy given in Luke traces Christ back to Adam.

The fourth analogy to observe is that Daniel and John alike give prominence to the fact that the new man of the Spirit comes to perfection in the resurrection, glory and power of the One whose touch strengthens, makes alive and glorifies the bodies of humiliation of all who like Daniel come forth in weakness and pass through the ordeal of judgment to glory.

These four characteristics are also exhibited in the cherubim in Ezekiel's prophecy. In Ezekiel we have a symbolic picture of the great consummation wherein many sons are brought to glory, when the spirit walks in them, and dwells in them, or, as Dr. Thomas has it, "the perfected sons of Yahweh become the cherubic chariot of His eternal and life-giving spirit." This is the meaning of the four

living creatures having the likeness of a man enveloped in cloud and infolding fire. Significant also is the fact of these four living creatures having so many symbols of life eternal, rings and wheels full of eyes, and having speech like the noise of great waters, the voice of the Almighty in multitudinous manifestation. This great consummation is portrayed in the prophet's first utterances; then comes the work of this prophet in bearing the testimony to unfaithful Israel.

We are almost constrained to say that it was necessary to fortify the prophet with this vision of "the joy set before him," in order that he might have strength to endure the ordeal that he had to undergo in the carrying out of his ministry.

A significant feature also of this prophecy is that it gives prominence to the fact that though those who were the especial objects of divine grace had turned their backs upon God, and given themselves over to work evil in His sight, and had justly merited the judgments that were pronounced, yet the glorious purpose of God with the true sons of Abraham cannot and will not fail. Whatever may befall the despisers of His mercies, the counsel of Yahweh shall stand, and according to His promise to Moses, the earth shall be filled with His glory.

Therefore, in the imagery of Ezekiel, we have the assurance that the covenant Name shall be manifested in its completion, and those who have held fast the hope of Israel in these days of evil shall shine as the brightness of the firmament. While those who have been unfaithful and have lightly esteemed the riches of His mercy shall indeed see the cherubim of glory completed, but will find themselves excluded. No wonder that Jesus told the Pharisees they would see Abraham, Isaac and Jacob in the Kingdom, but that they themselves would be thrust out.

How dreadful a thing indeed to come short of the glory of God. To come short of it in the sense that we often bemoan our inability to measure up to the true standard set us in Christ is bad enough. For this shortcoming, God in His mercy has made wonderful provision for the contrite in heart, but to come short of it as those unfaithful ones to whom Ezekiel was sent, those who turned away their ears from the entreaties of the God of their fathers leaves no way of escape from God's fiery indignation.

Yes, the judgments of the Lord have a prominent place in Ezekiel's prophecy truly, but the glory yet to be revealed takes the foremost place in the imagery of his visions.

Abraham is the example of all who are to become embodiments of the Spirit's power, and the one thing in Abraham's life that earned for him the title of "Father of the faithful" was his childlike and implicit acceptance of the Word of God.

This is the beginning and the end of our faith. It was perfectly exemplified in Christ, whose meat and drink it was to do the will of His Father, and of whom it is testified in the Psalms:

"In the volume of the book it is written of me, I delight to do thy will, oh God: yea, thy law is within my heart" (Ps. xl. 7-8).

It is upon this principle that the children of the covenant are being developed. Faithfulness to the trust that has been committed; loyalty to the principles of the One Faith, and a sincere desire to walk before God in lowliness and meekness; this and nothing less will suffice for all who aspire to a place with Christ and Ezekiel in the cherubim of glory.

In simple language such a destiny means that we attain the happy issue of our endeavours, and realise the Father's promise:

"I will dwell in them, and walk in them, and they shall be my people."

Or, as it is expressed in Malachi iii. 17:

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

This happy issue cannot fail. Many who stood related to it in Israel despised its riches and glory, and provoked the Lord to anger. Priests and people alike rejected the counsel of God against themselves, and the corruption was allowed to grow until finally the body politic was thoroughly permeated with it. Consequently the judgments of the Lord fell upon the offenders and He gave them over to cruel enemies who brought them very low, that they might repent and turn again to the God of their fathers, and find in Him mercy and forgiveness. For over all His dealings toward them rang the all-compassionate appeal:

"Turn ye, turn ye, for why will ye die, O house of Israel."

In the Babylonian captivity, where Ezekiel's ministry was carried on, we find evidence that even the exiled captives there, with exceptions such as Daniel, maintained the same stubborn and rebellious spirit that had characterised them before the captivity.

As the typical "son of man" Ezekiel experienced the grief of Christ in finding the hearts of those to whom he prophesied so hardened by the deceitfulness of sin.

It is well for us to take a lesson from the experience of the prophet. James exhorts us:

"Take my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure." (James v. 10).

Now there must be a reason for this suffering of which James has written.

God has always a wise and good reason for His dealings with His chosen vessels. In no prophecy do we find it better illustrated than in Ezekiel. We are impressed with the fact that it was because of their unfaithful exercise of the privileges God's truth had given them that judgments came upon Israel. So in Ezekiel being subjected to ignominy and sorrow, the principle is shown that God's chosen vessel is not outside the evil he is sent to deal with. Thus the prophet illustrates the sufferings of Christ, and like him he is brought under the evil, and as God's instrument becomes a true type of the Priest of the true tabernacle, in that he is made subject to the infirmities of an evil condition, in order that he might grapple successfully with it, and by the power of God put it away.

The body of Christ is being perfected upon identical principles, and all its members are subject to the evil common to their generation, and the gold for the cherubim of glory is being purified and refined in the fiery furnace; not separated from influences of an evil world, but placed in the midst of it in order to perfect character by the necessary process of trial.

Thus the called must bear a faithful testimony against the prevailing corruption that is in the world. To do otherwise marks the ecclesia as unfaithful and unworthy of the Lord that bought her. The era of judgment is now upon us, and it is written that judgment begins at the household of God. This is another dominant note in the ministry of Ezekiel. As the typical "son of man" he is given the commission to execute judgment, and in his execution of judgment he is commanded to begin at God's sanctuary.

Impressive and sobering is the thought that it is only after judgment has been executed upon the household, that retribution is visited upon the surrounding nations. Study of the prophecy will show how Babylon, Tyre, Moab, and Ammon and other lands are visited in the extending circle of judgment. But it is God's sanctuary and people first.

It is incumbent upon us as Ezekiel's brethren, and in some measure partakers of his affliction, to take him for our example and note his God honouring qualities, which are obedience to God under all circumstances. No sentimentalisms, no flesh-pleasing theories, nor arguments, weighed with him. When even his beloved wife was taken from him, he was commanded not to show any signs of grief, but to go on with his work as if nothing had happened, and in obedience to that injunction he says: —

“And I did in the morning as I was commanded.” (Ez. xxiv. 18).

Surely we can see that the God whose creatures we are, and whom we serve, demands of us whole-hearted obedience in all things, for: —

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." (Is. lxvi. 2).

As a concluding thought, we call to mind that a long interval of time has elapsed since the glory departed from Israel and the ark of the covenant became desecrated and lost in the general overthrow that came upon the nation. The work of the prophets, however, has gone on, and testimony has been borne to the fact that in spite of national apostasy on the part of the chosen people, God's purpose has undergone no modification nor any shadow of a change, but stands fast and secure to a thousand generations, and through the faithfulness of the true "son of man," of whom Ezekiel is the type, that glory which departed shall return with yet more glory when the east gate of Ezekiel's temple is opened (Ez. xliv. 1-3), and the waiting and glorified multitude, arrayed in the garments of salvation, sound forth that mighty anthem of praise, saying: —

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, that the King of glory may come in."

Shall we be there to answer in the words of the glad refrain? —

"The Lord of hosts, He is the King of glory." (Ps. xxiv. 7-10).

This is the manifestation of the glory of the cherubim. This is what you and I have been called unto.

May we therefore, through the mercy of Israel's God, find a place in that multitude, and take part in that anthem of praise unto Him who hath loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto our God. To Him be the honour, the praise and the glory for evermore. Amen.

W.J.K.

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## **The Sign of the Prophet Jonah**

Bro. W. J's argument (*Berean*, pp. 332-4) for a literal interpretation of the "three days and three nights" specified by Jesus in Matt. xii. 40, is not one which can stand or fall by itself; and before deciding to accept or reject this suggestion we should gauge its effect upon our acceptance of many other facts and interpretations (*e.g.*, see the points raised by A. A. J. in *Berean*, p. 386). The traditional view is that Christ was crucified on Friday, the Passover Sabbath, and was raised from the dead on Sunday morning. For convenience we shall call this idea the Friday-Passover theory. W. J.'s suggestion is that Christ was put to death on the evening of Wednesday, the day of Preparation of the Passover, and that he was raised from the dead on Saturday evening. Call this idea the Wednesday-Preparation theory. Now let us consider the various beliefs and interpretations involved in the light of these two theories.

1. *On what day did Christ enter Jerusalem?* "Jesus six days before the Passover came to Bethany" and "on the next day" made his "triumphal" entry into Jerusalem (John xii. 1, 12). On the

Friday-Passover theory, the journey to Bethany would have been on the previous Saturday, and therefore Jesus would have broken the limit of the "sabbath day's journey" (Acts i. 12). On the Wednesday-Preparation theory, however, the long journey would have been accomplished on Friday, and the entry into Jerusalem (which was only 15 furlongs from Bethany, John xi. 18) would have taken place on the sabbath, which, as W. J. says, is "surely the most fitting day for it to take place," especially when regarded in the light of Old Testament types.

2. *Did Christ eat the Passover?* The answer we had prepared to this point was substantially the same as that given by W. J. on p.428 of this issue, so that there is no need to set it out here. The evidence showing that Christ did not partake of the Passover is so conclusive that some alternative explanation must be sought of the seeming statements to the contrary in the first three gospels. We think that the explanation given by W. J. meets the point.

3. *When was Jesus arrested?* The reference to "after two days is the Passover" in Matt. xxvi. 2 is more closely linked with Judas' betrayal in Luke xxii. The arrest took place in the evening of the same day, and the crucifixion on the following day. Now on the Friday-Passover theory, the arrest would thus have been made on the Wednesday with all Thursday to elapse before the crucifixion! This at any rate would again disprove that Jesus partook of the Passover. On the other hand, the Wednesday-Preparation theory makes Thursday the Passover, and the arrest two days before on Tuesday, which rightly allows one day for the events which culminated in the crucifixion.

4. *Was Christ raised on Saturday or Sunday?* The record in Matt. xxviii. 1, suggests that Christ must have been raised on the Saturday, as the R.V. puts it, "late on the sabbath day," (See, however, Mark xvi. 1, 9; Luke xxiv. 1; John xx. 1). This is important in connection with the "sign of the prophet Jonah," because Jesus was not buried by Joseph until late on (Wednesday?) the 14th of Nisan (Mark xv. 42).

5. *Three Days and Three Nights.* If, then, Christ was buried on late Wednesday evening, and was raised on late Saturday evening, we see an exact fulfilment of the sign of the prophet Jonah given by Jesus to show that the Son of Man should "be three days and three nights in the heart of the earth," measured as J.B.S. reminds us (*Berean*, p. 387) from evening to evening.

But what explanation can the Friday-Passover theory offer? Only by counting in Gentile fashion part of Friday, all day Saturday and part of Sunday, and saying that they comprise three days (but not three nights!). Lightfoot does this when he quotes the Jewish saying, "A day and a night make an 'Onah,' and a part of an Onah is as the whole," and adds, "Therefore Christ may truly be said to have been in his grave three Onoth ... the consent of the schools and the dialect of the nation agreeing thereunto." But this escape fails because Lightfoot forgets that before such Jewish principles can be applied, the period must be counted according to Jewish measure, which would give one night, one day and one night, equivalent to two Onoth only! Clearly, the Friday-Passover theory cannot do justice to the interpretation of the sign of the "three days and three nights."

6. *The Third Day.* The real difficulty in the way of accepting the Wednesday-Preparation theory is to be found in the repetition of the New Testament phrase "the third day" (cf., John ii. 19; Matt. xvi. 21; Mark ix. 31; Luke ix. 22; Acts x. 40; 1 Cor. xv. 4, etc). No difficulty would be experienced if we could be certain that the phrase meant "after three complete days," but a study of the use of this phrase in other Scriptures (*e.g.*, Luke xiii. 32; Acts xxvii. 18, 19; Exod. xix. 10-11) suggests that the phrase refers to what we would call "the second day" whether the day after to-morrow or the day before yesterday. Further, by comparing Gen. xlii. 17-18; II Chron. x. 5-12; Esth. iv. 16; v. 1, it will be seen that even the seemingly stronger phrase "after three days" found in Mark viii. 31, and Matt. xxvii. 63-4, probably means the same thing.

7. *The Practice of the Early Christians.* It would seem that doubts as to the day of the crucifixion are almost as ancient as the gospels themselves. Two questions were the centres of much controversy during the second century, A.D. (i) The idea that Christ was crucified on the 15th Nisan

(i.e., on the Passover Sabbath) instead of on the 14th, called forth the indignation of Claudius Apollonarius (c. 180 A.D.), who accused of ignorance those who connected the 14th not with the true Lord's Passover, the Great Sacrifice, but with the Last Supper, and put the crucifixion on the 15th. Similar testimony comes from Clement of Alexandria, who states that Christ did not eat the Passover, but suffered on the 14th, being himself the paschal lamb of God. Further, Hippolytus of Portus, Irenaeus, Tertullian, Africanus, Ps.-Chrysostom and Julius Hilarianus, all testify that the ancient view was that Christ died on the 14th Nisan. (ii) Mosheim in his *Ecclesiastical History*, states that the practice of the Christians of Asia (which they attributed to the authority of the apostles John and Philip) of commemorating the crucifixion on the 14th Nisan and the resurrection on the 17th, i.e., three days later, caused much friction in the second century with their Western brethren at Rome, who adhered to the present system of Friday and Sunday. Later the Roman system was enforced on all churches by the Nicean Council.

We all know that the origin of most Catholic "holy days" lies in the Pagan festivals which Rome assimilated. This is sufficient to make us doubt the historicity of "Good Friday," and when we find our doubts confirmed by ancient testimony as to the divergent views held before the supremacy of Rome, we might almost regard it as proof positive of the Wednesday crucifixion of Jesus.

8. *The Typical Significance.* It will not be disputed that typical considerations should be given due weight in deciding upon a subject such as this. The Wednesday-Preparation theory provides for the death of Jesus at the very time the Passover Lamb was being slain, giving point, as W. J. remarks, to the statement, "Christ our Passover is sacrificed for us." Further, Ex. xii. 3, 6, stipulated that "In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers ... and shall keep it until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening," True to type, we find Jesus entering Jerusalem on the tenth day being kept until the 14th, when he was slain for the sins of the world.

9. *Conclusion.* Here are the facts of the case. The reader will be able to judge best for himself as to where the solution of the problem lies. For our own part, we consider that of the eight different heads of discussion, the evidence produced in seven leave us with practically no alternative but to accept the idea that Christ was crucified on Wednesday. We feel, however, that the point cannot be regarded as proved until an entirely satisfactory and water-tight explanation can be found of the phrase, "the third day."

J.A. B.

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## **Land of Israel News**

*"The Lord will be jealous for His land, and pity His people" (Joel ii. 18).*

During the first seven months of 1937, "Haavara" Trust and Transfer Office, Limited, of Tel-Aviv, transferred 18,800,000 marks of Jewish capital from Germany to Palestine. This brought the total to 67,000,000 marks during the past four years.

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Jewish immigration suffered badly from January to July, 1937, as an outcome of the severe restrictions. There was an immigration of permanent new Jewish settlers of only 6,760, as compared with 18,610 for the same period last year. The emigration from Poland and Germany was hardest hit. For the first seven months of 1937, there were 2,135 Jewish immigrants from Poland, and 2,258 from Germany, as compared with 7,240 and 5,074 for the same period of 1936.

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An increase in the estimated aggregate population of Palestine of exactly 16,000 from December 31st, 1936, to March 31st, 1937, but of only 625 between the latter date and June 30th, is the principal feature of this year's statistics. A further idea of the greatly reduced Jewish population

during July maybe gained from the estimate that the net decrease in the population due to recorded migration was 5,333, 2,738 Jews and 2,595 non-Jews.

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Figures of Palestine port traffic for the first half of the year show that in accordance with the rise in foreign trade, the tonnage and number of ships, as well as the amount of cargo loaded and discharged, has risen. Nearly 790,000 tons of cargo was handled in the first six months of 1937, or about 200,000 tons more than in the corresponding period of 1936. Cargo discharged rose by 37,000 tons to 487,000 tons, and cargo loaded by 157,000 tons to 303,000 tons. The port of Haifa is by far the largest in the country; over 70 per cent, of the total imports and exports passing through the sea ports was handled at Haifa. In plain figures, Haifa handled in the first half of 1937 over 566,000 tons of the total (in the first half of 1936, 416,000 tons). Tel-Aviv port participates for the first time with 53,000 tons, or about seven per cent, of the total, while the share of the port of Jaffa dropped from about 30 to 20 per cent., or from 178,000 tons in the first half of 1936 to 163,000 tons in the 1937 period under review, thus decreasing in absolute and relative figures.

Ships of about thirty nationalities call regularly at Palestine ports. During the first half of 1937, 1,049 steamers and sailing vessels with a tonnage of 2,472,000 visited the country. The British flag heads the list with 216 ships and a tonnage of 464,000 tons; fifty British steamers came in ballast, most of them for the transport of Iraq oil and citrus fruit. Italy ranks second with 134 ships, the tonnage of which was greater than the tonnage of British ships, being 577,000. French lines sent ninety-six ships to Palestine during the first six months of the year, with a tonnage of nearly 500,000 tons. Scandinavian ships flying the Danish, Norwegian, or Swedish flag numbered 186, with a tonnage of 247,000. Of this total, 87 ships came in ballast to carry citrus fruit to European markets.

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### **The Parable of the Wise and Foolish Builders**

This was not a parable in the sense of a complete story. It was more in the nature of a simile interwoven with plain discourse. Still, it is instructive, as the conveyance of important truths by illustration. — A man built a house on the solid rock: another built his on the loose sand — a supposition borrowed from the practice of the East, and not so obvious in the West, where the nature of foundations, though of some importance, is not so important. While the weather is fine the difference between the two houses, as regards the foundation, is immaterial. But a time of storm and inundation comes. The difference is then both great and apparent. The one falls to ruins; the other is unhurt by the violence of the storm, and remains a useful habitation when the storm has passed away.

The application is of great importance. Jesus supplies it. The building of the house is the acceptance of the teaching of Christ, in both cases. (*Note by the way*: Apart from this acceptance, a man has no house—no abiding place in futurity: must die without hope. *Ergo*, the growing and popular view that morality will save, especially the thought that all will be saved, is a delusion.) But a man may accept the teaching of Christ and not conform to it. His house—his hope, is in that case on the sand. For only that acceptance of the truth which is accompanied by affectionate submission to its requirements will be acceptable with God. "Not every one that saith, Lord, Lord, will enter the kingdom, but he that doeth the will of my Father" (Matt. vii. 21). Faith will not save a man whose "works" are not in accordance with faith. Without faith, he cannot please God: but he cannot please God by an inoperative faith. "Faith without works is dead" (Jas. ii. 20). A disobedient man's belief of the gospel will go for nothing in the day of the issues of things — the day when the judgment will "try every man's work, what sort it is" (1 Cor. iii. 13). The house of hope which he has built will fall to ruins in the day of storm— lacking a stable foundation—even that foundation to which Paul refers when he exhorts rich men to "lay up for themselves a good foundation against the time to come" (1 Tim. vi. 19). "But the man who heareth these sayings of mine *and doeth them* is like a man who built his house on the rock." The judgment of God is coming like a storm to "sweep away all the refuge of lies" (Is. xxviii. 17). In that terrible day, the man will stand unmoved who has acted the part of the friend of God in the midst of "the crooked and perverse generation" now upon earth in apparent safety.

He will pass unharmed through the destructive revolutions in which thrones will perish and society itself be dissolved. He will be "under the shadow of the Almighty" during "the time of trouble such as never was": and when the storm has passed, and the sun shines out, he will stand forth in safety and glory as one of those "kings and priests" whose work it will be to rebuild the shattered fabric of human life, and lead mankind in ways of peace, blessedness, and well-being. But in vain will, you look round at that moment for those believers who merely have a name to live during these times of probation, but who are dead, as shown by their non-submission to all the requirements of the Word of the living God. The difference between the two classes is scarcely discernible now; it will be known and read of all men then.

R. R.

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### **The Truth as Oil**

To the man whose eyes have been opened by the Truth, a new vision arrests his attention, overpowering in the multitude of thoughts forced upon his illumined mind. Light and darkness are seen, and contrasted as never seen and contrasted before. He beholds the whole world lying in the most profound darkness, as ignorant of the purpose of God in the creation of the earth and its race, as if the Creator had never revealed His purpose in His Holy Word. The Light is in the world, but darkness broods over all, with only here and there an illumined spot in the person of a son or daughter of the Almighty. "When the light in a man is darkness, how great is that darkness!"

When the light in a man is the Truth of the Most High, how great is that light in contrast with the other light that is but darkness! The Lord's Lightstand is in the earth, but how many of the burners are brightly burning to give light to a world sitting in darkness? Let those of us who have in us the oil of Truth ponder this well. Are we burners of the oil of Truth? Hath the Lord enlightened our hearts? Doth He then light a candle to put it under a bushel, or to give light unto the world? Ah, happy is the man in whom the oil of Truth is in active combustion! To the Lord's camp the Truth is a pillar of fire in the wilderness of this dark and evil world, and a cloud in this arid desert-day of our pilgrimage.

L.B.W.

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### **Reflections**

#### THE PEOPLE OF THE BOOK.

Sir Walter Scott, the writer of many books, when on his death-bed, said to his son-in-law, "Give me The Book!" "Which book do you mean?" "THE BOOK; there is only one book that matters — the Bible."

Happy are they who realise that, while they still have strength and energy to study its pages and absorb its teaching, and put their knowledge to good account by imparting its wisdom to others.

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They find that the Bible has to do with a particular race; that it describes their origin and relates their history from the remote ages of the past. They find it continues that history up to the days in which we live, and that the Divine Author of the Book reveals therein the future destiny of this people, of whom He says, "You only have I known of all the families of the earth" (Amos iii. 2), and who are therefore described as The People of The Book.

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The Bible declares that this people — the Jews — have been God's especial care from the time He made promises of future blessings to their father Abraham (Genesis xii. 2, 3), who He speaks of as "My friend" (2 Chron. xx. 7; Isa. xli. 8; James ii. 23). This is not because of their godliness (Ezekiel xxxvi. 22), for they have always been a stubborn and stiff-necked people in relation to God and His Word. Which of the Prophets have they not killed (Matt. xxiii. 37)? and when Pilate would

have released the greatest of them all, the Prophet like unto Moses (Acts iii. 22), did they not cry, "Crucify him! crucify him! his blood be upon us and upon our children"? In spite of all this, they are still God's people, and beloved by Him for the sake of faithful Abraham (Romans xi. 28).

\* \* \*

Terribly has that curse recoiled upon them. The blood of their crucified King has indeed been upon them and their children from the overthrow of their city by the Romans to the present time. Their very name has for centuries been a bye-word and a reproach. To revile the Jew is praiseworthy, and a passport to favour in many countries. To persecute him is evidence of righteousness and enlightenment. But the limit of this blasphemy is reached in the following extract from a German newspaper:

HITLER TO BE AN ANGEL: OFFICIAL.

"I am convinced that when the Leader passes into eternity the Supreme Judge will not have to judge long, but will open Heaven to him." — Herr Julius Streicher, Governor of Franconia, made this declaration in a Harvest Day speech at Nuremberg.

Julius Streicher is the modern Haman, "the Jews' enemy"; he is spoken of as "Jew Baiter No. 1"; his newspaper *Der Stuermer*, thrives on threats and vile attacks upon the People of the Book; for all of which he enjoys the popularity of the Nazis, and the friendship of Herr Hitler in particular; and now he claims for all this wickedness Divine favour and approval. But the days are at hand when this iniquity shall have an end; for God does not change, and the words of the prophet Zechariah are as true of the modern nations as of the past, "I am very sore displeased with the nations ... for I was but a little displeased, and they helped forward the affliction" (Zech. i. 15).

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God's hand is heavy upon His people, but woe to the man (or nation) who presumes to constitute himself the rod of His anger and add to their affliction. The record of Germany and her rulers in this respect during recent years is well known. All that any man can know of eternity, or of the Supreme Judge, and on what principles he will judge, is to be found in the Bible, and there it is written; "The wicked shall be turned into hell" (Ps. ix. 17), and those who "waste" the People of the Book, "my people Israel," are declared by the Author of the Book to be "the children of wickedness" (1 Chron. xvii. 9).

\* \* \*

On the other hand, great are the blessings God has promised to those who befriend Israel in her affliction (Gen. xii. 3; xxvii. 29; Romans xv. 27). The *Berean Christadelphian* has kept these things continually before the notice of its readers, and many have responded and contributed generously to the efforts we are making to help this afflicted people; and now an urgent appeal has been sent to us on behalf of the Polish Jews; the misery and poverty of the People of the Book in many places is terrible, but nowhere more than in Poland. Here suffering and privation is acute; many are not only underfed, but actually on the verge of starvation, and as Dr. Gaster, the chairman of the London Committee established to send help to them, reminds us, "Hungry people cannot wait." "A *timely* gift is the essence of charity." Delay may mean to some "too late." That this appeal is scripturally sound must be evident to those acquainted with the Book. As one of our proverbs has it, "He gives twice who gives quickly"; therefore, "Don't put off till to-morrow what you can do to-day." Where empty pockets and lack of food and clothing are unknown, there may be a tendency to say, "There is no hurry, we'll see about it a little later on." Not so the Scriptures; if we want to please Him who advises us to seek righteousness, we shall give what we can give promptly, for here is His mind in the matter: —

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go and come again, and to-morrow I will give, when thou hast it by thee" (Proverbs iii. 27, 28).

The brother who sends us this information says, "May God help them." Amen. But shall we not also try to help them?

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An experienced observer of children and their ways writes: "Children merely mirror the life of the adult world in which they find themselves." This suggests reflections which will come readily to the mind of all who have the responsibility of children, and who are moved by a desire for their welfare. In such the welfare sought for the children is eternal rather than temporal. Let us all try to be like the Friend of God in this matter, of whom He said:

"I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Genesis xviii. 19).

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Honour to whom honour is due. "J. H.," who we regret is not in our fellowship, writing in a contemporary journal, says:

"Do we find ornamental forms of dress cultivated (that is, by Christadelphians)? In other words, are we following the dictates of fashion in imitation of the world? The world is wholly worshipping the creature; do we require liberty to follow its example? Extravagant forms of dress; the embellishments of the creature: the waved and well set hair; the bobbed hair, and if not actually bobbed, dressed to look like it; the flesh-coloured stockings or no stockings; the high-heeled shoes so that a mincing step is induced, and most of the foot exposed; no hat, or one set jauntily upon the head, giving a wanton appearance; the colours for cheeks and lips, the perfumes and powders: these things are all condemned in the Scripture, and are indulged in by idolatrous creature worshippers" (Isaiah iii. 16-24; 1 Peter iii. 1-4).

With this exhortation we heartily agree, because it is in harmony with the teaching of the Scriptures. We have aroused some opposition and resentment by our testimony against personal adornment. But it ought not to do so. We have written as we have done (and shall continue to do) because we sincerely love our brethren and sisters, and ardently desire for them a place in the Kingdom, for which we also hope and strive. We would rejoice to see all our brethren in places of honour and authority, and our sisters decked in gold and precious stones and fine raiment, and looked at with admiration and esteem by everyone; but the Word of God which tells us that will be the exalted position of His elect in the Kingdom, also warns us we must qualify for that distinction by exhibiting and cultivating lowliness and humility until the Kingdom comes. Until then, we must be satisfied to be of no account in the eyes of all beholders.

C.F.F.

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### **JEWISH RELIEF FUND.**

We have sent a cheque for £13 10s. 0d. to the Trustees for the Relief of the Jewish Poor, being total of amounts received to date, which has been gratefully acknowledged. The following is a brief account of cases assisted since last report: —

N.V. —A family of five. Illness, etc., has caused great sufferings to them all, £4-0-0

E.H. —A widow in straitened circumstances and an invalid, having undergone several operations. £3-0-0

L. G. —Man and wife, with three children at school and one in work. Suffers from asthma, and Brompton Hospital says ought to leave London during the winter months. The trustees are sending him

to a Bournemouth convalescent home for a month. £3-0-0

I.B. —Professional pianist, son of a doctor, earning very precarious living as a street hawker. £2-0-0

H.H. —Family in very poor circumstances (six children); trying to earn a little as hawkers. £1-10-0

These are all refugees in London from persecution on the Continent. The little we are able to do is but a drop in a bucket. It is dreadful to read of the sufferings of these poor people.

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

A sister writes, "Please convey our loving and sincere thanks to the brethren and sisters to whose generosity we owe your financial assistance. May God bless them is our earnest and heartfelt prayer for all of them." Similar letters are being almost daily received, and all express unbounded gratitude to our Heavenly Father for the ministrations of the subscribers to this fund. During the past month we have assisted forty brethren and sisters in distress, at an expenditure of £50 5s. 7d.

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### **The Wickedness of the World**

"We know we are of God, and the whole world lieth in wickedness," saith the Apostle John. This is as true now as in the days of the apostles. The only difference is the form of wickedness in the civilized parts of the world. Then it was civilized heathenism ignoring the true God in belief and worship; now it is civilized anti-christism ignoring the true God and His anointed in truth and hope. Then it was a wickedness resulting from estrangement from the true God through primeval sin, absence of all restraint upon a corrupt nature, and ignorance of God and His purpose by reason of not possessing a record of His revealed will; now it is the wickedness of a professed belief in God and His word, whilst ignoring both in faith and hope and works. In truth, the wickedness of the modern world is greater than that of the ancient world, for, having the word of God in their midst, they have cast His words behind them, preferring to sit in the darkness of their traditions, steeped in the wickedness of refusing to believe the word of the living God; whereas, the wickedness of the ancient world was simply that of yielding to and following the impulses of sinful flesh and glorying in the works thereof. The sin of the modern world is thus the greater, and its wickedness therefore more offensive in the eyes of a just and truthful and righteous God, who is jealous of His word, which He has "magnified above all His name."

"We know we are of God," because we believe and have obeyed His word; have had the eyes of our understanding opened by "the word of the truth of the gospel," to behold with pitying eye and sorrowful heart the whole world of a faithless so-called Christendom sitting in the grossest darkness, slumbering in the wickedness of unbelief, and dyed with the scarlet sins of the Mother of Harlots, from whose bosom every form of ecclesiasticism of the so-called religious world draws its spiritual nourishment in faith and hope. Happy that people who can truthfully say: "We know we are of God."

L.B.W.

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It is profitable to let the mind rest in contemplation upon God's promises. It is a stay and a comfort in the present evil times. It is a star of hope and a great uplifting power in the present depressing state of our surroundings, enabling us to watch with patience the development of events.

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### **Signs of the Times**

**A firm hand in Palestine. Wars and Rumours of Wars. Israel's time of trouble. Warnings to the Saints.**

The best news of the month has been Britain's activity in Palestine. The murder by Arabs of the District Commissioner of Galilee was followed by the arrest and deportation of prominent Arabs, including the Mayor of Jerusalem, the declaration of the Arab Higher Committee and all similar organisations as illegal, and the removal of the Mufti from his offices. Military measures have also been taken to ensure that there will be no repetition of the Arab disorders of last year. The Jews are, of course, delighted, and are not slow to point out that had Britain taken such a firm attitude previously, the troubles of the past year, and the need for a Royal Commission, would never have arisen. We also are glad to see the way events are developing, because it is essential for the Jews to "dwell safely" before the circumstances described in Ezek. xxxviii. can come to pass, and it would seem that the only way in which safe dwelling can come is for the Arabs to be made to realise that Britain will deal firmly with disorder, and that she intends, whatever may happen, to fulfil the pledge contained in the Balfour Declaration. With regard to the question of Partition, it will not be possible to consider it further for some months to come, as another Commission is to be appointed, as arranged at the League of Nations Assembly, to study the details. It is of interest to note that the Russian delegate contributed nothing whatever to the Palestine discussions at Geneva, declaring that his country was not concerned with the matter. Yet we know that in the very near future, Russia will show a lively interest in Palestine. Does it not suggest, as has been anticipated in this magazine previously, that a change of Government with anti-Semitic tendencies, may be expected in Russia soon? Certainly all is not well there, as the frequent dismissals and executions of prominent officials makes manifest.

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The situation in the Far East has developed into a major conflict accompanied by horrors which receive world-wide condemnation, but which apparently the world can do nothing to prevent. Continuous aerial bombardment of crowded Chinese cities has caused the deaths of thousands of non-combatants and incalculable damage.

The League of Nations finds itself helpless to do anything practical, and up to the present has found refuge from having to make difficult decisions by calling more conferences. President Roosevelt, however, has caused world-wide sensation by a declaration that the United States cannot stand aloof in a world where some nations are making war upon neighbours, but must co-operate in quarantining aggressors. It is said that the Japanese have been more careful where they have dropped their bombs since this speech, but it is nevertheless evident that the Japanese will not withdraw from China unless compelled by force of arms. This is not likely to happen, for, as in the case of Spain, the nations have taken sides, and for a Great Power to intervene openly would mean a world war. The sharp attacks in the press of Germany and Italy on the Archbishop of Canterbury for presiding at a Protest Meeting against Japan's war are sufficient evidence of that.

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The situation in Spain becomes continually more serious, particularly owing to the support given by Italy to General Franco, which is of so obvious a character that the work of the Non-Intervention Committee has become a farce. In this case also, Italy is supported by Germany, and, in fact, declines to take part in any discussions unless Germany is invited also. Thus the position is, as Lord Plymouth stated on October 7th, "serious," for it is plain that Europe is divided into two separate groups which will not mix (Dan. ii. 43). The visit of Mussolini to Germany, arranged for the end of September, duly took place, the speeches of the two dictators indicating their attitude towards those nations who do not support their policy. Mussolini declared that Germany and Italy were united in the fight against Bolshevism and boasted of the thousands of Italians who had fallen in Spain "for the salvation of European civilization, which can even now have a rebirth if it turns away from the false and lying gods of Geneva and Moscow and approaches the illuminating truths of our revolution." When statesmen say that kind of thing publicly, we cannot be surprised that there is perplexity and unrest, and that feverish preparations are being made for war in every country. The great rise in the cost of materials is an indication of the demand created by the armaments race.

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The attitude of Insurance companies in deleting war risks from the cover afforded by comprehensive householders' policies is yet another illustration of the fear of the outbreak of war that seems to be universal. So is the appointment of a Public Relations Officer at the War Office, whose duty it will be to make the public military minded. Britain has no desire to make war, but it is evident that with the world in the state that it is to-day, circumstances might easily develop without warning, which would render an outbreak of hostilities inevitable. Indeed, we are well aware that it must develop shortly, although we are unable to determine whether we shall be delivered before the latter day judgments begin to be executed on the nations, or whether we shall see with mortal eyes "ten thousand fall at thy right hand" (Ps. xci. 7). Of this we may be sure, that, appalling as modern weapons are in their power to terrify and destroy, the power of God is yet greater, and nothing can harm His children except when He sees fit to require them to manifest their faith for a season. The God of Israel is a loving Father who does not give stones for bread, but gives good things to them that ask Him (Matt. vii. 11).

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The plight of natural Israel makes it evident that their Messiah must soon come to redeem them from their enemies, for it is reported that the regulations against them in Germany become ever more stringent, making, for very many, the struggle for existence almost impossible. Local authorities are to be allowed to take what measures they please against the Jews. In Berlin separate seats are provided in the parks; some areas are considering compelling Jews to wear a distinctive yellow badge, as they did in the Middle Ages; Gentiles are forbidden to buy Jewish papers; Jewish retailers prevented from obtaining merchandise (the *Jewish Chronicle* says it is anticipated that the Jewish retail trade will be liquidated in six months); large numbers are told they must emigrate (though they have nowhere to go) or face the serious consequences of refusal. Although Germany is the worst, many other countries are discriminating against Jews in a greater or less degree, and as the trouble is racial, it is one which offers no way of escape. How long will God suffer the nations to behave in this way? Not long, assuredly, for the times of the Gentiles are at an end, and the time to favour Zion has come.

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Let us then not share the pessimistic outlook of those with whom we mix. Our point of view and theirs are entirely different. Truly, international affairs at present seem so complicated that we can scarcely disentangle the threads, but we should nevertheless not forget that God controls the affairs of the nations, and nothing whatever can prevent events developing exactly as He intends. "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. iii. 26). But what manner of men and women ought we to be, when we realise that Christ has warned us, "when ye shall see all these things, know that it is near, even at the doors" (Matt. xxiv. 33).

W. J.

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## **CORRESPONDENCE**

The letter of bro. A. A. Jeacock on the Three Days and Three Nights is one of destructive criticism rather than discussion, but it is not difficult to demonstrate from the Scriptures that in relation to the point which he has chosen for criticism, viz., the question as to whether Christ ate the passover, he is wrong. There were certain fundamentals in connection with the keeping of the Passover, *e.g.*, it was on a day of Divine appointment, and even if a similar meal were eaten on some other day, it could not be styled a celebration of the Passover; again, it was a family meal conducted by the head of the household, and at which all the members, including the children, were present; further, the Israelites were commanded to remain indoors all night until the morning (Ex. xii. 22).

Now, the meal eaten by Christ and his disciples was eaten on the day previous to the Passover Day, for during the following morning, after his arrest, the Jews declined to enter the judgment hall, "lest they should be defiled, that they might eat the passover" (John xviii. 28). Further, the meal was eaten by men, some of whom at least were family men, away from their own homes and without their

families. Again, after the meal, instead of remaining indoors, they all went out. And many other Jews were out as well. These few points are sufficient to prove that Jesus did not eat the Passover; if he did, he broke the law.

Furthermore, it is evident that the disciples did not think they had kept the Passover, for when the meal was over, Judas went out, the disciples supposing he was going to buy some things that they needed for the feast (John xiii. 29).

Then again, we recall the anxiety of the Jews to have the bodies removed from the crosses before sunset when "the day of preparation" (John xix. 31) would become "the sabbath."

It is clear then from John's record that Christ was arrested on the night preceding the Passover Feast. But bro. A. A. J., making no mention of this evidence, cites the records of Matthew, Mark and Luke as being in opposition to it. But they are not, and it nowhere states that Christ ate the Passover. It is true that Matthew tells us that the disciples prepared the room for the Passover (Matt. xxvi. 17-18), and that "when the even was come he sat down with the twelve" (v. 20). Where does it say they ate the Passover? Mark's record is almost identical (Mark xiv. 14-17), and again we might ask, where does it say the meal they ate was the Passover?

Luke's record is also similar (Luke xxii. 11-14). Luke, however, continues: "With desire I have desired to eat this passover with you before I suffer, for I say unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God." This text is quoted by bro. A. A. J. as evidence that Jesus ate the passover, but in truth it is the best evidence of all that he did not. The words "no more" are not in the original, nor in the best manuscripts, are rejected by the best translators, and by the Diaglott, and by the Revised Version. Christ's earnest desire was to eat the passover with them, but, alas, he knew he would be apprehended that very night, and he would not eat it any more until the Kingdom should come. He himself was that year's Passover Lamb. "Christ, our Passover, is sacrificed for us." That year the types were all withdrawn, and the lamb of God's own providing, as God foretold through Abraham, was to be sacrificed. In Gen. xxii. the sacrifice was prepared, and the type about to be slain, when God intervened and provided the sacrifice Himself; so now in the antitype, the preparations were made as though an ordinary Passover celebration was to be held, but at the last moment God provided Himself a lamb. The fact that the room was prepared for the Passover on the day prior to the feast day presents no difficulty, because authorities tell us that it was customary for the Jews to prepare on the 13th day of the month, fast throughout the 14th, and then on the night of the 14th as it merged into the 15th the Passover meal was eaten.

It will be seen therefore that there is perfect harmony in all the narratives, and the suggestion that we have "denied" the Scriptures is a little too strong. We should not, of course, have written on the subject without being aware of all that was written in the Scriptures concerning it.

The text in Luke xxiv. 21 ("To-day is the third day") also presents no difficulty. Those who are competent to understand Greek texts appear to be satisfied that it is not out of harmony with the recorded facts, and in any case it was less than four full days since Christ's death when he met the disciples, so that to say the event was three days ago could scarcely be said to be wrong! Besides, the point would seem to be that, three days having elapsed, and then stories being told about the empty tomb, the disciples were "astonished," for they would remember what was said about raising the temple of his body in three days; his reference to the sign of the prophet Jonah, and other such teaching.

Their astonishment was due to the apparent fact that Jesus had risen at the time appointed, and their anxiety was as to the redemption of Israel, which they anticipated immediately. No, there is no difficulty here, but rather confirmation that Jesus had risen at the expiry of the time which he himself had specified.

With regard to bro. Strawson's comments, the difference between the times of our respective suggestions concerning the resurrection is perhaps only a matter of minutes. He suggests it took place at the very beginning of the first day of the week, *i.e.*, just after sunset, reckoning Jewish times. It still seems to me, however, that from Matt. xxviii. 1, it must have been "in the end of the sabbath," *i.e.*, just before sunset. The resurrection had already taken place when the women arrived, the earthquake occurring to prove to them that the tomb was already empty (v. 6). Doubtless the waving of the first fruits (Lev. xxiii. 10-11) is a type, as bro. Strawson suggests, but would the antitype not refer to the immortalisation of Jesus (which we know took place on the first day of the week), rather than to the resurrection?

W.J.

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Would you mind conveying to W. J. our sincere thanks and appreciation of the exceeding constructive article by him on The Palestine Partition question in August issue. It shed a brilliant light on many scriptural aspects brought to notice by this recommendation of the Palestine Royal Commission. The author was not afraid to advance many original ideas on possibilities of the position of the Jews in Palestine. Altogether it was a most excellent and helpful scriptural exposition of a latter day development in the pre-advent signs of Jesus the Christ, for which W. J. is to be highly commended in the Lord. —Your brethren in the Master's service.

J. A. CHISHOLM and WM. ELLIOTT.

Philadelphia, U.S.A.

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Grace, mercy, and peace be thine in God our Father and the Lord Jesus Christ. The courage, and at the same time reverence for God's revealed Word, which you uphold in the editing of the *Berean* is deserving of the greatest encouragement. Warnings and plain speaking are vitally necessary in these latter days, when wickedness in the world is upheld, and even catered for, and the dangers cannot be exaggerated that beset the lives of our brethren and sisters.

It is indeed good to see that these are realised, and that you are continually tendering warning and advice which is so much needed.

May our Heavenly Father bless your efforts to maintain the purity of our faith. —Truly your brother in Christ,

JAMES NEAL.

Cambridge.

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Sincere greetings in Christ Jesus. On reading your "Reflections" in the October *Berean* I cannot help but feel that you do indeed provide "food for thought" in dealing with the matters, referring to our children calling brethren and sisters uncle and auntie, etc. Your comments are correct and scriptural. We, as brethren and sisters of Christ, and children's parents, are responsible for their instruction in the knowledge of the Truth, and therefore ought not to encourage them to indulge in talk which places them in a false position. As brethren and sisters of Christ, we know this to be unscriptural, as there is no relationship until they become immersed into the Truth and put on Christ. Referring to your paragraph dealing with personal adornment, surely adornment of any description is not necessary. Christ was not adorned; the beauty of Christ came from within, by pleasing God. Christ pleased not himself, and neither should we. Cannot we be beautiful in the same way, and ought not this to be sufficient, without indulging in the love of display which savours of the world and not of Christ? We read in the Scriptures, "Love not the world, nor the things which are in the world." If we do, it acts as an incentive to be "of the world." We should feel encouraged when Christ's teaching is put always in the front. The Scriptures tell us to exhort one another. "Come, let us reason together," and also to receive righteous admonition, and, when necessary, righteous judgment. Brethren and sisters desirous of pleasing God will receive such in the spirit of Christ, and in the spirit of the Truth, and thereby render that "implicit" obedience to the Scriptures for which you plead. Let us appreciate

and encourage our beloved and faithful brethren who so earnestly uphold the purity of the Truth, and whose sacrifice and labour of love and fortitude is surely an example for us to follow. We all desire a place in the Kingdom; let us "examine" ourselves and meditate upon Christ's teachings, as the time is "far spent," and he is even at the door. If we can hope to hear the welcome words "Well done" from our Master, we shall have a place in his Kingdom, and Life Eternal. God grant that we may be found worthy and faithful at his coming. God bless you, brother, and strengthen you and your co-labourers in your earnest efforts for the Master's approval. —With fraternal love in the Truth, sincerely your sister in Christ, in the patient waiting for his return.

EVA SMITH.

Bristol.

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Sis. ELLA LLOYD (Texas) writes: "The brethren and sisters can never know how grateful I am to them for all their kind help through the *Berean*. I love them all with a love the world cannot know or understand, and render thanks to our Heavenly Father for all His mercies." — Bro. W. L. WILLE (Southend) says: "I am in agreement with bro. A. A. Jeacock regarding any tendency to make parts of scripture fit theories with which they do not agree. I refer, of course, to the denial that Christ partook of the Passover. The time may not have been exactly in conformity with the usual time, but remember that John says it was 'about the time of the Passover.' " — Bro. W. P. HAYWARD (Ipswich) says: "You are doing a good work in helping those in need; may God's blessing rest upon it." — A SISTER (Norfolk) says: "I would like to add my gratitude for the *Berean* and the work you are doing. How much I enjoy the magazine! and what a great help it is to us in isolation. It helps to keep us in the narrow way, in Israel's Hope." —Bro. Latham (Glam.) says, "It puts new vigour into us to read the words of comfort and exhortation in the *Berean*, and the good work the brethren and sisters are doing." — Similar letters are acknowledged from bro. G. T. LOVEWELL (Bishops Stortford); bro. R. A. W. ELL (N. 13), and others.

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## ANSWER TO CORRESPONDENT

Matt. x. 10, referring to Christ's instructions to the twelve disciples when they were sent out to preach declares that they were to take ". . . neither shoes nor yet staves." Luke ix. 3, reads similarly, but Mark vi. 8, says, "they should take nothing for their journey, save a staff only." How can these statements be reconciled?

*Answer.* —Christ did not forbid the disciples to take their normal equipment, such as necessary clothing and the customary staff (or stick). But he forbade them to take more than this: *i.e.*, they were not to take changes of clothes, provisions, money, or additional sticks, but were to rely on hospitality for all their needs. They could take one staff, just as they could wear one coat, and one pair of sandals, but not more. It is as though we were invited to spend a holiday with friends, and were strictly enjoined to bring no luggage. We should not be held to have disobeyed the injunction if we carried an attache case with immediate necessities. There is thus no contradiction in the gospel records; rather do they complement each other. They were to travel accoutred just as for an ordinary day's journey, with their usual clothing and a stick, but with nothing more.

W.J.

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## Ecclesial News

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

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

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

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

All such must be sent in the first instance to bro. B. J. Dowling by the 1st of each month for publication the following month. Address to him at: 19, Pearl Street, Clinton, Mass., U.S.A.

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

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

(Colossians iv. 9).

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**BISHOPS STORTFORD.** —*Fincham's Hall Dunmow Road. Sundays: Breaking of Bread, 3.30; Lecture, 6.30 p.m.* Greetings in the name of Christ. It is with joy we record that the writer's youngest son, HENRY STANLEY LOVEWELL, witnessed a good confession and was immersed into the Saving Name at Clapham on Sunday, September 5th. We pray that God will bless him, guide and keep him until that day, so soon to appear, when He will send Jesus as the Lion of the Tribe of Judah. We thank the brethren of Clapham who assisted us in this happy event. —We still have an average of five strangers at each meeting, and have hopes of some of them. We thank the following for their support: bro. and sis. Widger (Hitchin), bro. L. Evans (Clapham), bro. Shorter, bro. H. Shorter, bro. E. Shorter, sis. D. Shorter (Hitchin), bro. P. Robinson and bro. J. Neal (Bury), bro. and sis. Goodwin (St. Albans), bro. Jenkins, bro. and sis. Maundrell, and sis. Singleton (Clapham), and bro. and sis. Mercer (North London). Will intending visitors please note alteration of time, owing to change of train timetable. —G. T. LOVEWELL, *Rec. bro.*

**BLACKHEATH (Staffs.).** —*Christadelphian Hall, Ross Road. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Thursdays, 7.30 p.m.* Since our last report we have had the pleasure of assisting one more of Adam's race to put on the All Saving Name of Jesus in baptism, after a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, Mr. WILLIAM CRUMP, formerly Methodist, was baptised on Sept. 16th. May our new brother so run the race that he may gain the prize, Eternal Life. We have gained bro. and sis. Brettell, from Dudley. We still maintain good progress in the propagation of the word of Truth to those who are without God and without hope, and are encouraged by the attendance at the lectures of three strangers. We have had the pleasure of the company at the Table of the Lord of the following brethren and sisters: bro. F. Walker (Bristol), bro. Wille (of Southend), bro. Railton and bro. Peter Powell (of Birmingham), bro. J. Davies, bro. J. Allen, bro. D. C. Jakeman, brethren Geo. and Stanley Jackson, bro. and sis. Bickers, bro. Wesley Southall (all of Dudley), bro. and sis. Hart (of St. Albans). We would like to record our gratitude to those brethren who have visited us in the service of the Truth, and also to all of the brethren and sisters who have encouraged us by their presence among us. —C. BENNETT, *Rec. bro.*

**BRIDGEND.** —40, *Caroline Street. Sundays: 11 a.m. and 6.30 p.m. Wednesday: 7.30 p.m.* Our lectures continue to be fairly well attended by the stranger, and we rejoice that a few have shewn some interest. We have been helped in the proclamation by bro. D. L. Jenkins, of Clapham, and thank him for his words of exhortation and lecture. We were pleased to welcome bro. and sis. Jenkins and sis. Eileen Jenkins, all of Clapham, around the Table of the Lord. Our indebtedness is again extended to an unknown brother or sister for 10/-, to be used as suggested; we assure them it has been so done. —GOMER JONES, *Rec. bro.*

**BRIGHTON.** —*Y.M.C.A. Lecture Hall, Old Steine. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8.0 p.m.* It was with deep sorrow that we heard of the

death of our brother Thomas Spencer, of the Hove Ecclesia, whose short but very faithful probation has now ended. All who were privileged to have known him are a witness to the clean heart and right spirit which was within him, and we feel sure that he will, at the appointed time, come forth to a resurrection of Eternal Life. Our sympathy and prayers are for sister Spencer in this her great loss and grief, that she might be strengthened to endure until He comes who is the Resurrection and the Life, and will say to those who have been faithful, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." — We have been pleased to welcome as visitors brother I. P. Evans, bro. and sis. H. L. Evans, sis. Evenden, sis. Cuer, bro. and sis. G. M. Clements, bro. and sis. C. F. Evans, bro. Joslin, bro. Torode, of Clapham, bro. H. Whitlock, of Hove, sis. P. Barratt, of Sutton. — E. JONES, *Rec. bro.*

**DUDLEY.** — *Christadelphian Hall Scotts Green. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, 7.30 p.m., Wednesday.* We are pleased to report that GEORGE JOHNSON, son of bro. and sis. Johnson, was baptised in Christ on Wednesday, September 1st. We trust he will honour the Truth in his walk and conversation, so that he may receive the "Well done" from the Master. — In faithfulness to Christ, we have withdrawn fellowship from bro. and sis. S. White, who have joined a meeting not in fellowship. — We have been assisted in the service of the Truth by brethren O. Clee (Coventry), F. Lewis (Newport), W. R. Jeacock and H. T. Atkinson (London); and have welcomed the following around the Table of the Lord also: bro. and sis. Lambert, bro. Smith and bro. and sis. G. Mynott (Nott.), sis. Cordial, bro. and sis. C. Wharton, sis. Jeacock (London), bro. Cambray, sis. Jaine, bro. Donaldson (Newport), sis. Dale, bro. F. Nicklin (Birmingham). — Faithfully your brother, FRED H. JAKEMAN, *Rec. bro.*

**EASTLEIGH (Hants.).** — 82, Leigh Road. *Sundays: Breaking of Bread, 3.0 p.m. Greetings.* Since our last report we have had the pleasure of the company of the following brethren and sisters at our Breaking of Bread: bro. and sis. J. Hodges (St. Albans), bro. and sis. M. Kirby, sis. E. Singleton (Clapham), sis. M. Hayward (Ipswich), bro. and sis. G. Hodge, sis. E. Squires, sis. A. Allan (Luton). On two occasions brethren Kirby and Hodge gave us the faithful word of exhortation. As we are a scattered few, and two of the sisters in our district are unable to get to any meetings, a number of brethren and sisters like-minded joined with us in taking a meeting to them. So on Sunday, September 19th, thirty brethren and sisters met at St. Mary Bourne School, to remember Jesus. On that occasion we had the pleasure of the company of bro. and sis. M. Kirby, bro. and sis. F. Brooks, bro. and sis. H. L. Evans, bro. W. Jeacock, Senr., bro. T. Wilson, bro. B. Irving, bro. M. Haynes (Clapham), bro. Whelan (Croydon), sis. Gillespie (W. Ealing), bro. and sis. Williams, bro. Dennis Bath, sis. De Vane (Holloway), sis. E. Squires, bro. and sis. S. Burton, sis. A. Allan (Luton), sis. E. Hill (Sutton), sis. Vining, and sis. Tilbury (St. Mary Bourne). Bro. H. L. Evans gave us a stirring word of exhortation. In the evening, after we had had tea together, all present assembled for a meeting of three addresses. The general subject was *Our Journey to the Kingdom*, and the addresses on "The Road," "The Travellers," and "The End of the Journey," were dealt with by brethren Burton, Brooks and Kirby respectively. It was a thoroughly upbuilding time for us all, and the thanks of the Eastleigh brethren and sisters go out to all those co-operating. — We are glad to record that we have had an opportunity to witness for the Truth in this district. The Rector of the parish of Bishopstoke, being perturbed at the fact that "the Christadelphians are pushing their extraordinary tenets into our parish and in Eastleigh," saw fit to warn his parishioners, "as to my mind absolutely the reverse to Christianity is taught by the Christadelphians." So, with the willing co-operation of many brethren and sisters, two Lectures were given. The first, *Who are the Christadelphians?* was taken by brother G. H. Denney (Holloway). The second, *True Christianity*, was by bro. F. Jakeman (Dudley). Both these addresses were masterpieces of logical exposition, and were acclaimed as such by all who heard them. The number of strangers present at both meetings was about twelve. — We would record our grateful recognition of the sterling qualities of certain brethren who behind the scene worked quietly and yet strenuously to make these efforts possible, and, we trust, acceptable to our Heavenly Father. Will all those who made the journeys (some to all three meetings) from Dudley, Holloway, Luton, Bournemouth, Clapham, Hitchin, Ropley, Sutton, W. Ealing, please accept our warmest thanks. Furthermore, our little number enjoyed a feast of fat things during the second week-end, for brethren F. Jakeman, Hingley (Senr. and Junr.) and sis. Hingley remained with us over Sunday, bro. Jakeman giving us the word of exhortation

at our little meeting. To all, we again say, Thank you; and rejoice that the Lord hath given you a willing mind to help build the house which is to be built to His honour and His glory. —A. V. JAMES, *Rec. bro.*

**GLASGOW.** — *Co-operative Memorial Building, 71 Kingston Street Tradeston, Glasgow, C.* 5. There is not much to report, save that we have been encouraged by the presence of the following at the Table of the Lord: bro. and sis. Hatchman (Clapham), bro. F. P. Restall (Edinburgh), sis. Tod (Rothestay), bro. G. Dickson (Motherwell), and bro. and sis. Ross (Motherwell). We are grateful to brethren Hatchman, Dickson and Ross for the word of exhortation so willingly given and faithfully administered. We commenced our winter course of Lectures on Sunday evening, September 26, bro. R. Ross assisting us on that occasion by opening the series with an address on *God has spoken*, at which we had seven interested strangers. We were greatly encouraged thereby in our work thus begun, and trust there may be fruit therefrom, to our Heavenly Father's glory. The undersigned and sis. Sunter, of this meeting, have been united in marriage. — Faithfully your brother, JAMES L. WILSON, *Rec. bro.*

**HOVE (Sussex).** — *The Gymnasium, 114a, Western Road. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesdays, 7.30 p.m.* We have had the pleasure of the company of bro. Doust (Clapham), bro. Vince and bro. and sis. A. A. Jeacock (Croydon), sis. Walker and sis. Crumplin (Clapham), bro. and sis. Mercer (Holloway), bro. Mettam (Hitchin), bro. and sis. J. M. Taylor, bro. D. Taylor, and bro. Dexter (West Ealing). Sis. D. Parsons (Croydon), sis. P. Barrett (Sutton), bro. and sis. A. K. Clements, and bro. and sis. Hathaway (Clapham), and bro. Austin (Luton). Our ecclesia has suffered loss by the death of brother Thomas Spencer (aged 64). Although our brother's health had been declining for some months, yet his attendance at the meetings was very regular almost to the last. Our loving sympathy is extended to sis. Spencer, and we pray that she may be strengthened and comforted in her great trial, looking forward to that day to come when He shall appear who proclaimed Himself "The Resurrection and the Life" — the day of gladness to all those who "hold fast," and of reunion to all faithful brethren and sisters of the Lord Jesus. —E. F. RAMUS, *Rec. bro.*

**LONDON (Clapham).** — *Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We are pleased to report the obedience of two more to the command of Christ to be baptised following a belief of the gospel. Mrs. LAURA DURMAN (wife of our bro. Durman, and formerly Roman Catholic) was immersed on 12th September, and Miss ETHEL JESSIE MOORE (formerly Church of England) was immersed on 19th September. We pray that they may "endure unto the end," and so obtain the prize of Eternal Life. Death has again removed one of our number, sis. A. Herbert falling asleep on 22nd September, was buried at Streatham Cemetery on 25th September, bro. G. M. Clements doing what was necessary on that sad occasion; sad, that is, for us who are left, for our sister was a faithful example in the Truth, and will be missed by all of us. We need not be sad for our sister, for her labours in probation are over, and there remaineth for her, subject to our Lord's approval, that rest which is reserved for the people of God. —On 11th Sept., bro. A. W. Linnecar (the son of our bro. and sis. Linnecar) was united in marriage to sis. S. G. Sheriff, and bro. J. J. Cordial to sis. Nancy Ellis. We pray that our Father's blessing will rest upon them in their new relationship. We lose by removal sis. Grace Corfe to those of like precious faith at Putney, to whom we commend her in love. The following visitors have been welcomed at the Lord's Table: bro. and sis. B. Cartwright (Dudley), sis. D. Shorter (Hitchin), bro. D. L. Denney (Holloway), sis. Warwick (Putney), sis. Hay ward (Ipswich), sis. Mason (Seven Kings), sis. Warren (Colchester), bro. and sis. Cuer (Crayford), sis. E. Flood (Luton), sis. Osborne (Bridport), sis. Whitmore (Croydon), bro. D. R. Hunt-Smith (Sutton), sisters Mary and Peggie Squires (Luton), and sis. Smith, of Los Angeles. —F. C. WOOD, *Asst. Rec. bro.*

**LONDON (W. Ealing).** — *Leighton Hall Elthorne Park Road, W. 7. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m. Bible Class, 49, Uxbridge Road, Ealing,*

W.5, *Thursday*, 8 p.m. We are pleased to record the addition to our number of bro. Peter Dexter, who has removed from Leicester to London, and will in future meet with us. At the same time we are sorry to lose sis. Hilda Davey, who has returned to U.S.A. We earnestly hope that they, with us, will find an entrance into the Kingdom of our Lord at his appearing, an event we look for at hand. The following brethren and sisters have met with us at the Table of the Lord: sisters Singleton and M. Butt (Clapham), and bro. Cochran and sis. Childs (Sutton). —T. G. BRETT, *Rec. bro.*

**LUTON.** —*Oxford Hall 3, Union Street (off Castle Street).* We have gained by removal from St. Albans bro. and sis. J. Hodges, who have moved into our district. Since our last report we have been assisted in the work of the Truth by brethren R. Hodger, J. Warwick, C. Wright, M. Joslin, F. Brooks, E. J. Evans, and H. Southgate, of Clapham, and bro. M. Widger, of Hitchin. We have appreciated very much their ministrations. —Sincerely your brother in Christ Jesus, S. BURTON, *Rec. bro.*

**NEWPORT (Mon.).** —*Clarence Hall, Rodney Road. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Improvement Class, Thursdays, 7.30 p.m. Sunday School, 2.45 p.m.* We have been greatly encouraged in our efforts to proclaim God's most glorious truth to those who are without, by the attendance of a number of interested strangers, on Sept. 26th, as many as ten being present. It is our earnest prayer that the seed sown may spring up and bear fruit to the Glory of God, and that they may be among that elect number awaiting the Master's return. We have been helped in our labour by bro. J. Allen, S. Shakespeare, T. Hughes (all of Dudley), to whom we extend our thanks and gratitude for their labours on our behalf. Other visitors around the Memorial Table have been sis. Jaine (Brockhollands), sis. J. Allen, sis. Hazel Allen, sis. Shakespeare, sis. Hughes, bro. and sis. Smith (Dudley), bros. G. E. Morse, bro. I. Gardner (Cardiff). — Sincerely your brother in Christ Jesus, FRED LEWIS, *Rec. bro.*

**NOTTINGHAM.** —*Old Lenton Street Hall (off Broad Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 7.45 p.m., at the Peoples Hall, Heathcote Street.* The Fraternal Gathering on September 18th was both helpful and encouraging, the attendance of brethren and sisters numbered between 70 and 80, and the addresses by bro. W. Southall (Birmingham), bro. F. C. Wood (Clapham), N. G. Widger (Hitchin) on the subject of *The Prize of the High Calling of God* were of a character calculated both to incite to greater efforts in the Truth, and to comfort in tribulation. Our visiting speakers since the last announcement have been brethren J. Allen and F. H. Jakeman (Dudley) and F. C. Wood and M. L. Evans (Clapham). We have also been pleased to welcome as visitors bro. W. C. Newell, bro. Gill, and bro. A. Hone (Clapham), and sisters J. Allen, Hazel Allen (Dudley), and N. Eato (Leicester). —J. B. STRAWSON, *Rec. bro.*

**PEMBERTON.** —*Chatsworth Street Pemberton, Wigan. Sundays: Sunday School 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.* Sincere greetings in Christ. We have been assisted in the service of the Truth by bro. S. Shakespeare, of Dudley. His assistance was greatly appreciated. We are pleased to report the return to this meeting of bro. J. Coulton, who for some considerable time has been meeting with the ecclesia at Clapham. Owing to the expressed mind of the following brethren and sisters regarding our separation from the Birmingham Temperance Hall Ecclesia, we have, in faithfulness to Christ's command, withheld fellowship from them: bro. and sis. Turner, sis. Wilson, sis. S. Charnock, sis. S. E. Charnock, sis. E. Charnock, and bro. J. Evans; these are now meeting with an ecclesia not in fellowship. Visitors to the Memorial Table have been sis. S. Shakespeare (Dudley), sis. Ball (Maghull), sis. D. Jannaway (Southport), bro. T. Bailey (Preston), and bro. Faherty, Junr. (Shifnal). — B. LITTLER, *Rec. bro.*

**PLYMOUTH (East).** —*Christadelphian Meeting Room, Clairmont School Beaumont Road, St. Judes. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m.* On Sunday, Sept. 5th, we were pleased to welcome at the Table of the Lord, bro. R. Bath (Holloway). Will the brethren kindly note that the office of Recording brother is being relinquished by the writer, and is being filled by bro. H. R. Nicholls, 5, Norton Avenue, Lipson, Plymouth. —ALFRED J. NICHOLLS.

**PORTHLEVEN (Cornwall).** —The sisters in isolation at Porthleven wish me to express their thanks and appreciation to those who have ministered to them in their loneliness during the past few months, and have thus helped to build them up for the dreary winter months which lie ahead. Among those who have met with them around the Table of the Lord are: bro. and sis. Wills (Colchester), sis. Watcham and bro. and sis. Burton (Luton), sis. D. Parsons (Croydon), bro. and sis. Adams (Hitchin), bro. and sis. Cuer (Crayford), sis. Doris Sowerby (Clapham), bro. and sis. Seagrave (St. Albans), bro. and sis. H. P. Christmas, bro. and sis. Brown (Bournemouth), bro. A. H. Nicholls, sis. D. Wilkins, bro. A. J. Nicholls, sis. A. M. Williams, bro. C. J. Nicholls, and sis. I. Brown, all of East Plymouth. — Sincerely your brother in Christ, A. J. NICHOLLS.

**PRESTON.** —78, *Waterloo Terrace, Ashton-on-Ribble*. On Sept. 30th bro. Hart (of St. Albans), who, along with sis. Hart, was on holiday at Blackpool, kindly came over and showed his four films on Palestine. These proved very interesting, and bro. Hart has the sincere thanks of the writer for his kindness and thought in giving up an evening of his holiday to spend it in Preston. Owing to the death of my mother on August 21st, I have removed to the above address. The regular visits and kind attention of sis. Lea, of Pemberton, were very much appreciated by my mother. Although my mother was never able to appreciate the Truth, being a strong Churchwoman, yet it is to her credit that she never hindered, but on the contrary helped me, by relieving me in my business so that I could visit Fraternal Gatherings, etc. — TOM BAILEY (in isolation).

**ST. ALBANS.** —*Pikesleys Hall 34, St. Peters Street* Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 8 p.m. On Saturday, October 2nd, we took advantage of the company of bro. W. Southall (Birmingham) to arrange a public lecture at the Central Hall The subject of *Prophecy Now Being Fulfilled* was most forcefully expounded, and brethren and sisters thoroughly enjoyed a lecture to which only a few others came in to hear: there were sixteen strangers, about half having come as a result of the newspaper advertisements. We were pleased to have the company of several brethren and sisters from Holloway and Luton. —At the end of the year we shall have to leave our present hall, on account of a change in ownership. However, we have obtained a new hall, which we think will suit our purpose very well, and, God willing, will commence meeting there on the first Sunday in January. The new hall is in Victoria Street, and quite near the station; further particulars will be given in the next issue of the magazine. —S. JEACOCK, *Rec. bro.*

**SHIFNAL (Salop).** — *The Shaw, Shaw Lane*. Very little activity indeed ever disturbs the serenity of Shifnal's spiritual convictions, so that when the writer saw a few tents erected "in the country" and the inscription C.M.V.C. displayed, together with an invitation to "be saved by belief in Jesus," there seemed to be an opportunity to discuss the things that matter, from the Word of Truth. With this end in view we called to have a word with the gentleman in charge of the caravan and tents. He came up to me and we commenced over the hedge to find a common subject of interest. We told him at once—without disclosing our relationship in Christ—that we did not agree with C. of E. doctrines, to which he apparently did, as they were acting in conformity with the local vicar, and he promised to talk over these things in three nights time. Following the matter up, my son and self duly set off, full of hope that we might be able to offer them the true Gospel. We sat through an hour or so, listening to hymns and a recital of "another sudden conversion," and after the congregation of about four children and four adults (including ourselves) had emerged from the tent, we waited for the opportunity we had hoped for. The principal then came in, and his first words were, "Are you Christadelphians?" to which we replied, "We are." Then said he, "I cannot say any more about it," and forthwith took refuge in silence, which no effort on our part would induce him to forsake. In the course of this inducement, it was pointed out that the lecturer and their literature had begged us to read from The Word intelligently, and allow its pages to illuminate our lives, etc., etc. No audible reply to this. When we asked if he regarded us as sincere in our endeavours, he did vouchsafe us an affirmative answer, but when pressed to meet our sincerity with the frankness it deserved, we received only a repeated mumble to the effect that "there is nothing more to be said." The Society is or was founded, I believe, by one named Goodman, and in case any brother or sister comes across them in another part of the vineyard, they may be prepared by this, for another line of attack, which may be more

successful. God willing, we are holding four Special Lectures in Saint George's, near Shifnal, on each Thursday in October. The Dudley brothers are kindly giving the lectures for us, and we hope for some interest there. The room is a splendid little place for meetings, and we do hope our effort will meet with His approval. Our love to all in the Household of Faith. — Yours in Christ, LEO. B. FAHERTY.

**SOUTHEND-ON-SEA.** —76, *Ruskin Avenue (Corporation buses, new route, to Tennyson Ave. from centre of town, then first turning on right)*. *Breaking of Bread on Sundays at 6.0, by appointment*. Will all intending visitors please note that they are asked to inform us of their expected visits, as, being a private home meeting (total six members), often there are no meetings at all, when we are away at other ecclesias, causing disappointment or a wasted visit to house. We have been cheered since last report by the visits of bro. and sis. Wicks (of Holloway) and sis. Greenacre (of Clapham). It is with great sorrow we report the serious illness of our bro. W. R. Scott, who will be remembered by many of our brethren and sisters. He had a stroke a month ago, but is now satisfactorily recovering. Our prayers are for his complete restoration to health. —WM. LESLIE WILLE.

**SOUTHPORT.** —73 *Oak Street. (Breaking of Bread by appointment)*. I was very pleased to have a visit from brethren Henry and Arnold Purser (Clapham) during the summer, while on holiday in Southport, and to remember Christ in the way appointed. Their words of exhortation and encouragement were much appreciated. —Sincerely your sister in Christ, D. JANNAWAY.

**SUTTON (Surrey).** —*Grove Hall Bridge Road. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class and Eureka Class (alternately), 8 p.m.* We have arranged for a course of four lectures on *Bible Signs and Present Problems* to be delivered at our meeting place. The first, a lantern lecture on "The Importance of Palestine," was given on October 6th by bro. W. R. G. Jeacock (Clapham). This was well supported by brethren and sisters, and ten interested friends were present. Our thanks are due to the following brethren who have assisted in proclaiming the Truth, viz., brethren L. J. Walker, T. F. Kirby, F. W. Brooks and W. J. White (Clapham), E. R. Cuer (Crayford), A. H. Warry (W. Ealing), C. F. Crawley (Luton), F. W. Beighton (Seven Kings). Visitors since last report: bro. and sis. Kirby, bro. Ridout and sisters Denney, Fletcher, Greenacre, F. Haines, H. James, M. Joslin, M. Joslin, Jr., McCree, N. Ramus, J. Southgate, L. Walpole and Wilson (Clapham), bro. and sis. Wright, bro. L. Denney (Holloway), bro. and sis. Warry, sis. Gillespie and bro. Willmore (W. Ealing), bro. Whitelock and sis. Evans (Hove), bro. Woodall (Putney), Dexter (Leicester), Crawley (Luton), Beighton (Seven Kings), bro. and sis. Cuer (Crawford), bro and sis. Abbotts (Croydon), sis. P. Marchant (Ropley). —G. F. KING, *Rec. bro.*

**SWANSEA.** —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11.0 a.m.; Lectures, 6.30 p.m.* We have been assisted during the month in the service of the Truth by bro. Rivers (Clapham), who by faithful exhortation encouraged continuation in the Master's service. Visitors to the Table of the Lord include sis. Phillips (Luton), sis. Muriel Bullen, sis. Clare Kleiser (Clapham). —W. MORSE, *Rec. bro.*

**SWINDON (Wilts.).** —29, *Thomas Street*. Through the kindness of the brethren at Bridport, we had the company of an interested friend on four Sundays in September, and hope (God willing) to be soon able to report another baptism here, or rather, at long last, a case of obedience to the Truth. (The last one the writer reported was in 1900, at Wallingford, in the older days of *The Christadelphian*). We are not without hope that our late beloved sister-wife's relatives (some of them, at least) will yet obey the Truth. Those of the "Temperance Hall" people show an interest in the Truth itself, but little in the questions at issue. They have a fine hall, their own building; were they in fellowship the writer would feel greatly cheered, considering that when he first came here in Sept., 1901, there were only four besides himself. May God be glorified. —J. H. DYER.

**WELLING (Kent).** —*Hummerstones Hall, Welling Corner. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. Bible Class, Wednesday, 8.15 p.m., at the homes of brethren.* Greetings. With our brethren and sisters of the Horns Cross Ecclesia, we continue to occupy while the Master

tarries. We are happy to report the interest of the stranger at the lectures, and while we sow, we pray that God will give the increase. Since last writing, we have been encouraged on our way to the Kingdom by the company at the Lord's Table of bro. Gare, sis. Hissey (Clapham), sis. P. Squires (Luton), brethren S. Douglass, R. A. Parks, C. Kitchen, E. A. Clements, C. R. Wright, R. C. Wright, W. E. White, P. Kemp have been with us in the service of the Truth. We have to thank brethren W. Jeacock and E. Maundrell for their helpful services at the Bible Class. —J. E. HARRINGTON, *Rec. bro.*

## AUSTRALIA

**ELSTERNWICK (Vic.).** — *Crofton Hall 298, Glenhuntly Road, near Kooyong Road.* Since last writing, we are pleased to report an addition to our small ecclesia of bro. Allan Enever, from Brisbane, Queensland, whom we welcomed on Aug. 22nd, and trust he will, by continual attendance, be a source of strength in our efforts to build and encourage each other in the race for Eternal Life, by exhortation and general practise of those things that edify. We had also been looking forward to the settling in this district of bro. Harry Grinham, from Benalla, Vic, for some time, but man proposes, but cannot always carry out his plans. Our brother contracted pneumonia, and after battling for six weeks with the complaint death came, but we sorrow not as those who have no hope, knowing the Coming of our Lord is very near; in the meantime, we commend our sis. M. Grinham to the God of comfort and the Father of all mercies; her husband was cut off in early manhood, being 39 years of age. — The season of beautiful weather has arrived, and we are looking forward to the spiritual upbuilding from visiting brethren and sisters from other States in our fellowship. Also we thank the brethren and sisters from many places for their comforting and upbuilding correspondence, not only in Australia, but New Zealand and Canada. The August *Berean* magazine to hand, and it is astounding to read concerning other fellowships how they are allowing the apostasy to leaven the whole lump; without doubt, we are in those days, as in Noah's time: the Coming of our Lord is very near, and we cannot say the day or hour when we may hear the call to give an account of our stewardship. — Fraternally your brother, JAMES HUGHES.

**SYDNEY.** — *Albert Hall 413, Elizabeth St. Sunday: School 9.30 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Tuesday: Hebrew Class, 7.45 p.m. Wednesday: Bible Class, 7.45 p.m.* It is now some time since news has been sent from this portion of the Lord's vineyard. This ecclesia is still striving to be a faithful witness in these troublous times, both in the keeping of God's Truth and enlightening the people with the glorious news of God's everlasting Kingdom. The Truth receives a very scant hearing from the inhabitants of this evil world, but we must continue to sow beside all waters. What is more sad to see, is how the Truth is being made a convenience of by many who ought to know better, shifting about from one fellowship to another just to suit certain circumstances, but there is an all-seeing eye who will certainly very soon ask for an account of stewardship. This ecclesia, like all others, has experienced its joys and sorrows, and we have had occasion to rejoice with some and sorrow with others. On the one hand, it gives us pleasure to report that since our last intelligence two more have put on the All-Saving Name, namely, GARNET CECIL ALCHIN, formerly neutral, and Miss RUTH MORRISON (younger daughter of our sis. Morrison). It is our prayer that they may be found on the Great Day among those who have overcome. On the other hand, death has deprived us for the time being of two of our numbers. Firstly, our aged bro. Lambert, who had been ill for some time, fell peacefully asleep in Christ, and was laid to rest in the Liverpool, N.S.W., cemetery by our bro. J. Baxter, in the presence of members of our ecclesia. Also our beloved sis. Shapcott, mother of our bro. Kingsley Shapcott, was laid to rest in the Waverley Cemetery by the writer, in the presence of a goodly number of brethren and sisters, there to await the call to stand before the Judge of all the earth, whom she loved and strove to obey in her many years of probation; our dear sister passed away respected and loved by all who knew her, being full of years (94) and constantly imbued with the hope that hers would be a glorious resurrection. Our sympathy and love go out to our brother and sister Shapcott and family in their sad loss. Since our last intelligence appeared, we have gained by removal from the Glenhuntly Road Ecclesia, Melbourne (bro. Hughes), bro. L. Such and sis. Nellie Gee. This was a great loss to our dear bro. Hughes, as he could not very well spare them, but we pray for him

that he may be strengthened to continue to witness as he has faithfully done in the past. It is also our pleasant duty to report that during the month of June, bro. Louis Shapcott, eldest son of our bro. and sis. Shapcott, and sis. Madge Kearns, both of this ecclesia, were united in marriage. Our brother and sister have the best wishes of the ecclesia for their future happiness, and above all that the union will help them both to be present at the marriage supper of the Lamb. Also in July, sis. Nellie Gee, of this ecclesia, and our bro. Edward Dando, of the Cessnock Ecclesia, were happily united in the same way. They also have the very best wishes of all, that in their new relationship they will find happiness in this life, and that by their united efforts they may be at last merged with all of us into the glorious Bride adorned to meet her husband. We are sorry to lose our sis. Gee to Cessnock, but are comforted in the knowledge that the few in Cessnock will be strengthened. Our visitors have been: bro. and sis. E. Tappscott and sis. Muriel Tappscott, bro. and sis. C. W. Saxon, bro. and sis. William Saxon and sis. Saxon, Senr., also sis. J. Boothey and sis. Wilma Boothey, and sis. H. Green, all of the Wagga Wagga Ecclesia; Sis. D. James, bro. and sis. Hoy, of the Lambton Ecclesia; bro. E. Dando, bro. H. Dando, and sis. Dando, Senr., of the Cessnock Ecclesia. We were very pleased to receive our sis. M. Jones, of Western Australia, who was passing through Sydney on her way to New Zealand. Our sis. Jones is one of the few witnesses residing in Western Australia, and we greatly appreciated her company while with us, and had many strengthening conversations concerning the things connected with the Truth. — R. H. BAXTER, *Rec. bro.*

## UNITED STATES

**PHILADELPHIA (Pa.).** —We have suffered loss by the death of sis. Ellen Evans, who fell asleep Jan. 18th, age 82 years, and was buried at Oakland Cemetery. Our sister obeyed the Truth late in life, and through infirmity was unable to attend the meetings very often, but she died in the hope of a resurrection to the Life more abundant. On May 15th, 1937, we had the pleasure of assisting two more to put on the name of Christ in baptism, Mr. GEORGE MOHLER and Mrs. MARGARET MOHLER were received into fellowship on the following Sunday. We sincerely trust that they will walk worthy of the high calling unto which they have been called, and at the coming of our Lord and Saviour Jesus Christ receive the priceless gift of Eternal Life. The signs of the times clearly indicate that Christ is coming soon, and we pray that the Brotherhood will be helped and strengthened by our Heavenly Father in the trying times that are upon the earth. —F. P. BAYLES, *Rec. bro.*

NOTE. —At the present writing difficulties are in evidence at Philadelphia, and this item of Ecclesial News is published at the request of brother Bayles, without prejudice to either party. We sincerely hope that the trouble may be amicably settled very soon. —B. J. D.

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## AUSTRALIA

**Brisbane, Queensland.** —Samuel Gallier, Ipswich Road, Moorooka.  
**Canberra, Federal Capital Territory.** —O.E. Dye, "Naioth," Coranderrk St., Reid.  
**Cessnock, N.S.Wales.** — H. G. James, 13 Ann St., Cessnock.  
**Coburg, Victoria.** — James Hughes, 6 Riddell Parade, Elsternwick, Melbourne.  
**East Launceston, Tasmania.** — J. Galna, 5 Lanoma St.  
**Inglewood, Victoria.** —W. H. Appleby, Sullivan Street.  
**Lambton, N.S.Wales.** — D. T. James, The Reservoir, Hartley St.  
**South Perth, West Australia.** —Miss M. Jones, 24 Brandon Street.  
**Sydney, N.S.Wales.** —R. H. Baxter, Albert Hall, 413 Elizabeth St.  
**Wagga, N.S.Wales.** —C. W. Saxon, Sunnyside, Coolamon.  
**Wongan Hills, West Australia.** —E.J. York, Evington Vale.

## CANADA

**Brantford, Ont.** — H. W. Styles, 112 Erie Avenue.  
**Guelph.** —J. Hawkins, 9 Elizabeth Street.  
**Hamilton, Ont.** —E. D. Cope, 120 Flatt Avenue.  
**Hatfield Point, N.B.**—J. Ricketson, Hatfield Point, Kings Co., N.B.  
**Lethbridge, Alberta.** — Sydney T. Batsford, 412, 7th Avenue South.  
**London.** —W. D. Gwalchmai, 18 May Street.  
**Moncton, N.B.**—T. Townsend, 11 McAllen Lane.  
**Montreal.** — J. V. Richmond, 2051 Wellington Street.  
**Oshawa, Ont.**—Geo. Ellis, 354 Division St.  
**Richard, Sask.**—Fred W. Jones, Box 30.  
**St. John, N.B.**—A. D. Duncan, 46 Adelaide Street.  
**Stewiacke, N.S.**—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.  
**The Pas, Manitoba.** —Gordon C. Pollock, Crossley Ave.  
**Toronto, Ont.** — Geo. A. Gibson, 294 Glebeholme Blvd.  
**Vancouver, B.C.**—P. S. Randell, 2914, Bryant St., Burnaby, B.C. *via* New Westminster.  
**Victoria, B.C.**—H.G. Graham, 204 St. Andrews Street.  
**Winnipeg.** —W. J. Turner, 108 Home Street.  
**Windsor, Ont.**— William Harvey, 420 Erie Street, W.  
**Yarmouth, N.S.** —Thomas Cummings.

## UNITED STATES

**Ajlune, Wash.** —Mrs. M. Jordan.  
**Akron, Ohio.** —Mrs. L. Johnson, 959 Lover's Lane.  
**Baltimore, Md.**—Henry A. Carlile, Landbeck Road, Haywood Heights, Woodlawn, P.O. Md.  
**Beaukiss, Texas.** —A. C. Harrison, Route 3 Beaukiss, Texas.  
**Boston, Mass.**—H.S. Ricketson 211 Slade St., Belmont, Mass.  
**Buffalo, N.Y.** —L. P. Robinson, 1891 Niagara Street.  
**Canton, Ohio.** —P. Phillips, 317 Young Ave., N.E.  
**Chicago, Ill.** —A. S. Barcus, 3639 No. Springfield Ave.  
**Clyde, Texas.** —Mrs. M.A. Tunnell, Route 2, Box 138, Callahan, Co.  
**Copperas Cove, Texas.** S.S. Wolfe  
**Dale, Texas.** —J. Bunton.  
**Denver, Colorado.** — A. A. Douglas, 4139 Tejon Street.  
**Detroit, Mich.** —G. Growcott, 15586 Normandy Ave.  
**Elizabeth, N.J.** —E. G. Twelves, 14 Stiles St.  
**Hawley, Pa.**—H. A. Sommerville, Lake Ariel, Pa.  
**Hebron, Texas.** —J. Lloyd.  
**Houston, Texas.** — J. T. Smith, Goose Creek, P.O. Box 645.  
**Ithaca, N.Y.**—F. Gulbe, 505 Elm Street.  
**Jasonville, Indiana.** —J. H. Craig, 235 E, Shanklin Street.  
**Jersey City, N.J.** —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.  
**King Ferry, N.Y.**—Attwater Ecclesia, Edward Palmer.  
**Liverpool, N.Y.**— W.L. Van Akin, 407 Bass Street.  
**Los Angeles, Calif.** —R. R. Livingstone, 6037 Meridian Street.  
**Lackawaxen, Pa.** —John L. D. Van Akin.  
**Lansing, Ohio.** —Joseph Orechovsky, Box 31, Lansing, Ohio.  
**Lubec (North) Maine.** —A. L. Bangs.

**Mason, Texas.** —E. Eastman.  
**Midland, Texas.** —Joseph H. Lloyd 810 S. Carrizo Street.  
**Newark, N.J.** —W. Dean, 517, So. 21<sup>st</sup> Street, Irvington, N.J.  
**Pomona, Cal.** —Oscar Beauchamp, 261 West 8th Street.  
**Portland, Oregon.** —John T. Randell, 608 N.E. Russell Street.  
**Rochester, N.Y.** —Oscar Knight, 665 Jefferson Avenue.  
**Santa Barbara, Calif.** —W.L. Rutherford, Rural R. No. 1, Box 79, Goleta.  
**Saratoga, Wyoming.** —E. W. Banta.  
**Scranton, Pa.**—T.J. Llewellyn, Avoca, R.D., Glendale.  
**Selkirk, N.Y.**—R. Bedell, Maple Avenue.  
**Seymour, Conn.** —Geo. Carruthers, 31 Pershing Ave.  
**Stonewall, Texas.** —Clarence Martin.  
**Worcester, Mass.** —Russell A. Waid, 75 Olean Street.  
**Zanesville, Ohio.** —J. W. Phillips, 1520 Euclid Avenue.

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## Notes

**BACK NUMBERS.** —New readers will find these instructive and interesting. They may be had from the publisher at 8d. each, post free, from 1932 and on, with a few odd copies of previous years.

**IN TYPE FOR NEXT ISSUE.** —Ecclesial News from Athapap (Canada), Denver and Hawley (U.S.A.). We regret pressure on our space this month makes this necessary.

**JEWISH RELIEF FUND.** —We acknowledge receipt of the following amounts: — Anon. (Durham), £3; Zion, £10; Fellow Pilgrims in the Hope of Israel, 10/-.

**SPARE CLOTHING.** —Parcels are acknowledged from Durham (and £5); Whyteleaf; Purley; Brighton; Wallington; Selsdon; Balham; Tooting (E.P.H.); M.S.; Clapham Common (and 5/6); Tulse Hill; Cambridge (New Zealand), and two with illegible post marks. The approach of the winter makes warm spare clothing very acceptable to many distressed brethren and sisters and their families. The needs of over twenty families are now being attended to by this effort. Address parcels, etc., to 18 Rickman Hill, Coulsdon, Surrey.

**SISTER M.S.** —Please send present address to Editors, who have an interesting communication we are asked to send you.

**BOOKS WANTED.** —A brother and sister can make good use of any spare copies of books on the Truth. Address on application to Editors. *The Berean* for January, 1934, to c/o Editors. Books named in October issue still sought by sister (Miss) F. Wood, 18 (not 14 as erroneously stated) Rickman Hill, Coulsdon, Surrey.

**THE END OF THE AGE.** —A copy of this leaflet will be found in this issue. It is intended for distribution as a witness to the Truth and may be obtained from the publisher for 1/3 per 100 post free. It is likely to arrest attention where a longer statement would not be read. The last eleven words will be omitted.

**BRO. O. CLEE.** —Your letter is most encouraging, regret you do not wish us to publish it.

**IN ISOLATION.** —Sister (Mrs.) H. Plum, c/o Mrs. A H. Wadmore, Renglet, Cameron Highlands, F.M.S., Malaya, would appreciate letters of encouragement from brethren and sisters in fellowship. Sister Plum has reached the allotted years of this life and has only recently discovered the Truth of a hope of life beyond the present.

POLAND, RUMANIA AND LATVIA are supporting the cause of the Jews in Palestine, at the League of Nations Council Meeting. It is not that they love the Jews—far from it—but because they are anti-Semitic and wish to encourage Jewish emigration from their own Territories.

SLING STONES. —The discoveries made at Lachish last year are being exhibited at the Wellcome Archeological Institute, Euston Road. An interesting exhibit is a large bowl of smooth round stones (in size between a golf ball and a cricket ball) such as the Benjamites used successfully in war. (Judges xx. 16).

DISTRESSED FUND. —We acknowledge receipt of the following: —"Worker" £2; M. 30/-; F.G. £2; Wongan Hills Ecclesia (Western Australia) £2; Durham £9; Plymouth (East) Ecclesia £2; Zion £10; Holloway Ecclesia 21/-; Anon. (Nottingham) 10/-; F. £2; A sister (Inasmuch) £5; "Berean" £2; Anon. (Croydon) 2/6; St. Albans Ecclesia £5.

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