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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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### **The Rainbowed Angel**

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

**By Dr. John Thomas**

*(Continued from Page 43.)*

These testimonies indicate a different relationship between the regenerators of Egypt, and the maritime power of the world, from that with the continental powers. These are fiercely hostile; while maritime Tyre, Tarshish, Sheba and Seba, are subservient to the angelic mission for the protection and regeneration of Israel. The riches of these countries, by some powerful influence in exercise at the time, are placed at the disposal of the saints, who become thereby complete masters of the sea. The present tendency of Britain to insulation is then perfected; and her destiny is identified with the New Power of the East. In this co-operation, she becomes "the land shadowing wide with wings, extending from beyond to rivers of Cush"—the Tigris and Euphrates; whose shadow shall be as the night in the midst of the noonday, for the hiding of the outcasts in the land of Moab (Isai. xviii. 1; xvi. 3-5). At this epoch, the land becomes prosperous—"a land of unwalled villages, whose inhabitants are at rest, and dwelling safely, all of them dwelling without walls, and having neither bars nor gates. The desolate places of central Palestine are then inhabited, by a gathering out of the nations, which has become wealthy in cattle and goods" (Ezek. xxxviii. 8, 11, 12).

But this prosperity becomes an irresistible temptation to the king of the north to invade the land, and if possible to annex it to his dominion bordering upon it, by Hamath, Armenia, and Assyria. "He will ascend like a storm, like a cloud to cover the land;" for "tidings out of the east, and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall pitch the tents of his entrenched camp between the seas," the Mediterranean and sea of Tiberias, which will extend "to the mountain of the glory of the holy" (Dan. xi. 44, 45). Thus all the nations of this northern confederacy are gathered by Yahweh against Jerusalem, after his descent to Sinai and before his own entrance into the city. He permits it to be taken, and rifled by the spoiler, and its inhabitants to be partly expelled and sent into exile (Zech. xiv. 2). Their hope would now seem to be lost, and themselves finally cut off from their parts (Ezek. xxxvii. 11). They had, doubtless, thought that the long expected rest had been established beyond the possibility of disturbance. They were at rest in the midst of the land; but the whole house of Israel was not there; and the nations were not yet acquainted with the omnipotence of "the Kings of the Sun's risings."

The land being covered with the northern hosts as with a cloud, the Russo-Assyrian Gog is the lord ascendant of the country, with none to dispute his authority, but "Edom, Moab, and the chief of the children of Ammon," south and east of the Dead Sea, and the river Arnon. In this region his power is contested. "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof." protest against the invasion of the land, but without effect. Doubtless, he will feel too strong to be deterred from a grand solution of the Eastern Question in his own behalf. But "he shall be broken without hand:" the stone-power is near ready to fall upon him, and grind him to powder—the power of the kingdom embodied in the rainbow organisation (Matt. xxi. 44; Dan. ii. 45; viii. 25). The northern Gog pays no respect to the young lions and merchants of Tarshish; but invades the country, and dominates it with an iron rule, as exemplified in the history of daemional and idol worshipping Poland. The fate of this province of the papal empire was a punishment due to them as worshippers of the beast and his image: but the people "dwelling in the midst of the land," in central Palestine, in peace and prosperity, belong to the Rainbowed Angel; and to invade and oppress them will not be tolerated: "for thus saith YAHWEH *Tz-vaoth*, after the glory," manifested in the land, "hath he sent me unto the nations who spoiled you; *for he that toucheth you toucheth the apple of his eye*" (Zech. ii. 8).

At this crisis, then, of extreme peril to the Jewish population of Palestine — of that "tenth" indicated in Isa. vi. 13 — "the fury of *Adonai* YAHWEH comes up into his face" — his eyes become as a flame of fire, and his countenance as the sun shining in his strength (Apoc. i. 14, 16; x. 1). He comes out of Egypt, as it is written, "Out of Egypt I called my son" (Hos. xi. 1). This was true of "Israel my son, my first born" (Exod. iv. 22), in the days of Moses; of the child Jesus, prophetically named *Israel* in Isa. xlix. 3, the Beloved Son of the Eternal Father, in the days of his infancy (Matt. ii. 15); and it is also true of Israel in Egypt, and of the Rainbowed Angelic Son of Man, the Yahweh Name, their King, in the day when Gog, in the latter-years' manifestation of the Little Horn of the Goat, the King of fierce countenance, "shall stand up against the Prince of princes" (Dan. viii. 25). The Son of the Eternal Father in these several manifestations of Sonship, is called out of Egypt.

But affliction attends the Son more or less in Egypt. Sojourn in Egypt is because of distress in Canaan; and how can Israel sing for joy of heart in a strange land, while the land of their inheritance is trampled under foot of the spoiler! Hence the testimony, "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them. And he shall *pass through the sea with affliction*, and shall smite the waves of the sea, and all the deeps of the river (the Euphrates) shall dry up; and the pride of Assyria (of Gog) shall be brought down, and the sceptre of Egypt shall depart away" (Zech. x. 10).

*(To be continued.)*

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## **The Epistle to the Hebrews**

### CHAPTER III.

Paul exhorts us to consider ("perceive thoroughly," as Young defines the word), the Apostle and High Priest of our confession (Hebrews iii. 1, R.V.). This is the only place in which the precise word "Apostle" is used of Jesus. It means one who is "sent forth," and, of course, many references show that Jesus was "sent of God." So he declared to his disciples (John xx. 21) when sending *them* forth: and John testified of him, "He whom God hath sent speaketh the words of God" (John iii. 34).

It was essential, as the letter to the Hebrews shows, that the Son of God provided for the purpose of salvation, should be "Son of Man." Many times did Jesus use this phrase of himself. Mortal men required saving, and so Jesus was made in the likeness of sinful flesh, the possessor of the nature of his brethren. He also, himself, likewise partook of flesh and blood. The point is emphasized by the Apostle. It was not angels who needed salvation, nor was it an angel who was sent to declare the words of life: nor could an angel be a partaker of flesh and blood and die for the condemnation of sin. It was not angels of whom Jesus "took hold" for salvation (Heb. ii. 16, R.V.). Their function was to minister for the heirs of salvation, Jesus himself enjoying the benefit of their ministrations. So the work

of salvation was effected through a "son of man," and it is through this same son of man, glorified, that the world is to be ruled and judged (John v. 27, R.V. margin).

Of this Apostle, Paul says that he was faithful to him that appointed him. The most superficial consideration of the life of Jesus will indicate his faithfulness. Hardly at all, in the New Testament, is the faith of Jesus, as one of his characteristics, referred to by the use of that particular word: but it is only because it is unnecessary so to define a life in which faithfulness was "the girdle of his reins." He said, "I do always those things that please the Father," and the recorded words and works testify to the truth of his claim. At his baptism, God's approval of him was expressed. That was before his public appearance: and his faithfulness in God's service was continued in the arduous work of the following three years. In implicit obedience and surrender to the will of his Father, he endured the contradiction of sinners, and, finally, death. It is written of him that he "overcame" (Rev. v. 5, R.V.), the same word as Jesus himself uses in the encouragement of those who now serve him (Rev. ii. 7, etc.).

The Apostle proceeds to compare the faithfulness of Jesus with that of Moses. The comparison would be effective in the minds of the Jewish believers. While Moses was faithful as a servant, Jesus was a faithful son. Moses ministered in "things which were to be spoken after," in types and shadows, in a tabernacle which was "a figure of the true": but Jesus, as a son, was the manifestation of the Father, and the medium by which the house of God, the company of immortal saints, was to be built. Consequently, Jesus was counted worthy of more glory than Moses, for while the latter had his part in the house as a stone or pillar, Jesus has established (R.V., margin) the house of God by the completion of the work which none other than he could do.

It is interesting to observe that the word "servant" (v. 5) does not in this place express the idea of slave or bondservant, as it does in most other references. It is a word that means "attendant." The reason for the use of such a word can be seen when considering the exalted position which Moses held. He was the mediator of the Sinai covenant. God spoke to him "mouth to mouth," not by vision or dream: and when Aaron and Miriam were envious of him God instantly declared his authority and faithfulness (Num. xii. 7). It is significant that Miriam was stricken, temporarily, with leprosy. The nation would no doubt recall that the authority of Moses, when before Pharaoh, had been demonstrated by the sign of the leprous hand that was healed (Exodus iv. 6), Miriam was healed through the prayer of Moses, but the prophet like unto him was able to heal lepers with a word: and it is not without reason that Matthew records the healing of a leper as the first of miracles, an indication of the God-given authority of Jesus.

There was no question as to the faithfulness of Moses in the house of God. Although he protested his inability to negotiate with Pharaoh, there was no lack of zeal in the work which he undertook and continued for forty years. He was the meekest of men, with no desire for personal glory. In singular contrast to the envy of Aaron and Miriam, he could say, "Would God that all the Lord's people were prophets." He bore the burden of a murmuring and complaining people, almost always being accused of having brought the nation into their apparently unhappy circumstances.

Now the things that happened to Moses and Israel are ensamples, and are written for our admonition (1 Cor. x. 11). In view of Israel's defection, Paul could well add, "Let him that thinketh he standeth take heed lest he fall." The stern warning of Israel's fall is emphasized in Heb. iii. 12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." The word "departing" is rendered "falling away" in the R.V., a translation of apostasia, a word which speaks for itself. For the house of God, to-day, as always, there is constant danger of falling away from the Truth. The natural tendency is to follow the flesh rather than the Spirit. The ways of the flesh need no effort to be followed; the effort is required to resist and subdue them, and to walk after the Spirit. Sin is deceitful. How easy it is to make excuses, find reasons, for actions and habits that we know should not be done. Their repetition serves to harden us. The sense of guilt becomes blunted, we lose the keen edge of spiritual appreciation, the conscience is dulled. So Paul writes that we should "exhort one another daily, while it is called to-day." Israel, in their journeyings, had a daily exhortation, in the provision of manna. It was a daily reminder of God's care, goodness and purpose. But their familiarity

made them contemptuous. Manna was "bread from heaven" — and it is heavenly bread that we need to partake of daily in order to resist the hardening effect of sin and to prevent the formation of an evil heart of unbelief.

The daily reading of, and thinking upon, the Scriptures, provide the opportunity of daily exhortation. To read only, without accompanying thought or meditation, will give no more spiritual benefit than was received by the Israelite who gathered the manna mechanically, without a thought of its heavenly origin.

The words of the Spirit's exhortation (Heb. iii. 7-11) are applicable now. To every generation of believers the Spirit cries, "To-day, if ye will hear his voice." Similarly, Paul writes, "redeem the time because the days are evil." The days are always evil while Christ is not in the earth. It may be a saying of the world, "To-morrow never comes," but there *will* be a to-morrow. "To-day" is limited: as Paul says, "Exhort one another while it is called to-day": for there *will* be the end of the time of probation and opportunity.

The Psalm quoted in Heb. iii. takes us back to the events of the wilderness journey. "Harden not your hearts, as at Meribah, as in the day of Massah in the wilderness" (xcv. 8, R.V.). These were the names given to the places at which Israel murmured and complained of lack of water. The first occasion was a few weeks after leaving Egypt. In faithlessness they tempted God, put him to the test. So quickly had they forgotten the demonstration of power against the might of Egypt, had forgotten the healing of the waters at Marah, had already become used to the provision of manna.

Again, forty years later, a new generation, about to enter Canaan, made precisely similar complaints. There was no water. They chided Moses and Aaron at Meribah. Water came from the rock, but this was the unhappy occasion when Moses, angered by their perversity, "spoke unadvisedly with his lips." In this event he is shown to be different from the prophet of whose coming he spoke, whose words were always gracious. Moses was not then allowed to enter the land of promise: but as a faithful servant in God's house he will find an honourable place in the kingdom when it is set up in the land which he saw "afar off."

The references Paul makes to the "rest that remains to the people of God" must be left till the consideration of chapter iv. The generation that came out of Egypt with Moses did not enter into the rest because of unbelief. They perished (with but two exceptions) in the wilderness. Their behaviour is recorded by Moses and emphasized by Paul (both animated by the same Spirit) for our warning and learning. So may it not be said of us, who, because of the times in which we live, are a favoured generation, "they could not enter in because of unbelief."

S. J.

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## **Editorial**

### MARRIAGE: NATURAL AND SPIRITUAL.

The world is in a hopeless muddle in regard to the subject of marriage. It is neither necessary nor profitable to discuss its many and varied views on the subject. As we judge a tree by its fruits, so also we may judge as to the wisdom and righteousness of the world's views on marriage by the deplorably bad results which have accrued from the application of those views.

We are concerned only with God's views in regard to marriage. It is a Divine institution, and, like all other Divine arrangements, man has no authority to vary them. Our wisdom lies in ascertaining what are God's views on the subject, and conforming our lives and arrangements in harmony therewith.

The institution of marriage dates almost from the time of man's creation. It is the earliest of all Divine institutions. Actually, it is inseparably connected with the nature and constitution of man. The inspired record informs us concerning Adam —

"It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam . . . but for Adam there was not found an help meet for him." (Gen. ii. 18-20).

Intellectually, the animals God had created were far beneath Adam; and the Elohim were far above him. Therefore, as the record tells us, Adam was alone: none was fit or suited to him as a help. Consequently, God's determination was to make him a help meet for him. The obvious meaning of this expression is "a helper suited to his needs": or "one answering to himself": we are informed that the original words literally mean "the exact counterpart of himself."

In harmony with God's revealed intention, the record proceeds to inform us —

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. ii. 21-24).

In the last sentence of this quotation is to be found the basic principle underlying the institution of marriage, "They (*two*) shall be *one* flesh," The woman, being formed out of the man, conveys the ideas of *oneness: perfect sympathy: unity*, between the two thus created. This was the Divine intention when marriage was instituted.

God has constituted the sexes mutually attractive with a Divine object: in its broadest sense, this object is the ultimate peopling of the earth with a race of immortal beings. Marriage, as Divinely intended, is the fundamental means to that end. The promiscuous relationship of the sexes, the only alternative to marriage, never could, by any possibility, be the means to that end.

We will now consider some of the ways in which the Bible speaks of the respective duties of husbands and wives. Concerning husbands, Paul writes —

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." (Eph. v. 23.)

The spirit in which this headship is to be exercised is that of love; a husband as intended by God is not an overbearing, domineering over-lord; neither is he required by God to lay undue emphasis on the fact of his headship. The true spirit is given by Paul —

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; So ought men to love their wives as their own bodies." (Eph. v. 25, 28.)

Likewise Peter wrote —

"Ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life." (1 Pet. iii. 7.)

In a few sentences, then, the husband in a well-regulated family, is —

The head, or the guide of the house.

He honours his wife, as the weaker vessel, to whom he extends loving care and sympathy.  
Between him and his wife there exists unity, or one-ness of mind and purpose.  
He has his children in subjection with all gravity.

Where such happy and desirable conditions exist, the husband is just what the word literally means: *a house-bond*: and where the bond is the love begotten of the Truth, the conditions resulting therefrom approach as nearly to the Divine intention as is possible amongst imperfect beings.

Concerning wives, the apostle proceeds —

"Wives, submit yourselves unto your own husbands, as unto the Lord. . . . Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." (Eph. v. 22, 24.)

To which we may add Peter's exhortation —

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." (1 Pet. iii. 1.)

There is truly a great field of service in the Truth for wives, "Heirs together of the grace of life": willing and unselfish helpers in all that pertains to service in the Truth. Many such faithful wives are to be found in Bible records, of whom Sarah is typical.

We have endeavoured to briefly show: —

1. The object of marriage. That is, that both husbands and wives should be mutually helpers of each other, as the "heirs together of the grace of life."
2. The mutual love and sympathy divinely intended to exist between husbands and wives.

These are the broad principles underlying the subject of marriage. Where these principles are observed, marriage is a success, and one of the greatest blessings mankind can experience. Where they are not observed, marriage is not only a failure, but may be a great curse.

We now proceed a step further, and enquire, What do the Scriptures lay down as the means whereby these principles may be observed, and the end in view attained? In other words, Are there any limits or regulations governing marriage in the household of God?

Two lines of argument may be pursued in answer to these questions. The argument of *reason*, and the argument of *Scripture*.

Concerning the first, we have already observed the object of marriage, namely, the provision of a help-meet. The husband and wife being one flesh; one in aim, sympathy and purpose; "heirs together of the grace of life." Does it not follow as a matter of the simplest reason that these objects are completely unattainable where one in the Truth chooses for a partner in life one who is unsympathetic in regard to our high calling in Christ, and in whom no unity of mind exists with us in regard to the things of the Truth? It is folly to expect such an one to be a help-meet; instead of sympathy and unity, there must almost inevitably be antagonism to our aims and purposes.

There is, however, something higher and greater than reason; there is the argument of Scripture. God has plainly revealed the principles which must govern and regulate marriage in His household. Both Old and New Testament writings alike contain these regulations. To Israel after the flesh, God commanded, concerning their attitude towards the nations with whom they came into contact —

"Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods. ... For thou art an holy people unto the Lord thy God." (Deut. vii. 3-6.)

This commandment has never been varied. Israel were always warned against contracting alien marriages. God had chosen Israel for Himself, to be a separate people, a holy nation; that separateness had always to be maintained, and especially so in the matter of marriage, for the reasons stated. Firstly, because God had chosen them for Himself: and secondly, because "they will turn you away from following Me."

The necessity for these urgent warnings is illustrated in many of the historical events of the Old Testament. Of Noah's days we are told —

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." (Gen. vi. 1, 2.)

The practical results of these mixed marriages is seen in the fact that when God very soon afterwards brought the Flood upon the world of the ungodly, only eight souls were saved alive on account of their righteousness. "All flesh had corrupted His way upon the earth."

Solomon, upon whom God had bestowed wisdom more than upon any before him, provides a further illustration of the necessity for these warnings. Of him it is recorded —

"But King Solomon loved many strange women . . . and his wives turned away his heart . . . When Solomon was old, his wives turned away his heart after other gods." (1 Kings xi.)

God's extreme displeasure at the wickedness of Solomon was expressed in the rending of the kingdom of Israel at the death of Solomon, and provides a striking warning against the folly of disobedience.

Later in Israel's history, Ahab followed in the same sin, concerning whom it is written —

"And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshipped him" (1 Kings xvi. 30, 31).

The evil wrought by these two, Ahab and Jezebel, was unparalleled (1 Kings xxi. 25), and provides for all a necessary warning against repeating Ahab's sin. These are but a few illustrations of the folly of disobedience.

How different are the faithful examples of Abraham and Rebekah! Abraham's anxiety regarding the right choice of a wife for Isaac is the subject of an intensely interesting chapter in the book of Genesis, and gives us the mind of the "Friend of God" on this vital subject. Abraham's anxiety will be shared by all who are the true seed of Abraham. Not less anxious was Rebekah concerning Jacob, who exclaimed,

"I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?" (Gen. xxvii. 46.)

The Spirit's instructions concerning marriage, given to Israel after the spirit, are not less emphatic than those to which attention has already been directed. To the Corinthian believers Paul wrote —

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. vi. 14, 15).

It is impossible to avoid the application of this command to the subject of marriage, the closest and most binding of all yokings together. Neither can we attribute to Paul's words less authority than we attach to the utterances of Christ, for did he not say —

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. xiv. 37).

To widows, the apostle gave commandment in language altogether beyond mistake, saying —

"She is at liberty to be married to whom she will, only in the Lord." (1 Cor. vii. 39.)

None would be so foolish as to limit this restriction "only in the Lord" to widows. Obviously, it is the application of a principle which applies to all, whether widows or unmarried: to brethren as well as to sisters.

Paul is here not merely giving advice, neither is he merely giving exhortation as to our arrangements regarding marriage. These are Divine commandments. To act contrary to them is the greatest folly; on the other hand, great indeed are the blessings of obedience to them, as is amply illustrated in the lives of many worthy examples recorded in the Scriptures, and to which we may add, some in our own days. We think of Abraham, Isaac, Jacob, Rebekah, in Old Testament records; of Priscilla and Aquila, Paul's helpers in Christ Jesus (Rom. xvi. 3); and in our times, of brother and sister Roberts, all of whom were steadfastly engaged in the work of the Truth, and who did a work impossible of achievement if they had been without the company of one of like mind in the Truth. They were all "heirs together," and as such worked together for the Truth and for Christ.

First that which is natural, and afterward that which is spiritual.

The unity of which we have written in reference to marriage, is used by the Spirit to represent the perfect condition to which the Saints attain in the Kingdom of God. The saints are, in their present mortal state, spoken of as the Bride of Christ. Their Lord and Master, Christ, is the absent Bridegroom.

The Bride is now in course of preparation She has been taken from the side of her Lord, even as Eve was taken from the side of Adam. The same sympathy, one-ness of mind and unity of purpose must exist between the Bride (the saints) and the absent (but soon returning) Bridegroom, as is typified in the Divine arrangements concerning marriage in our present state.

When the Bridegroom returns, he will expect the Bride to have made herself ready.

"Let us be glad and rejoice, and give honour to him for the marriage of the Lamb is come, and his wife hath made herself ready."

"And to her was granted that she should be arrayed in fine linen clean and white for the fine linen is the righteousness of saints" (Rev. xix. 7, 8)

This will truly be a perfect marriage. The Bride will then be exalted to the same nature as the Bridegroom now enjoys. Perfect unison and unity, perfect love and sympathy will then characterise

both, and the Bridegroom will rejoice over the Bride, who, as the Queen of the Age to come will be at the right hand of the Bridegroom King.

“Thy throne, O God, is for ever and ever ... upon thy right hand did stand the queen in gold of Ophir ... So shall the king greatly desire thy beauty...” (Psal. xlv.)

Marriage in our present state is a figure of these glorious events shortly to be realised. Let all be very careful that in our arrangements concerning marriage, we do nothing which will in any manner or degree mar the beauty of the figure.

Alien marriages are the direct antithesis of the Spirit's teaching, and cannot by any possibility be incorporated into "the figure of that which is to come." Let one and all, therefore, be warned to avoid a course of action which must inevitably be a source of sorrow now, and quite likely may be the means of depriving us of taking part in the Marriage of the Lamb when the Bridegroom comes.

W.J.W.

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## **CHRIST AND THE PASSOVER.**

It was the intention of the Editors to close the correspondence and discussion on the matter first raised by our late contributor, bro. W. Jeacock, in the issue for September, 1937. As the foot-note to his article clearly stated, our brother did not expect his ideas to be accepted without comment or criticism: they were contributed as a "foundation for discussion," as a result of which it was hoped a satisfactory solution to what has been a difficulty with many might be found.

As our late brother, and the Editors, anticipated, some correspondence on the subject followed. Various suggestions have been put forward with a sincere desire to assist in removing objections which some had to the acceptance of the view advanced by bro. Jeacock. These also in turn had objectors. This has been the fate of the comments by J. A. B., published in the January issue; in which it was alleged that the contributor advocates the view of "a fallible Christ." The Editors do not regard this statement as fair criticism of what has appeared in the magazine on this subject. J. A. B. emphatically disowns this view in his letter already referred to, and we think rightly says, "we do not know all the circumstances": and, "It is not related how much the Father revealed to the Son of the events to take place." As a matter of actual fact, we know there were some matters *not* revealed to Christ at the time of his sufferings. "But of that day (of his second coming) and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father" (Mark xiii. 32). This was a matter of subsequent revelation. Bro. J. A. B., in the opinion of the Editors, merely suggests the same *subsequent revelation* in regard to the eating of the Passover. Surely this does not call for the condemnation it has received.

It must now be understood that the correspondence on this subject is definitely closed, so far as the BEREAN CHRISTADELPHIAN is concerned. If any of our readers desire to pursue the subject, it can easily be done by communicating direct with the writers of the various letters we have published. The contributors' initials are appended in all cases.

EDITORS.

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## **Nebuchadnezzar's Image**

The grand climax, as it were, to this vision recorded by Daniel is in "the latter days." While, therefore, the events foreshadowed cover a period of between two thousand and three thousand years, still, in these days there must necessarily exist a combination of nations representing the complete image — otherwise, how could all its component parts be broken to pieces together? (Dan. ii. 34-35),

Babylon (or interchangeably Assyria) will come under Russian sway (see Isaiah xiv. 24-26). From verses 1 and 22, it is evident this prophecy is not yet fulfilled. Persia also (Ezek. xxxviii. 5);

Greece also, or rather Constantinople (Daniel xi. 40). It is the power succeeding to Alexander's empire which is the "him" of this passage, and the power which holds Constantinople is the one indicated. Did not England (the king of the south) push at Turkey during the last war? Will not, therefore, the king of the north, Russia, be the one to come against "him," and to prevail against "him." We thus account for "the brass, the silver, and the gold" in the image, also for one of the legs of iron (Russia in Constantinople); the other leg may be expected to be another empire westwards from Greece, possibly a revival of the Austrian Empire. Europe is not without indications of a revival of the rest of the ten kings. The Duke of Guise has recently assumed the title of John III. He is titular king of France. Not only so, the reader will doubtless have noticed the conspiracy of the "hooded men," in which it was found that plans and organisations for restoring the French monarchy had been well laid. "Gomer and all his bands" (Ezek. xxxviii. 6) answers approximately to the ten kings.

The image is smitten on the toes at Armageddon. The Russo-Assyrian Gog is a European combination of nations, all the Powers of which it is composed are those which have grown out of the Roman Empire. The decisive overthrow of this confederacy at Armageddon (Rev. xvi. 16; Ezek. xxxviii. 20-23) may be considered as the smiting of the image on its feet. There is then a lull, as it were (see Psalm ii. 10-12) during which the shattered portions of the image, or rather the kings remaining, are exhorted to submit to "the Son." Instead, however, of doing so, they gather their armies for war (see Rev. xvii. 14; xix. 11-12), the result being the grinding to powder of "the iron, the clay, the brass, the silver and the gold" (Dan. ii. 35), or, in other words, the complete overthrow of all the kingdoms of men. The stone then becomes "a great mountain, and fills the whole earth" (see also Rev. xx. 1-6).

It is to a place in this kingdom that we have been called (1 Thess. ii. 12). May our Father in His mercy forgive our imperfections, enable us to serve Him more and more faithfully day by day, and enable us to follow in the footsteps of the son of His love, and of those faithful ones of whom we have read, and of those also whom we have known in the flesh, but who have fallen asleep, that we may at last attain unto his kingdom and glory.

J. H. DYER.  
Swindon.

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### **The Land and People of Israel**

In spite of the insecurity in Palestine last year, a remarkable indication of Jewish progress is shown in the fact that nearly six million pounds were spent in capital outlay, in connection with new business, industry, land purchase, and building construction.

A fourth Hebrew daily paper has appeared in Palestine, all four being published at Tel Aviv.

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The Government White Paper on Palestine policy was issued during January with the purpose of outlining the activities of the new Commission which it is intended to send to Palestine to investigate the details of the proposed plan of partition. It is interesting to observe the remark that the government "are in no sense committed to approval of the plan." Indeed, such wide lines are drawn for the Commission's work that it is fairly obvious that an alternative to partition would be considered if it were possible to find it.

At a recent meeting of the English Zionist Federation, a resolution was passed as follows: — "In the belief that British and Jewish ideals and interests march together in Palestine, the Zionist Federation would welcome a solution which would ultimately give the Jewish State a place within the framework of the British Commonwealth." Whatever may be the wish of the Jews of the difficulties of England, we are assured that the "merchants of Tarshish and all the young lions," will remain the protector of Israel until the day of God's open intervention, when the problem of Palestine will at last be solved.

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The departure of Dr. Schacht from the German Economic Ministry has brought the expected intensified pressure on Jewish business in Germany. Jewish doctors and dentists are now excluded from all panel practice. A faint sign of hope appeared when it became known that Julius Streicher's notorious paper, *Der Stuermer*, had been banned indefinitely on account of its demanding the death sentence on Jews guilty of "race defilement." However, the ban lasted but a few days, and the paper has been restored to circulation. This may be regarded as a victory for the more extreme anti-Semites in the Nazi Party.

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The position of Jews in Rumania is still a matter for them of doubt and apprehension. The policy of the present Government under M. Goga is bad enough, although it appears to be "going slowly" in its anti-Jewish measures. Elections are pending, and if the more extreme parties are brought into power, then the Jews may well fear the worst, in spite of the fact that, under the League Covenant, Rumania is supposed to uphold the rights of minorities in her territory. Various petitions have been presented at the recent meeting of the League Council, but there is little expectation of any satisfactory outcome in Jewish favour.

The head of the Roumanian Orthodox Church said that "to defend ourselves against the Jews is a national and patriotic duty." Local governors of many towns and villages have taken the law into their own hands; but the decrees of the Government have had a bad enough effect. The persecution is following German lines, and it is reported that German Nazi aid is being given freely to the Roumanian authorities.

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The friendship of Jugo-Slavia with Germany is causing alarm to the Jews in the former country, fearing, as they do, that the Government will be encouraged to adopt Nazi methods, and will no doubt follow the bad example of Roumania. Another ominous sign is the growth of anti-Jewish feeling in the Italian Press. There is no question but that the "Jewish problem" for the world will loom larger as time goes on.

With anti-Semitism rife in so many countries; with the gates of immigration to other countries closed; and with the doors of Palestine being far from wide open at present, we may well have to witness some acute distress and trouble for Jacob before (and it cannot be long) he is saved out of it all by the coming of his Messiah.

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## **CORRESPONDENCE**

Greetings in Jesus. We wish to thank, through the BEREAN CHRISTADELPHIAN, the sisters who write us from time to time letters of exhortation and love, which we appreciate very much. We look forward each month, too, to the BEREAN CHRISTADELPHIAN, which contains such excellent reading and timely instruction, which, if we are wise, we shall heed, so that for the remaining days of our probation, we shall try and walk more perfectly with love in the Truth. — Sincerely your sisters in the Hope of the Gospel,

R. E. JAINE and L. JENKINS.

Brockhollands.

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Greetings in the bonds of the Faith. After reading a summary of the conclusions of the Church of England Commission on Church Doctrine, just published, one cannot help feeling that this is a signal to us to more intense activity to call the attention of "church-goers" to the Truth as so excellently set forth in *Christendom Astray* and *The Declaration*. Would it not be possible, therefore, for the ecclesias unitedly to publish once again some small cards, similar to those sent out by our late beloved bro. Jannaway (*The Churches Have Lost The Key*, etc.), calling attention to these two works.

The first in every free library, and the second, sent by post (or delivered by hand) on written application of the enquirer.

I would suggest that a very large number of these be printed, with the various ecclesial secretaries addresses named on reverse, and that these cards be distributed by brethren and sisters to the church congregations as they leave their meetings. And it should be done at once, for this thing will no doubt be the subject of much sermonizing and debate in the churches henceforth.

If Church members will not forego their own Sunday evening service to come to *our* meetings, surely it is our duty to get at them in some other way.

I am only sorry that I am without means myself to finance the idea. Otherwise, I assure you I would most willingly do so. But perhaps the more important part of the work is the actual distributing. I have noticed that people leaving places of worship very readily accept small cards and other literature. —Affectionately your brother in the Truth s service,

W. M. WHELAN.

West Wickham.

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Affectionate greetings in Christ Jesus.

Brother G. H. Denney is in error in stating that the Temperance Hall fellowship did not do wrongly in receiving into fellowship, and continuing to extend fellowship for over twelve months, to a member serving in H.M.S *Norfolk*. The fact that those who examined him impressed upon him the necessity of leaving the Navy is beside the point. A faithful ecclesia would have refused fellowship until the applicant had secured his discharge, or release. The commands of Christ are clear and unequivocal. Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and be a father unto you, and ye shall be my sons, and daughters, saith the Lord God Almighty (2 Cor. vi. 14, 18).

Surely the oath of allegiance is one of the strongest yokes by which a man can be bound. Complete severance from all yokes and separation from the world must precede and is incumbent upon all those seeking the exalted privilege of fellowship with the Father and the Son. The law of circumcision in relation to the stranger who sought the privileges of becoming a constituent of Israel's commonwealth is eloquent of the same teaching (Exodus xii. 48, 49). The danger of accepting as members those serving in H.M. Forces would only be too tragically obvious in the opening of hostilities. We esteem brother Denney much for his works' sake, but feel his letter in the February issue is inclined to be misleading. The fact to be remembered is that the brother we quoted in January's issue of the magazine was in the Navy and in fellowship simultaneously. —Sincerely your brother,  
Bridgend.

GOMER JONES.

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My dearly beloved brother, I send you greetings in Jesus Anointed. Please allow me to thank you and all concerned for the BEREAN for 1937. It has been so full of good things and sound practical upbuilding matter. Especially do I thank you for the bold attitude you have fearlessly taken up which finds expression in your monthly "Reflections." My dear brother, you may find critics and opposition where you ought to find approval and support, for in these evil days many don't like warm-hearted enthusiasm, which they call "narrow," and "going too far." *But do not slacken at all.* Keep your emphatic denunciations of luke-warmness well to the fore, for if the Lord delays his coming another division will surely come, because worldly ways have crept in amongst us, as they have done before previous divisions. The spirit of tolerance and compromise is abroad, and I can see it coming.

J. J. WILKINSON. Bournemouth.

Bro. Denney's remarks in "Signs of the Times" on the recent edition of the *Bible Designed to be Read as Literature* are timely. So much has been excluded from the book that the title of "the Bible" is not in the least justified.

Considerable interest has been shown of late in Bible matters. The publication in weekly parts of the *Story of the Bible* is interesting, but the "modern writers of authority" are not scrupling to deal with the Pentateuch, the Books of Kings, etc., in the usual critical fashion

Special arrangements are being made by various organisations to celebrate in 1938 the four-hundredth anniversary of the placing of the Bible in all English Churches by command of Henry VIII. What is being done may be of some use to us in that we can take advantage of what interest may be aroused, by calling attention to the true teaching of Scripture. However, we need not be deceived by the superficial regard that is being paid to the Bible. There may be a form of godliness, but the power of true godliness, the Scriptures as the inspired word of God, is denied.

It may be of interest to refer to the claim of the British and Foreign Bible Society as to its distribution of the Scriptures. A claim is made for an annual disposal of some eleven millions of copies of the Scriptures. The statement is a little misleading. Actual figures are available for the year ending March, 1937. Over this twelve months, 11,343,948 copies of Scripture were circulated throughout the world, but this was made up as follows Bibles, 1,040,025, New Testaments, 1,246,743, parts of Scripture, 9,057,180.

While, therefore, the work of the Bible Society cannot be deprecated, we need not imagine that, as a consequence of its efforts, the world is being brought to a knowledge and appreciation of the Word of God. — Sincerely your brother,  
St. Albans.

S. F. JEACOCK.

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Loving greetings in the Master's Name. I am sending these few lines to express our appreciation of the excellent work you and your co-Editors are doing in filling the pages of the BEREAN MAGAZINE with such splendid reading, so upbuilding and encouraging to all of like Faith.

I realise your task is not an easy one, but you are accomplishing a wonderful work in upholding the Truth as it is in Jesus. And for this work your reward, we pray, will be "Well done", we trust you will be spared in the mercy and love of God to continue in your labour of love and service for the encouragement of all who are striving for Eternal Life.

Your articles on Reflections are timely and to the point, 'No compromise,' which means *everything* to those who hold the Truth. We wish at this time to express our deep regret and sorrow in the death of brother W. Jeacock, his articles upon the Signs of the Times were so enlightening and encouraging, he will be greatly missed for his untiring labours in the Master's vineyard. We are very pleased to see that brother Denney is taking up this part of the work. We shall look forward to his further contributions. We are living in perilous times, the whole world is tottering under the heavy burden of armaments, preparing for that great day of God Almighty. Our earnest hope is that we may be found worthy in that day when our Lord and Master returns and speaks Peace to the nations. — Affectionately and faithfully your brother in Christ,  
Hamilton, Ontario.

E. W. COPE.

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We have also received encouraging letters from bro. J. H. CRAIG (Indiana), bro. J. JONES (Bridgend), bro. and sis. NEVILLE (Alberta), bro. J. SYMINGTON (W. Australia), bro. C. G. TACKABERRY (Oshawa), bro. E. DANDO (Cessnock, N.S.W.), sis. H. DALE (Birmingham), bro. J. Ross (Nebraska) and others, for which we thank the senders.

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## **PROPHETIC GEOGRAPHY.**

"Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee. . . ." (Isaiah lv. 5.)

NEW PEOPLES (2)— I will send those that escape of them unto the nations, to Tarshish, *Pul*, and Lud . . . , to Tubal, and Javan, to the isles afar off . . . and they shall declare My glory among the Gentiles" (Is. lxvi. 19). In this place the prophet foretells that, when Gog is overthrown on the mountains of Israel, ambassadors will be sent to a people called *Pul*.

So far as we know, every commentator assumes that the name is a corruption of the more familiar *Put* (Gen. x. 6). The reason being, that no people can be traced who *in the time of the prophet*, bore the name.

There is *now*, however, a people that does bear the name, and number about eight million. They dwell in Africa, from the Nile valley to the Atlantic coast, for the most part in the regions controlled by the French. They are known as the *Fula* people.

Sir Harry Johnston, a staunch sceptic, bears unconscious witness in a book entitled *The Opening Up of Africa*. He writes, "One of the most remarkable of human elements in the present composition of West Africa and the Sudan, and equally one of the most potent of 'white' influences in moulding Negro Africa is and has been the *Fula* people . . . The root of their racial name Ful, or *Pul*, is said to mean red."

The earliest mention of them appears to have been made by Arab geographers (after the Arab conquest of North Africa), who found them in Senegal, on the Atlantic coast. This would be at least thirteen or fourteen hundred years after the prophet's time. Yet, although the prophet knew them not, the God of Israel did, and marked them out to be the recipients of His message, no doubt with the end in view that they may become a yet more potent influence to bring a large section of Africa to the knowledge of the Truth.

Another interesting case is afforded by the mention of "the land of *Sinim*" in Isaiah xlix. 12. Gesenius wrote (*Hebrew Lexicon*), "I understand it to be the land of the Seres or *Chinese*, *Sinenses*."

This view has been disputed by some, because the name does not seem to have originated until the third century B.C., much later than Isaiah's lifetime. The reply of S. P. Tregelles, the translator of Gesenius, is very much to the point. "The Spirit of God knows all nations and their names, present and future, and just as He could speak beforehand of Josiah and Cyrus, so He could of the Chinese."

Does the use of the plural form by the Spirit (*Sinim*) portend the breaking up of the once-united Chinese state?

Another question, relating to *Pul*. Does not the fact that the people now under French rule are directly appealed to, point to the disappearance of French control in Africa as one of the far-reaching results of the overthrow of Gog together with *Gomer* and all *her* bands? A. T. A.

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## **Reflections**

The nativity of our Lord Jesus Christ most certainly did not take place on December 25th, although it has been celebrated on that day by all professed "Christian" people and nations, ever since the decree of Pope Julius, about A.D. 350. Previous to that, numerous pagan festivals corresponded with Christmas, both as to time of year and the customs observed. The Romans held their Saturnalia

on this day, marked by much license; the Scandinavians had an annual festival in honour of Odin; to the Persians, December 25th was the sacred day of Mithras, the god of light; the Phoenicians sacrificed to Baal on the same day. The yule log, the pantomime and wearing paper caps, dancing, feasting, drinking toasts, etc., were all part of these pagan celebrations.

All this tomfoolery and wickedness is perpetuated in its modern dress, and excused and sanctified by calling it Christ-mass, or Christmas.

Can you imagine Paul taking part in such celebrations? What have brethren of Christ to do with anything pertaining to Baal and Odin? Brother Roberts once spoke of Christmas as "this kindly season;" let us confine ourselves to kindness, especially to those who are of the Household of Faith, if we would act wisely, giving offence to none, in this matter.

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The publication in the BEREAN of an account of the Southmead Sunday School efforts to spread the knowledge of the glorious gospel of salvation, has brought us many letters of warmest appreciation from all parts of the world. From the wilds of the Grampians; from sunny California; from far-off New Zealand, and many other places, has come a chorus of gratitude and praise, and a request for more. But one solitary complaint has been received, "You are making too much of this — devoting too much space to it; we want something more upbuilding." Brother, have you read that which you condemn? More upbuilding, do you say? The space given was for the very reason that it was upbuilding, and scores of readers have testified that they have found it so. If you want to be uplifted, talk to the brethren and sisters who have personal knowledge of what is taking place; or, better still, go down to Southmead and spend a Sunday there: the brethren will be delighted to have your company and welcome you. We are confident you will return upbuilt indeed, to see and bear how the work of the Lord has prospered, and is prospering, there.

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Dean Inge, writing in the Press, says:

"When Christ spoke of Satan, he may only have shared the current belief of his time. There may be no such person."

*The Satan of the Scriptures is simply an adversary, as the angel who withstood Balaam (Numb. xxii. 22), and Peter, who opposed Christ's words (Matt. xvi. 23).*

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"Abolish hell, and heaven grows dim and doubtful. Banish Satan, and the vision of God begins to fade."

*But there is no connection between hell and Satan; nor between hell and heaven. You cannot abolish the grave, which is the hell of the Bible. The knowledge of God as exhibited in the Scriptures does not depend upon the existence of Satan.*

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"The use of miracles to force belief appears to have been deliberately rejected by our Lord."

*On the contrary, he appealed to his "works" (miracles) as a witness that the Father had sent him (John v. 36; x. 37, 38); and as a reason for belief (John xiv. 11).*

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"The empty tomb and the resurrection in its physical features are to be interpreted symbolically."

*But the angels said, "this same Jesus" shall come again (Acts i. 11); and Paul testified to the believers, "If there be no resurrection of the dead, and if Christ be not risen, then is our preaching vain, and your faith also is vain" (1 Cor. xv. 13, 14; read the whole of this chapter and compare it with the teaching of Dean Inge).*

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"Questions about the future state involve the terribly difficult philosophical problem of the relation of time to eternity — and we refuse to touch philosophical questions."

*The future state involves no difficult problems. Philosophy, so called, will never be able to answer any questions about the future state, because its professors reject the only source of information—the Bible. The answer will be found by those who believe in God's promise to establish His Kingdom on the earth as the everlasting abode of the righteous (Daniel ii. 44, and Luke xxii. 29, 30).*

"Some wish to believe that the reprobate are not punished, but annihilated. These ideas are formally heretical and philosophically objectionable."

However objectionable to the Dean they may be, these "ideas" are the teaching of the Prophets of Israel, to whom Christ and Paul frequently appealed. (Isaiah xxvi. 13, 14; Prov. xxi. 16; Luke xvi. 29; Acts xxvi. 27).

C. F. F.

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## **Our Plain Duty**

### AS TO MILITARY SERVICE, COMBATANT AND NON-COMBATANT.

(Matt. xxvi. 52; Eph. v. 11).

It is universally admitted that the principle of non-resistance to evil is the outstanding peculiar feature of the teaching of Christ, and yet, few more dreadful wars have been fought than those in and about the name of Christ. The fact that Christ's teaching on this matter most severely tests the allegiance of his disciples, undoubtedly accounts for the manner in which it is decisively, and in our day derisively, rejected by professing Christians. It is urged that the Sermon on the Mount is an absolutely impossible rule of conduct in the present life, on the grounds that human society could not be carried on if its principles were put into operation. In this professing Christians all about us exhibit not only their disobedience, but their deplorable lack of understanding that it is not the object of the commandments of Christ to carry on human society as at present constituted at all. The divine purpose reveals that there is an appointed time for the reformation of society, and in the meantime it is the object of the Gospel to take out of the Gentiles a people for God's name, to hereafter reform and carry on human society upon divine principles.

The commandments of Christ are not intended to regulate and rule in the sense of jurisprudence the course of human society; in their present-day application they are intended to produce character and to develop a class of people in whom there is a restraint of the natural impulses by submission to the will of God. Their object is probationary in character, entirely disciplinary, rather than a rule of jurisprudence for all men. This is the meaning of Christ's commandments, which are addressed only to his disciples and friends; disciplinary for those to whom they were and are now delivered, styled in the Scriptures "the saints," the "separated ones," "the called, according to His purpose," intended to capacitate them for the great work of the coming Age when the kingdoms of this world will become the kingdoms of our Lord and of His Christ, and those who are obedient shall reign with him. This is obviously the meaning of the words of Paul, "If we suffer with him we shall also reign with him."

The teaching everywhere in the New Testament is that those who realise the commandments of Christ, and understand their object in the obedience of faith, must be separate from the world. Not separate in the sense of seclusion, isolation and abstraction, but separate in the sense of abstinence

from all its aims and principles, and from all its movements and enterprises in which those principles find expression.

It was the cardinal feature of apostolic teaching that the servants of Christ must be separate from the world, the practice of which they themselves carried out, and it is still further illustrated in profane history where the lives of the early Christians are referred to. Jesus himself laid down plainly that he did not belong to this present world or order of things. His prayer on our behalf was in the same vein. "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." To this agree the words of the Apostles everywhere, *e.g.*, John, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." And James, "Whosoever will be a friend of the world is the enemy of God." Peter in his epistle speaks of the disciples as "strangers and pilgrims" in the present order of things.

Gibbon, the historian, makes many references to the attitude of the first-century Christians, and says that they were separate from the world, and took no part in its movements and enterprises, either for the destruction or betterment of society.

It will, then, be obvious what must be the attitude of all Christ's brethren to military service. The specific teaching and example of the Lord Jesus himself was, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also . . . Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

Again, when Jesus was arrested by an armed rabble, he forbade the Apostle Peter to use the sword. If ever there was an occasion when it could have been justly used in a righteous cause, surely this was it. This was the supreme occasion on which to give the lesson, and it was given in these words, "Put up thy sword into his place; for all they that take the sword shall perish with the sword." To any mind capable of true reasoning that is final as to our attitude to the use of the sword.

Pursuing further Christ's own specific commandments, we have his last message which God gave unto him, and which he showed unto his servants by the angel through John. In Revelation xiii. is revealed the uprising of that persecuting power which was to prevail against the saints during the period spoken of as forty and two months. To this power (the Papacy) was given to "make war with the saints and to overcome them; and power was given him over all kindreds and tongues and nations." Then we read, verse 10, "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints." One would have thought that it would have been the supreme occasion for their courage, loyalty and devotion to the cause of Christ. The last thought, to the natural mind, would be that they should be patient while the saints of God were being killed with the sword, but — "Here is the patience and faith of the saints."

A clearer demonstration of a true Christian's duty and attitude towards war could not be given. If in the Dark Ages, the blackest time of religious persecution, when the blood of the saints soaked the soil of the world, the use of the sword was forbidden the servants of Christ, *where* is the command that has *since* given them permission, when so-called Christian nations meet in deadly conflict and simultaneously invoke the divine blessing on their efforts at mutual destruction?

In addition to these specific commands, we have the *example* of the Lord Jesus and of the Apostles. Of Jesus we read, "He did no violence, neither was guile found in his mouth." "When he was reviled, he reviled not again." "He was led as a lamb to the slaughter," although he could have asked for twelve legions of angels, but "how then should the Scriptures be fulfilled?"

Christ enjoined the same non-resistance upon the Apostles, and through their writings to us. To the Apostles he said, "Be ye wise as serpents and harmless as doves." Through the Apostles we have, "Avenge not yourselves, but rather give place unto wrath," "not rendering evil for evil." *And those who taught these things themselves practised them*, for we read statements like these, "Ye have condemned and killed the just, and he *doth not resist you*." "Ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and more enduring substance." To the Corinthians Paul wrote, "Ye suffer fools gladly . . . Ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face."

Exactly the same teaching is noticed by Gibbon. The first century Christians carried it out, and let us remember that the true Christian's conduct harmonises and is consistent with his *faith*. Looking for the second appearing of Christ, and the establishment of the Kingdom of God, his citizenship is not of this world. Jesus said to Pilate, "My kingdom is not of this world. If my kingdom were of this world then would my servants fight . . ." We are looking for a world to come, when the kingdoms of this world will become the kingdoms of our Lord and of His Christ; and there must be perfect consistency between our *faith* and *practice*.

Meanwhile, while the purpose of God awaits fulfilment, the use of the sword is forbidden the servants of Christ.

Let us remember this also. We are not ordinary pacifists on humanitarian grounds, but we are definitely so on the grounds of submission to the law of Christ; anyone understanding what his commands require, and appreciating their object in the development of character, could never consent, nor by force be compelled, to be a soldier in any Gentile army in any capacity.

For the same reasons we do not take part in any of the political organisations or social activities of the world. Whilst we gratefully acknowledge the privileges we enjoy in this country, we have, nevertheless, renounced our citizenship in this present order of things, and accepted that position described by Peter as "strangers and pilgrims," and therefore suffer all the disadvantages which that position involves upon us. We stand aside from all agitation and turmoil, and seek to live quiet and peaceable lives, resisting the laws of the land in which we live in nothing except where they conflict with the law of God.

To come more particularly to the subject of non-combatant service. It is not sufficient grounds to say that our refusal to do this is because of the oath of allegiance, nor, indeed, on the grounds of inexpediency, that is, the possibility of being drafted from the non-combatant to the combatant forces. In the first instance, while it is true that no brother must take an oath—"Swear not at all" is the divine command—yet it may be that the oath might be removed, and the authorities would therefore entrap the unwary who take an insufficient stand. It is equally insufficient grounds to say it is inexpedient on the ground stated, because in that case it could be argued that it is an assumption, and could not be a ground of conscientious objection until it actually happened.

But our objection to non-combatant service, while it includes the oath of allegiance, and that it is most inexpedient, is on still stronger grounds than those. It is definitely on the principle of fellowship, a principle which is witnessed to by the laws of this country. If a man is found aiding and abetting in any unlawful conduct he is considered a guilty man. The Law of God is no less strict and thorough. We are commanded to have no fellowship with the unfruitful works of darkness. We are commanded to be separate from the world and its aims, practices and enterprises. No man that warreth in the service of Christ will entangle himself with the affairs of the world.

We do not mean that we are unprepared or unwilling to do any work of usefulness or mercy. We voluntarily offer to do any work which the authorities think fit, providing that we are not thereby implicated in responsibility and fellowship. We would willingly do hospital work, but definitely refuse to become members of the army to do it.

Well, brethren and sisters, let us take courage. The command has gone forth which calls upon the nations to prepare war, and right well they are doing it. The pace at which they are multiplying armaments is appalling. The nations themselves are terrified at the pace. Compulsory military service has been adopted almost entirely on the Continent, and while we hope and pray that we may be spared the test here, it is almost too much to expect. It is even at the door.

Let us be prepared for the worst, and even if we have to petition Parliament, there will be many difficult problems to be answered. Probably every brother will have to state clearly the grounds of his refusal of military service. We should all, therefore, be thoroughly familiar with all the evidence and arguments for the stand which loyalty to Christ will shortly compel us to take. Let us give diligent study to the question immediately in all its bearings, making known our position in Christ to all about us. Cowardice and infirmity of purpose arise from lack of conviction and unfamiliarity with the Scriptures. Let us also emphasise the attitude the Scriptures enjoin upon us in the presentation of our case. Let it be in that spirit of respect and submission to those in authority which Christ commands, being very willing to obey wherever we can. Let us avoid all flippancy and impudence. Our attitude, while it is one of firmness, must also be one of courtesy.

Above all, let every one of us take steps to build up and edify ourselves in that confidence and courage which the coming time of test will require of us. We must be staunch to our convictions though the cost be imprisonment or death. "All things are for your sakes." Let us be fully encouraged and strengthened by that comfort. The prospect of modern war is appalling, but God's resources are infinitely more potent than those of men, and He can and will turn their most perfect and powerful organisations into confusion.

Let us also remember to go to God in *prayer*. "Pray always that ye may be accounted worthy to escape those things which shall come to pass." Those words reveal that there is a possibility of our escaping the things that shall come to pass. Let us mention it in our prayers more than we do. Let us ask God that He *will* account us worthy to escape the dreadful time which is to come. His ears are open to our cry. Therefore, "Who is he that shall harm you if ye be followers of that which is good?"  
W. SOUTHALL.

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### **JEWISH RELIEF FUND.**

We have sent a cheque to the secretary of the Polish Jews' Relief Fund for £9 15s. 6d., which clears this account to date, and is acknowledged as follows: —

The Federation of Polish Jews in Great Britain.  
2-3, St. James's Place, Duke Street, E.C.3.  
9th February, 1938.

Dear Sir, —I have again to thank you for cheque for £9 15s. 6d., our official receipt for which is herewith enclosed.

We are now receiving letters of thanks from our Committee in Warsaw, and they especially say how grateful they are to your readers for the splendid help that they have been to them during these last few months.

The position of the Jews in Poland is certainly no better than it has been. Rather the contrary is the case. Daily life becomes intolerable, and anything further that we can do for them is at least some hope in their very dismal lives. A member of our Committee has recently returned from a visit to Poland, and the only expression that he can use, is that without the assistance sent to them from this country, life to them would not be worth living. So many have told him that were it not for the little assistance received, they would be willing to take their own lives rather than exist under conditions that at present prevail.

With very many thanks for all that you are doing to assist this most worthy cause.

J. GOLDBERG, *Secretary.*

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## **DISTRESSED BRETHREN AND SISTERS.**

We have again been able, through the generous assistance of our readers, to assist some of our brethren and sisters who are in need. During the past month we have expended £20 19s. 0d. on this account.

OPEN THY MOUTH, JUDGE RIGHTEOUSLY, AND PLEAD THE CAUSE OF THE POOR AND NEEDY. —*Proverbs xxxi. 9.*

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### **“Consider Him”**

#### THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST.

In attempting to apply the apostolic exhortation, the thoughtful reader of the Scriptures is at once aware of the wide field which confronts him. Examining the many instances of the titles and similitudes of the Saviour, we are like the "merchantman seeking goodly pearls," for, in variety and beauty, the words which are descriptive of Christ may well be said to resemble precious stones, all reflecting, to those who steadily look thereon, the glory of the Sun of Righteousness.

The early advent of this "altogether lovely" one to his people almost precludes the possibility of this series being completed. Nevertheless, in the time that remains, some profit will (the writer hopes) be derived from this consideration.

#### (i.)—ALPHA AND OMEGA.

Four times this remarkable title occurs in the Book of Revelation. On one occasion it was announced with a clear and penetrating voice, and the speaker was "One like unto the Son of Man"—like Him whom the beloved John had known years before, at whose feet he had sat, in whose bosom he had lain, with whom he had been in Gethsemane. Like him, yes, but how changed! Invested now with glory insufferably dazzling to human sight. When the Apostle saw him, he fell at his feet as dead.

This title, symbolized by the first and last letters of the Greek alphabet, means to us: I am the A and Z. As A is the first, so Christ is the first. Of all the prophets that had arisen, worthy though they were, illustrious as they had been in the service of God as channels of the revelation of the Divine will, there had not been a greater than John the Baptist. It was the testimony of this forerunner, however, that Jesus was higher still.

The measure of his greatness is announced in the words, "for he was before (R.V.: first in regard of) me." First in greatness, first in importance, first in power, first in the Father's purpose, first in the Father's love, or, as brother Dr. Thomas expresses it, "the beginning of the Great Mystery, Deity manifested in flesh" (1 Tim. iii. 16).

Again, as Z is the last letter, so Christ will be "when, like a scroll, present things have passed away." In Omega, we see "the *terminal* manifestation of Eternal Spirit. This manifestation is yet in the future, it is *to come*." Just as the two letters enclose the alphabet, from which the thousands of words can be made, so when we have "learned Christ" all we require is treasured in Him. We are complete, for "in Him are hid all the treasures of wisdom and knowledge."

Israel after the flesh has refused the "key of knowledge," the Alpha and Omega, and the veil is on their hearts, and they cannot unlock the treasures of the Word. Is it possible that there is a veil, too, on our hearts, that seeing, we see not, and hearing, we understand not? Let us examine ourselves.

"I am Alpha." He asserts his pre-eminence in all things, and thus claims first place in our thoughts, our affections, our plans. Whom do *we* put first? Christ or self? Christ or friends? Christ or the world? Christ's teachings, or our own opinions? If he may not occupy the first place, he disdains any other. The body of Christ has long been in course of preparation. Presently the Yahweh Name will be disclosed in all its glorious fulness. "The Alpha, the First, the beginning, is the Deity manifested in flesh, justified by spirit, and called Jesus Christ; the Omega, the End and the Last, is also the Deity manifested in flesh, justified by spirit and styled in Eph. iv. 13, 'the PERFECT MAN,' the measure of the stature of the fulness of Christ" (*Eureka* iii. 583).

(ii.) — ADAM.

In Romans v. 14, we read that the first Adam is the figure of Him that is to come, and in 1 Cor. xv. 45, that "the first Adam was made a living soul; the last Adam was made a quickening spirit."

This is the one, Dr. Thomas reminds us, whom Ezekiel "in spirit" saw enthroned and calls "a man," that is *Adam*, not *ish*, *adam* being indicative of his original identity with the nature of the first man. We are all well acquainted with the sad story of the first Adam, who left to his children an inheritance of sin, woe and death. The Apostle Paul clearly defines in his epistle to the Romans the relative positions of the two federal chiefs, the first being figurative of the second.

In Eden the door was opened through which sin and corruption entered the race. Through Christ, "the Door," the way has been opened up whereby we may become partakers of the Tree of Life, which was protected from the depredations of disobedient man, so that —

"In Him, the tribes of Adam boast  
More blessings than their father lost."

Adam was the first of his kind, and gave a name and nature to us all.

Christ is the first of *his* family, and gives his Name, and will give his nature, to all who faithfully belong to Him. Of them it is said: "the body is dead because of sin; but the spirit gives life because of righteousness."

The history of Adam has many lessons. Are we sure that in his place we would have done differently? Do we often covet something and feel discontented because we have not all we want? Surely, we cannot but feel that we are his children by nature, for we are all like him. But shall we continue to bear the image of the earthy? Listen to the author of *Eureka* (vol. ii. 146):

They shall be in nature like what he is now. But in a moral sense they are required to be now like to what he was while on earth, "learning obedience by the things which he suffered." This tuition developed the moral image of Deity, as the creative energy of the Spirit did the material image after his resurrection. It is divinely predestined, therefore (and the predestination is a necessity that cannot be dispensed with) that all who shall inherit salvation in the kingdom of the Deity shall be "conformed to the image of his son, that he might be the Firstborn (or Chief) among many brethren." Paul says to the Colossians (iii. 9-10), "Ye have put off the Old Man," or moral image of the First Adam, "with his deeds; and *have put on the New Man*," or last Adam, who is renewed by knowledge after the image of him that created him. This they had done. They were in the last Adam, and conformed to his moral image, in hope of being conformed to his material image at the coming of their Chief.

M. J.

## Signs of the Times

### ECCLESIASTICAL.

"*Scoffers in the last days.*" — "*Where is the promise of his coming?*" (2 Peter iii. 3, 4).

The Church of England set up a Commission fifteen years ago to report on Church doctrine. This Commission has now completed its work, and while it has reached no summary of conclusions it has definitely established three main lines of thought:

1. —It stands for entire freedom of thought, so that rejection of any doctrine set forth in the Prayer Book does not necessarily involve separation from the Church; nor does the fact of this toleration commit the Church to acceptance of the new or different views. "There must be room," says the report, "for differences of opinion," of which it mentions several. Concerning the Virgin Birth, while the Church accepts this, it nevertheless agrees that "the historical evidence is inconclusive," and admits that some of the commissioners disbelieved it, but not a majority.

2. —The Commission absolutely rejects the Inspiration of the Scriptures and their infallibility. Commenting on this, Mr. L Weatherhead, who to-day draws the largest congregation in London (City Temple), says, "We are given a view of inspiration in this report which the educated man of to-day can accept." It is the view taught in *all* the Free Church theological colleges to-day." "Verbal inspiration — the theory that the Bible is divinely inspired—went years ago, and is only retained in a few obscurantist camps which count for nothing." "The Bible contains myth and folklore." "Much of Browning's poetry has a greater degree of inspiration than, say, portions of Leviticus."

3. —The Commission just as absolutely rejects the idea of the Second Coming of Jesus to execute divine judgment, to raise the dead, and to reward his saints with a kingdom upon earth. The report says that the "literalistic belief" in a future resurrection of the actual physical frame must be "rejected quite frankly."

Concerning the Judgment, we quote, "The Commission is united in believing that it is impossible to pronounce whether there will be a last judgment, if the judgment should be understood not as a quasi-literal description of a future event, but as a parable of the continuous permanent relation of the perpetually imminent eternal order to the process of events in time." Peter's words are therefore fully shown to be one of the significant signs of our times.

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### RUSSIA AND THE DIVINE RULE.

Mr. S. Dark and Mr. R. S. Essex have written a book just published by Messrs. Hodder and Stoughton, 5/-, entitled *The War Against God*. They tell us that during the last ten years over 1,200 anti-God books, of which over 40,000,000 copies have been sold, have been printed in Russia. The Scripture commentary may be found in Christ's words in Matt. xxiv. 37, and Psalm ii. 1-2.

### POLITICAL.

"*Prepare war*" (Joel iii).

The U.S.A. Government, on January 28th, announced its determination to spend 160 million pounds on developing its Navy. President Roosevelt stated the reason thus: "We do this specifically and solely because of the piling up of armaments in other countries in such a manner as to involve a threat to world peace." "As commander-in-chief of the U.S. Army and Navy, it is my duty to report to Congress that our national defence is *in the light of the increasing armaments of other nations,*

inadequate for the purposes of national security. We cannot assume that our defence would be limited to one ocean or coast."

These are pregnant words, and bring home to all who believe the Word of God the necessity of constant watchfulness. "The Lord is at hand."

Says the New York correspondent of the London *Observer*: "The rights of Americans in the Far East overlap or run parallel with the rights of Britons."

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#### EGYPT.

*"Egypt the third"* (Isaiah xix. 24).

It is reported that the young King of Egypt, just married, is being advised to invest the Egyptian crown in the near future with the spiritual primacy of head of Islam that formerly belonged to the caliphs of old Turkey, and was abandoned by the new. A representative of the Egyptian Government in London stated this month: "The two advisers in the Palace upon whom His Majesty relies for advice are Maher Pasha and Hussainain Pasha. Both are friends of Britain, and so is the new Prime Minister." This statement was made because certain deputies of the Egyptian Parliament, under Italian influence, have been agitating on behalf of the Arabs in Palestine, as against the Jews and Britain.

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*"Darkness"* (Isaiah lix. 9, and lx. 2).

Leicester and other cities have during the month been made the subjects of experiment as to what "black outs" would do in relation to air raids. At Leicester, Mr. Geoffrey Lloyd, Home Office Under Secretary, who has just returned from seeing how the Germans and French plan to meet air raids, himself carried out an inspection in a R.A.F. bombing 'plane. Six hundred and fifty factories closed down: no street light was allowed, or any light from any building. No traffic was allowed on the streets, except some eighty ambulances and repair lorries carrying "decontamination squads" and "repair gangs." The result is said to be "effective."

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*"Distress with perplexity"* (Luke xxi. 25).

In Britain some two millions of men and women are unemployed.

In U.S.A., 7,800,000 are without employment. This is revealed in a preliminary report by officials of the Government, who have been conducting the national census of the workless. The New York correspondent of the *News Chronicle* says, "The attempt to reorganise the system of relief makes the labours of Hercules look like kindergarten exercises."

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*"Wars and rumours of wars"* (Luke xxi.).

War continues in Spain. The Fascist element has not made any progress this month, and it is reported by the Press, though not officially communicated from Rome, that Mussolini is about to send another 50,000 troops to that distracted country. Meanwhile, it is beyond question that Russia is supporting the Communist Government there, not ostentatiously, but none the less solidly, as we have previously noted.

Japan continues her aggression in China, and the hardships inflicted on the common people continue to be most grievous.

The *Journal of Justice and Liberty*, an Italian newspaper that circulates in London and Paris, on January 29th, stated that a great revolt was raging in Ethiopia, and that over 6,000 Italian and Colonial troops had been slain in the course of it.

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"*Signs in the Stars*" (Luke xxi. 25).

Once again an apparently strong Government has fallen in France. The state of parties there and the national temperament contribute to this continued instability. M. Chautemps is at the moment again in the saddle, and the keynote of his policy appears to be to endeavour to once more contribute something to sustain the League of Nations, which has just begun its 100th meeting. His Foreign Minister talks of conciliation and friendly relationships with other nations, but he occasionally lets fall words of despondency and fear. The attitude of the Ministry of War there towards those who stand for adherence to the teachings of Jesus, and conscientiously object to become conscripts, and thus soldiers of the state, is worth mentioning. Any brother who can read French should sometimes take the opportunity afforded by the Free Libraries, most of which exhibit one or more Parisian newspapers, to see for himself what happens. These cases are published by Government order. The penalty usually awarded is *seven years' solitary confinement*.

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Those of us who live in Britain and the U.S.A., and the British Empire, need to be thankful to God for the comparative immunity that we enjoy. At the same time, the storm of war bursting here would soon bring us into severe trial. Let us watch, and watch always, lest that day should overtake us a thief (Luke xxi. 34 to 36). G.H.D.

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### Ecclesial News

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

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

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

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

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

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

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

**(Colossians iv. 9).**

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**BOURNEMOUTH.** —*Richmond Hall Charminster Road (corner of Alma Road) Sundays Breaking of Bread 10-45 a.m. Lecture 6-30 p.m. Thursdays Bible Class 8-0 p.m.* Merciful and gracious long-suffering abundant in goodness and truth. Thus our Father has declared Himself and once more

we rejoice in His goodness and truth extended to another son of Adam. On behalf of the Eastleigh Ecclesia Mr. WALTER CHARLES GARDNER was baptised on 26th January after a good confession of the One Faith. We trust he may fight the good fight of faith striving lawfully with the divine weapons and armour and receive the victor's crown at last from the captain of our Salvation We welcome to our fellowship sister Ella Hosking who has come amongst us from Porthleven and look forward to a mutually helpful companionship Zionwards. The visit of bro. A Clements (Clapham) on January 23rd was very acceptable and we have welcomed to the Table bro George Gale of Dorchester. —K. T. JACKSON *Rec. bro.*

**BRIDGEND (Glam.).** —*Christadelphian Meeting Room, 40, Caroline St.* Greetings in Jesus. We continue to preach the Word whether those around us hear or forbear. We still have the attendance of a few strangers which is encouraging. We are grateful also to Anon for a further gift of 10s for the distress and assure the brother or sister it has been used as desired. We were pleased to welcome to the Lord's Table sister I. Gardner (Cardiff) and we are also thankful to our Father in restoring to our beloved brother Webber a measure of health to attend the meetings after over four months illness—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 p.m.* We have been pleased to welcome to the Lord's Table bro. and sis. Barratt and sis. P. Barratt of Sutton bro. Kemp sis. Davey of West Ealing bro. Miles of Putney sis. H. L. Evans of Clapham. The following brethren have been with us in the service of the Truth whose exhortations have both strengthened and encouraged us on the way to the Kingdom bro. F. Beighton (Seven Kings), brethren H. M. Doust D. L. Jenkins H. L. Evans and E. A. Clements (Clapham). — E. JONES, *Rec. bro.*

**BRISTOL.** —*Druids' Hall 8, Perry Road (top of Colston St.). Sundays Breaking of Bread 11 a.m. Tuesdays Lecture, 7-30 p.m.* On January 16th we held our prize distribution to the Sunday School scholars at Southmead when there was a large attendance which included several of the parents. Bro. C. F. Ford presented to each of the senior scholars a copy of *Bible Finger Posts*, and exhorted them to be diligent in their studies, that they might find the Pearl of Great Price, and be welcomed by Christ as his friends at his coming, of which they were so fond of singing. Bro. L. J. Walker (who was accompanied by sis. Walker), then distributed prizes to all the scholars, with appropriate remarks and after an address by bro. Frank Walker the meeting terminated after Bible reading, hymns and prayer, all (young and old) having spent a very upbuilding and happy time together. We have had a considerable influx of new scholars since then there being now well over sixty names on the register. We hope, if the Lord will, to take possession of our new hall at Southmead on March 26th, when bro. D. C. Jakeman will deliver a lecture on Christ is Coming. We shall welcome any brethren and sisters in fellowship who can be with us on that occasion. We acknowledge with gratitude receipt of the following anonymous donations to our building fund Coventry Ecc. £1 15s 5d., Lover of Good Works, 10s, Sister O., £ 1, In Hope of Eternal Life, 10s, P.C. £2 —With fraternal greetings and love, A. G. HIGGS, *Rec. bro.*

**DUDLEY.** —*Christadelphian Hall Scotts Green. Sunday: Breaking of Bread, 11a.m., Lecture, 6-30 p.m., Bible Class, Wednesday, 7-30 p.m.* Greetings. We are pleased to report that Mr. Fred Shaw witnessed a good confession of the Kingdom and the Name, and was baptised into Jesus Christ on Wednesday, January 26<sup>th</sup>. We wish him God-speed in the race for Life Eternal, and trust he will magnify the Name which has been named upon him. The following brethren and sisters have met with us around the Table of the Lord sis. Faherty, sis. E. Faherty, bro. Lewis Price (Shifnal), sis. E. Pigott (Shatterford). We are issuing a pamphlet on *Our Calling*, which we shall be pleased to send to any brother or sister in fellowship. —Faithfully your brother, FRED H. JAKEMAN, *Rec. bro.*

**EASTLEIGH (Hants.).** —82, Leigh Road. *Sundays: Breaking of Bread, 3 p.m.* Greetings. It is with great joy and gratitude to our Heavenly Father that we are able to report that He has in His mercy and goodness called another to a knowledge and belief of the Gospel Mr. WALTER CHARLES GARDNER, formerly neutral, having made a good Confession of the Faith, before our Bournemouth

brethren, was immersed at The Pier Approach Baths, on Wednesday, January 26<sup>th</sup>. We pray he will strive to walk faithfully and gain the prize of our high calling in Christ Jesus, which is for those who love Him at His Appearing. Our grateful thanks are due to our brethren at Bournemouth for all their support and helpfulness, not only on this occasion, but whenever the need for co-operation arises. Since our last report we have had the pleasure of the company of the following brethren and sisters at the Lord's Table bro. N. Marchant (Ropley), brethren H. L. Evans, P. Walpole, H. W. Irving (Clapham), sis P. Marchant (Ropley), sis. H. L. Evans, E. Singleton, O. Button, J. Button (Clapham). Whilst with us, bro. H. L. Evans gave us the faithful Word of Exhortation, for which we thank him. The door of utterance has not yet been opened, so we do our best in whatsoever comes to our hands, in the hope that it will be accepted by the Father, as service done to His honour and to His glory. —A. V. JAMES, *Rec. bro.*

**GLASGOW.** — *Co-operative Memorial Building, 71 Kingston Street, Tradeston. Sundays: Breaking of Bread, 11-30 a.m., School, 1-15 p.m., Lecture, 6-30.* Yet again we rejoice in the obedience of another of the daughters of Adam to the Gospel invitation, Mrs. ELIZABETH WILSON (72 years), mother of the writer and bro. W. Wilson, of this ecclesia. Our sister was baptised into the Saving Name of Christ Jesus on the 8th of January, and we pray that the race thus begun will end in the reception of that crown of glory which fadeth not away. We are pleased to report that, with the concurrence of the Arranging brethren of the Motherwell Ecclesia, bro. and sis. Rod H. Ross now meet with us. We pray that our sojourn together may be of mutual advantage, and that our efforts as co-labourers together in the vineyard may be to the praise and glory of our Heavenly Father. We regret that we omitted to record that we had received a sum of money from "Anon," to be given to some brother or sister in need. This has been duly done, and we thank the donor for the loving-kindness thus expressed, and assure him or her that it was very gratefully accepted. Visitors to the Table of the Lord have been: bro. J. McKay (who also exhorted us), sis. G. McKay, and sis. M. Drummond, all of Motherwell, whose visits we greatly enjoyed. Brethren A. McKay and J. McKay also lectured for us. —Your brother in Israel's Hope, JAMES L. WILSON, *Rec. bro.*

**HITCHIN.** — *Hermitage Hall. Sundays: Breaking of Bread, 5-30 p.m.; Lecture, 7 p.m.* We hope, if the Lord will, to hold our Fraternal Gathering on Saturday, March 5th, at the above address, and programmes with details will be sent to the individual ecclesias very soon. We extend a warm welcome to our brethren and sisters to be with us on that occasion, and if recording brethren would let the writer know approximately the number of expected visitors, it would considerably help the catering arrangements. The undersigned has been appointed Recording brother for the year. —NORMAN G. WIDGER, 4, Robin Hood Green, Rabley Heath, Welwyn, Herts.

**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.* The following have been welcomed to the Table of the Lord: bro. and sis. Callow (Bournemouth), bro. and sis. Goodwin (St. Albans), bro. Denney and bro. Barker (Holloway), bro. Austin (Luton), bro. A. K. Clements, bro. W. E. White, bro. Warwick, bro. H. L. Evans, sis. Glover, and sis. P. Banter (Clapham), sis. J. Nicholson and sis. R. Nicholson (West Ealing), bro. S. Jeacock (St. Albans), and sis. Pettitt (Brighton). —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 rejoice that three more have put on the Saving Name of Jesus by baptism. On 2nd January, 1938, Miss MAUDE WARRY (formerly Church of England); 23rd January, Mrs. ALICE SARAH ANNE BROUGHTON (formerly Baptist), and the mother of bro. Broughton; 6th February, HUBERT WALTER MITCHELL (ex-Sunday School) and the son of bro. and sis. W. R. Mitchell. It is our earnest desire and prayer that they may all "so run" as to be found worthy of the prize of eternal life in the day of our Lord's return. — We have again been saddened by the presence of death. On 31st January our aged sister E. S. Booker fell asleep, after a probation of about ten years. Sis. Booker obeyed the Truth in God's mercy

as the result of the Peckham effort, and although well advanced in years, she quickly manifested that spirit of faithfulness which always endears to the hearts of those who love the Truth. There are no relatives in the Truth left to mourn, but "precious in the eyes of the Lord is the death of his saints."— On January 29th we held a special Fraternal Meeting at the Memorial Hall to listen to several addresses dealing with our duty in relation to State Service. Over 600 brethren and sisters attended, a large number being welcomed from the Provinces, and we feel sure that much help has been obtained as a result of that meeting, which will guide us in these difficult times. The following visiting brethren and sisters have been welcomed to the Table of the Lord, namely: bro. and sis. Brett, sis. Allen, sis. Squires, sisters M. and P. Squires, bro. and sis. Burton (Luton), bro. Moore, bro. Packhorn (Putney); brethren Cambray, Lewis, Lambert, Donaldson (Newport), Morse and Gardner (Cardiff), D. C. and F. H. Jakeman (Dudley); bro. and sis. Jackson and bro. and sis. Callow (Bournemouth), bro. R. Gardner and Gomer Jones (Bridgend); sis. Osborne (Bridport); sis. Warren, sis. Wade (Colchester); bro. Wharton, Senr., bro. E. Wharton (Birmingham), sis. Feltham, and sis. T. Feltham (Coventry); bro. and sis. E. Jones (Brighton) and bro. B. Hayward (Ipswich). —F. C. WOOD, *Asst. Rec. bro.*

**LONDON (Fulham).** —12, *Lettice Street, S.W.6. Breaking of Bread, 4 p.m., Evening Meeting, 6-30 p.m.* The following brethren and sisters have decided to form an ecclesia at Fulham, to be known as the Fulham Ecclesia, brethren G. Cattle, J. Hembling, H. Linggood, D. Moore, sisters G. Cattle, N. Cattle, Winnall, Hembling, Harden, Ashby, Reynolds. With regard to bro. and sis. Hembling and bro. H. Linggood, circumstances having made it necessary to move from the Horns Cross district to Fulham, we gratefully receive them into our meeting, and believe it will be to the mutual profit of us all. We earnestly invite the co-operation of all of like precious faith. —G. CATTLE, *Rec. bro.*

**LONDON (Holloway).** — *Delhi Hall 489, Holloway Road, Upper Holloway, N. (near Royal Northern Hospital, tubes Highgate or Holloway Road). Sundays: 11 a.m. and 7 p.m. Wednesdays: 8 p.m.* We have been pleased to welcome to the Table of the Lord the following bro. A. A. Jeacock (Croydon), bro. and sis. Townsend (Birmingham), bro. and sis. S. F. Jeacock (St. Albans). We gain by transfer from the Putney Ecclesia, sis M. Piffin, who will in future meet with us. Bro. G. H. Denney having relinquished the position of Recording brother, the undersigned has been elected to the position. Please note address for future correspondence 38, Ecclesbourne Gardens, Palmer's Green, N.13. —G. J. BARKER, *Rec. bro.*

**LONDON (Putney).** —*Ambleside School 125, Upper Richmond Road, East Putney. Sundays: 11 a.m. and 6-30 p.m. Thursdays: Bible Class, 8 p.m.* We regret to report a considerable decrease in our numbers. Two brethren and six sisters of this ecclesia have decided to form another lightstand in Fulham. In addition, sis. M. Piffin will meet with the Holloway Ecclesia in future. This will probably restrict further our ecclesial activities, which have already been somewhat limited by our uncertain tenure of the present meeting place. We are still encouraged, however, by the continued attendance of strangers to the lectures, and we are grateful for the help in preaching the gospel of the many brethren of other ecclesias. During the past month we have had the assistance of brethren G. M. Clements, S. Douglass, and E. J. B. Evans (Clapham). In addition, sis. D. Higgs (Bristol) and bro. and sis. R. Jeacock (Croydon) have met with us at the Table. It is always spiritually uplifting to enjoy the company of brethren and sisters of other ecclesias in this way, and our thanks accordingly go out to our many visitors. —J. A. BALCHIN, *Rec. bro.*

**LONDON (W. Ealing).** —*Leighton Hall Elthorne Park Road, W.7. Breaking of Bread, 11 a.m., Sunday School 11 a.m., Lecture, 6-30 p.m. Thursday, 49, Uxbridge Road, Ealing, W.5, Bible Class, 8 p.m.* We sorrow (but "not as those without hope") to record the death of our sis. M. Carter, who was laid to rest in Hounslow Churchyard, to await the call of our Lord and Master when he returns, bro. G. M. Clements doing what was necessary at the graveside. Our sister had been in the Truth about twenty years, and a welcome at the hands of our Lord, we trust, awaits her at his coming. — On the other hand, we rejoice to record the immersion into the Saving Name, after a good confession, of Miss ESME LOCK BISHOP, who was baptised at the Ealing Public Baths on January 5th. We trust that she, with us, may find a place in the Kingdom, when He comes to establish it. If the Lord will, we purpose holding a special effort at the Co-operative Hall, Western Ave., East Acton, on

March 10th and 24th. We have welcomed to the Table of the Lord the following brethren and sisters since last report, sisters M. Butt and Eileen Jenkins, bro. and sis. D. L. Jenkins, and bro. P. G. Kemp, of Clapham; sis. Beryl Higgs, of Detroit, U.S.A.; sis. E. Hill, of Sutton; and bro. and sis. L. Phillips, of Luton. — T. G. BRETT, *Rec. bro.*

**LUTON (Beds.).** —301, *New Bedford Road*. Sincere greetings. We have been assisted in the work of the Truth by brethren J. T. Warwick, M. L. Evans, R. C. Wright and H. Southgate, of the Clapham Ecclesia, and we thank them for their assistance, which was much appreciated. The attendance of the stranger is very small, yet we take courage and thank our Heavenly Father for the hope of Life Eternal which is held out to us. We have also had the pleasure of the company of sis. M. Day, bro. C. Wright (Clapham), and bro. and sis. H. Crawley (St. Albans) at the Breaking of Bread. If the Lord wills, we purpose to hold our annual Fraternal Gathering on Monday, April 18th. It will be held at the usual hall, the Adult School (opposite the Parish Church). Tea will be at 4-15 p.m., and the evening meeting at 6 o'clock. We assure the brethren and sisters of ample accommodation, and hope to have the pleasure of the company of as many as will be able to be present, to assist and encourage each other in those things which pertain to God's glorious Truth. Programmes will be forwarded to the various ecclesias in due course. —S. G. HODGE, *Rec. bro.*

**MOTHERWELL (Scotland).** —*Orange Hall Milton Street Sundays: Breaking of Bread, 11-30 a.m., School, 1-15 p.m., Lecture, 6-30 p.m.* Greetings to all of like precious faith. We are pleased to record that sis. Helen Wylie (formerly sis. Helen Brown) has returned to our fellowship. —J. BROWN, *Rec. bro.*

**NEWPORT (Mon.).** —*Clarence Hall, Rodney Rd. (opposite Technical institute). Sundays: Breaking of Bread, 11 a.m., School, 2-45 p.m., Lecture, 6-30 p.m. Wednesdays: Meeting, 7 p.m. Thursdays: Elpis Israel Class, 7-30 p.m.* Greetings in the Master's Name. It is with pleasure we report that on January 23rd we had a visit of our bro. S. Shakespeare, of Dudley, who faithfully delivered unto us the words of exhortation, and lectured in the evening, testifying conclusively from the Scriptures of Truth the certain return of Christ to the earth, five of the alien being present on this occasion. Also, we are pleased to state that since our last report, we have been pleased to welcome the following brethren and sisters around the Table of our absent Lord: sis. Jaine (Brockhollands), bro. Nutt and bro. S. Shakespeare (Dudley), bro. and sis. Morse and bro. and sis. Gardiner (Cardiff). We wish further to report the holding of our Fraternal Gathering on Easter Monday, April 18th (God willing). Meeting will be at 2 p.m.; tea, 4-30 p.m., at Clarence Hall, which will be opened at an early hour for the convenience of early arrivals, also, refreshments may be had at Smiths Cafe, underneath hall. A hearty invitation is extended to all brethren and sisters on the Berean Basis of Fellowship to be present on this occasion. —Sincerely your brother in Israel's Hope, DAVID M. WILLIAMS, *Rec. bro.*

**NOTTINGHAM.** —*Old Lenton Street Hall (off Broad Street). Sundays: Breaking of Bread, 11 a.m., Lecture, 6-30 p.m. Bible Class, Wednesday, 7-45 p.m., at the People's Hall, Heathcote Street.* As we have had several strangers regularly attending the special lectures at Netherfield, we arranged a further series, making nine lectures in all, and we trust that with the Father's blessing we may see some tangible results of the work. If the Lord will, we shall hold a Fraternal Gathering on April 2nd, in the Old Lenton Street Hall. The speakers on that occasion will be bro. S. F. Jeacock (St. Albans), bro. W. Southall (Birmingham), and bro. N. Widger (Hitchin). The subjects to be dealt with have not been definitely decided, but will be announced later. The tea will be at 4-30 p.m., and the After Meeting, at 6 p.m. We regret that at present bro. R. Mercer (Holloway) is in the Nottingham General Hospital, having taken suddenly ill at Nottingham, but we are pleased to say that he is progressing favourably. Since our last announcement, we have had the help of bro. S. Shakespeare, of Dudley, in the work of the Truth, and have also been pleased to welcome as visitors sisters S. Shakespeare (Dudley), R. Mercer (Holloway), and N. Eato (Leicester). — J. B. STRAWSON, *Rec. bro.*

**PLYMOUTH (East).** — *Christadelphian Meeting Room, Clairmont School, Beaumont Road, St. Jude's. Sundays: Breaking of Bread, 11 a.m. Lecture, 6-30 p.m. Thursdays: Bible Class, 7-30 p.m.* We are still regularly witnessing to the Truth, although with very little visible result up to the present.

We have been pleased to have the company and fellowship at the Lord's Table of sis. Amy Hosking, of Porthleven (Cornwall), who is on a visit to Plymouth. —HUBERT R. NICHOLLS, *Rec. bro*

**SEVEN KINGS.** —*Mayfield Hall, 686, Green Lane. Sundays: Breaking of Bread, 11 a.m., Lecture, 6-30 p.m. Wednesday: Bible Class, 8-15 p.m.* We are pleased to report an increase of membership by the transfer from Ilford of sis Mills, who we welcome amongst us, and trust the association together will be mutually strengthening on our journey to the Kingdom. Visitors since our last report have been bro. and sis. Mynott (Nottingham), sis. D. Higgs (Bristol), sis. Corfe (Putney), sis. R. Nicholson (West Ealing), brethren H. L. Evans, Gill, Joslin, Lane, Morse, J. F. Westley, and Wm. E. White (Clapham) and bro A. A. Jeacock (Croydon). Our thanks are due to many of the brethren for their work in the Truth's Service. —WM. J. WEBSTER, *Rec. bro.*

**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.* Our annual Sunday School meeting was held on Saturday, February 5th, in conjunction with that of the Croydon Ecclesia, at the Y.M.C A. Hall, Croydon. Tea was followed by a lantern lecture on Palestine by bro. W. R. Mitchell (Clapham), followed by the awards to the scholars. We have been assisted in the public proclamation of the Truth by the following brethren H. T. Hathaway, D L. Jenkins, C. H. Lindars, R. W. Parks, J. T. Warwick, C. Wharton, F. C. Wood and J. L. Young (Clapham), and D. T. Warwick (Croydon). Visitors since last report bro. and sis. D. L. Jenkins and sis E. Jenkins, bro. and sis J. L. Young, brethren Gill and Glover, and sisters Bullen, Denney, H. Denney, Fletcher, Greenacre, F. Hames, H. James, Joslin, M. Joslin, Kirby, G Knight, N. Ramus, J. Southgate, H. Walpole, L Walpole, and M. White (Clapham), bro and sis Wright, bro. and sis A. F Jeacock and sis Garrett (Holloway), bro. A Clapcott, bro. D Gray and sis. O. Gray, sis Gillespie (W. Ealing), sis. Miles (Putney), bro. B. H. Smith (Crayford), bro. Whitlock (Hove), bro D. L. Denney (Nottingham), bro. and sis. D. T. Warwick (Croydon), sis. P. O. Marchant (Ropley). — G. F. KING, *Rec. bro.*

**SWANSEA.** —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m., Lectures, 6-30 p.m.* On January 30th, we had the company of sis. Doris Morse (Cardiff) at the Memorial Table. We continue to show forth the glorious Gospel of the Kingdom to those who will hear, looking to God to give the increase in His good pleasure, as co-workers together with Him. We continue also to encourage each other by exhortation, and the more so as we see the day approaching. —W. MORSE, *Rec. bro.*

**SWANSEA (Plasmarl).** —*321, Trewyddfa Road. Breaking of Bread, 6-15 p.m. Bible Class, Wednesday, 7-30 p.m.* We are grateful to our Heavenly Father for being greatly refreshed and encouraged by our recent visit to the Fraternal of 29th, and also for the care and kindness shown to us by the brethren and sisters. We are still maintaining a lightstand and encouraging one another in the One Hope. We are also cheered by the regular attendance of an interested friend. With our Heavenly Father's help, we shall keep trying to the end, in view of the testimony of Matt. xxiv. 13. —Your brother in the Hope of Life, LESLIE H. BOWEN, *Rec. bro.*

## CANADA

**BRANTFORD.** —*Christadelphian Hall 44, George St. Sundays: 9.45 and 11.00 a.m. and 7.0 p.m. Thursdays: Eureka Class, 8.0 p.m.* For the benefit of some who do not seem to know, we wish to say that bro. Walter J. Livermore is not in our fellowship, having "withdrawn" from us over twelve years ago, the immediate cause being our refusal to endorse his resolution *re* divorce. The most objectionable feature of which is its insistence that a divorcee must separate from their present husband or wife before being eligible for baptism. —H. W. STYLES, *Rec. bro.*

**MONTREAL (Que.).** —*Allies Hall 618, Charron St., Pt. St. Charles. Sunday School, 10 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7 p.m.* We wish to announce the removal of bro. Davis and family, and sis. Reilly, from Gaspé here, where they expect to remain for the present. Visitors since

we last wrote have been bro. D. Gwalchmai, of London, Ont, who opened our lectures for the winter, and whose labor of love we appreciate; sisters Birch, Vanluven, R. Briggs, Round, Newnham, bro. L. Newnham, bro. and sis. Gibson, sis. N. Gibson, Toronto; bro. Jones, Windsor; sis. E. Gotthardt, Detroit, Mich. — J. V. RICHMOND, *Rec. bro.*

**RICHARD (Sask.).** —Since our last report we have lost one of our brethren to Victoria, namely, bro. T. Lofting, but we have had the pleasure of another addition to our meeting in the person of Mr. Frank Truelove. Of course we would have kept bro. Lofting here, but "distant fields looked green." Nevertheless, our brethren at Victoria will benefit from his company. So far as the writer's knowledge goes, there are now, out of the scores of Christadelphians in the province of British Columbia, only about eight or nine in our fellowship, and six of those live in Victoria, "Shall not the Judge of all the earth do right?" Is there not a sad awakening in store for disloyalty to the name of Christ. It's all very well to say, "We will not fellowship this brother and his errors." Nevertheless "we" do. Fellowship has no more meaning with the majority of men and women who name the "Name of Christ" than it has in Christendom. Let watch our step, and we, who make a profession of "holding fast" to "sound doctrine" and godly behaviour, need to examine ourselves very seriously. —We are deeply grieved to hear of the death of bro. Jeacock, who served us so well in the "Signs of the Times" and in other ways. And we trust that sister Jeacock and those near and dear will be comforted by the many kind words spoken and written. —FRED W. JONES.

## UNITED STATES

**PORTLAND (Oregon).** —614, *Maegly-Tichner Building. Breaking of Bread, 11-15 a.m. Midweek Lectures, Wednesday, 7-30 p.m., 2411 N.E. 7th.* Since last reporting, we are pleased to send the news of one more who has entered the way that leadeth to Life Eternal and the Kingdom, Mr. C. MOORE, after a good confession of the One Faith, was baptised into the Saving Name of Jesus on January 5th, 1938. We felt very much encouraged with this increase. Also, we have gained bro. F. Blunt, from Santa Barbara Ecclesia, but we are sorry to lose bro. C. Hanson and sis. L. Hanson, to Glendale, Cal. We commend them to the ecclesia meeting there. Our membership is very small, therefore we feel such losses. We have been visited by the following: bro. and sis. W. J. Turner (Winnipeg, Man., Canada), bro. and sis. G. Newton, sis. M. Pollock (Vancouver, B.C.), sis. G. Pollock (The Pas, Man., Canada), sis. F. Fenn (Jersey City, N.J.), sis. E. Gotthardt (Detroit), bro. C. Hanson (Glendale, Cal.). We greatly appreciated the lecture given by our bro. Turner, also exhortations delivered by brethren G. Newton and C. Hanson. —JOHN T. RANDELL, *Rec. bro. 2411 N.E. 7th Ave.*

**SELKIRK, N.Y.** —Greeting. Since our last report we have been pleased to welcome at the Table of the Lord bro. and sis. G. Kling, bro. and sis. Brewis, of Buffalo Ecclesia; bro. Brewis gave us the words of exhortation. On May 15, 1937, bro. J. P. Leonard and sis. Almeta Bedell were united in marriage by bro. G. Kling, of Buffalo, N.Y. We pray that they may run the race faithfully. —Sincerely your brother in Israel's Hope, R. BEDELL, *Rec. bro.*

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## AUSTRALIA

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

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

**Cessnock, N.S.Wales.** — E. Dando, 51 Hickey St., Cessnock.

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

**East Launceston, Tasmania.** — J. Galna, 5 Lanoma St.

**Inglewood, Victoria.** —W. H. Appleby, Sullivan Street.

**Lambton, N.S.Wales.** — D. T. James, The Reservoir, Hartley St.

**South Perth, West Australia.** —Miss M. Jones, 24 Brandon Street.

**Sydney, N.S.Wales.** —R. H. Baxter, Albert Hall, 413 Elizabeth St.

**Wagga, N.S.Wales.** —C. W. Saxon, Sunnyside, Coolamon.

**Wongan Hills, West Australia.** —E.J. York, Evington Vale.

## CANADA

**Brantford, Ont.** — H. W. Styles, 112 Erie Avenue.  
**Guelph.** —J. Hawkins, 9 Elizabeth Street.  
**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.** — 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.** —Ernest 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, Freeville, R.D. 3 Dryden Road, Tompkins Co., N.Y.  
**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, 742 E. 6<sup>th</sup> 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

**JEWISH RELIEF FUND.** —We have received the following amounts: —V.A., 10/-; 2 sisters, £1; C. 10/-; Anon., 10/-; H.W.T., £2; J.M.A., £2; C.G.T., 4/-; Anon., 5/-; Coventry, £1-4-0; Anon., 5/-; Sympathisers, 7/6; Brighton, 10/-; Fellow Pilgrim, 10/-.

**SPARE CLOTHING.** —Parcels are gratefully acknowledged from: —Luton; 2 with illegible postmarks; M.S.; Nottingham, Northfield, Old Coulsdon. Please address all parcels and correspondence to 18 Rickman Hill, Coulsdon, Surrey.

**FORTHCOMING FRATERNAL MEETINGS.** —HITCHIN, March 5th; SOUTHEND (Bristol), —Opening Lecture, March 26th; NOTTINGHAM, April 2nd; LUTON, April 18th; NEWPORT, April 18th.

**CAMBRIDGE.** —If the Lord will a special lecture will be given at 7 p.m. on March 12th, at the Liberal Club Assembly Rooms, Cherryhinton Road.

**HYMN BOOK WANTED.** — Must be in good condition with Tonic Sol-Fa. Sister M. W. P., c/o Editors.

**WANTED.** —*The Trial; Diary of a Voyage; My Days and My Ways; Christadelphian Treasury; Christadelphian Answers.* —Publisher.

**IN HOSPITAL.** —Bro. J. Lorrigan would appreciate letters from brethren or sisters. Address "S.M." Ward, "A" Block, Eastville Hospital, Stapleton Road, Bristol.

**IN ISOLATION.** — Addresses of brethren and sisters in isolation who would appreciate letters of encouragement can be obtained from the Editors.

**SO FATE DECREES.** —The Japanese Admiral Scietsugu in a broadcast address said: "A general conflagration is certain and cannot be much longer delayed. Let there be no misunderstanding; whatever precautions are taken the result will be the same—a general conflagration. For so fate decrees".

1 PETER ii. 21. —"Leaving us an example." The Greek word translated example only appears in this one place in the New Testament *Young's Concordance* defines it as "under-writing." A very beautiful idea is there expressed. We can all recall school days when we used copy books for writing, in which the first line was printed in the best, copper-plate hand, and it was this which we had to do

our best to imitate. This is the meaning of the word used by Peter — a "writing-copy." It is no easy matter to follow in the steps of Jesus, as Peter exhorts, but we shall do well if we take his example, as is particularly mentioned (v. 23), "who when he was reviled, reviled not again . . . but committed himself to him that judgeth righteously." S. J.

PHILIPPIANS iv. 5. —"Let your moderation be known to all men." The world says "moderation in all things," and rightly so in respect of what may be harmful if taken to excess; but do not let us make the saying an excuse for lack of rightly directed zeal in the work of the Truth. This is the only appearance of the English word "moderation" in the Scriptures, but it is not a good translation, there being difficulty in finding an exact equivalent to the Greek word. The idea expressed is that of forbearance, gentleness, willingness to yield. It is these qualities that Paul exhorts us to make known to all; and how applicable was his exhortation in the cases of Euodias and Syntyche, sisters who were not of one mind (v. 2). To us, particularly, the exhortation applies, for he adds, "The Lord is at hand."

DISTRESSED FUND. —We acknowledge receipt of the following amounts: — Newport and Cardiff, £2; T.P., 4/-; Anon., 5/-; Fellow Pilgrim, 7/6; V.A., 10/-; Anon., 2/6, 4/-; Coventry, £3/3/6; St. Albans, £5; V.I., 30/-; T.W.L., 2/-; H.W.T., £2; C.G.T., 12/-; F.S., 5/-; A sister (Ont.), £2; Anon., 5/-; M.J., 10/6; St. Albans, £5; Anon., 2/6.

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