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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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**COVENTRY.** —Oliver Clee, 52 Broadway, (B.B. 11.30.)

**CROYDON.** —A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey. (B.B. 11 a.m.)

**DORCHESTER.** —S. F. Osborn, 23 Dagmar Road, (B.B. 7 p.m. by appointment).

**DUDLEY.** —F. Jakeman 48 Stourbridge Road, Scotts Green. (B.B. 11 a.m.)

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**LONDON** (South). —F. Button, 1 Hillsboro’ Road, S.E. 22. (B.B. 11 a.m.)

**LONDON** (West). —J. M. Taylor, 39 Gloucester Road, Ealing, W.5. (B.B. 11 a.m.)

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**NEWPORT.** (Mon.) —D. M. Williams, 3 Constance Street, Caerleon Road.

**NEW TREDEGAR.** (Mon.) —Ivor Morgan, Pentwyn House, Cwmsyfiog. (B.B. 6 p.m.)

**NOTTINGHAM.** —J. B. Strawson, 6 Rolleston Drive (B.B. 11 a.m.)

**NUNEATON.** —W. H. Wilson, “Trewethern,” Weston-in-Arden.

**OLDHAM.** —W. Cockcroft, 43 Werneth Hall Road. (B.B. 2.30 p.m.)

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**PEMBERTON.** —B. Littler, 33 Litchfield Street, Pemberton, Wigan. (B.B. 3 p.m.)

**PLYMOUTH.** —Oddfellows Hall, 148 Union St. (B.B. 11 a.m.), J. Widger, Rouken Glen, Watts Road, Tavistock.

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**PORTHLEVEN** (Cornwall). —Miss Ella Hosking, Peverel Terrace (B.B. 3. 0 p.m.).

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**TIER’S CROSS**. —H. Thomas, Deer Parks, Tier’s Cross Haverfordwest, Pembroke. (B.B. 2. 30)

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**WIGAN**. —R. Barton, 573 Warrington Road, Spring View, Nr. Wigan.

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**WELLINGTON**. —J. Morton Troup, 74 Glen Rd., Kelburn.

**WHANGAREI**. —K. R. MacDonald, 27 Stanley Street.

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# **The Berean**

## **CHRISTADELPHIAN**

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### **The Rainbow Angel**

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

**By Dr. John Thomas**

*(Continued from Page 363.)*

#### **THE MYSTERY.**

In my translation, I have rendered the words, *as he hath declared the glad tidings*. The English Version reads *as he hath declared*. But this is not the full import of the verb. This is compounded of the adverb, *good*, and the verb, *to announce by one sent*; by a messenger, or angel. The context of the English Version shows that the thing declared to the prophets was "the mystery," or secret purpose "of the Deity;" but its rendering does not indicate whether the import of that mystery was good or bad. The original gives us to understand that the subject-matter of the mystery was *good*—or glad tidings of great joy. Good, of course, to the servants of the Deity, the Father's sealed ones; not to those who are obnoxious to the "pillars of fire," which march in indignation through the countries of "the earth and sea." This mystery of the Deity to be finished is styled by Paul "the mystery of Christ," "the mystery of the gospel," "the mystery of the Deity's will," "the mystery of godliness," "the mystery of the Deity, even of the Father and the Christ." These are not many mysteries, but one and the same mystery, which he says, was *hid from* the Mosaic and prophetic cycles of time; and from the forty-two generations between Abraham and Christ; and in another place he says that it was "hid from the aions in the Deity;" or "kept secret in the times of the aions."

It was the special function of the apostles to make known this mystery in their preaching. Paul was a prisoner in bonds because of his zealous labours in this enterprise. As we have seen before, it was revealed or declared to the prophets; but the revelation was not in the same form as was the revelation of it to and by the apostles. This appears from Paul's teachings, who says concerning "the mystery of the gospel, for which he was an ambassador in bonds," "in other generations it was not made known to the sons of men *as it is now apocalypsed or revealed* to his holy apostles and prophets by spirit;" among whom he includes himself in saying, "by revelation he made known to me the mystery." They were commanded to go and make manifest this important and long concealed secret to

every creature under the Roman heaven. This was the apostolic work in which John and his companions were engaged. The whole ground of their prophesying was covered by the *good-announcement* they made as the messengers of heaven; by the *proclamation* of Jesus as the Christ; and by the *revelation of the secret*, which none of the chief men of their time knew anything about. These are the three grand divisions of the great subject they handled, and in the right understanding of which they sought to establish all true believers. In addressing such, Paul says, the only wise Deity establish you "by my evangile," good-announcement, or gospel, "and proclamation of Jesus Christ; by the revelation of the mystery which was kept secret in *aionian* times, but now is made manifest through the prophetic writings by command of the *aionian* Deity (the Deity of the times of the law) made known for obedience of faith to all the nations." They set forth in their teaching the gospel preached to Abraham; and afterwards preached by Moses to the enslaved Israelites in Egypt; and announced through His prophets in the holy writings; and then by John the Baptist, Jesus and his disciples, before the crucifixion; after this, they proved that Jesus was the promised and expected Christ, or Son of David and Son of the Deity, raised from among the dead to be King of Israel; and they showed how remission of sins and eternal life might be obtained through his name. "The sufferings of the Christ and the glory that should follow," are the more general and twofold division of the mystery; or in other words, "the things concerning the Kingdom of the Deity, and the Name of Jesus Christ;" which everyone taught by them who desired to share in the great salvation, practically elaborated by the Spirit-Angel of the Bow, believed, and obtained a right to by being aqueously immersed into Christ. From this exposition, then, the reader will perceive, that the mystery previously announced through the prophets, and preached by the apostles, is not yet finished. Multitudes have received the remission of sins and a right to eternal life, on the basis of the sufferings of the Christ, belief of the truth, and immersion into his name; but the realisation of their right in the kingdom of which they are "heirs;" and the blessedness of all nations in Abraham and his Seed, are parts of the mystery previously announced to the prophets, "the Hope of the Gospel" and "the Hope of Israel," which yet remain to be developed by the almighty power of the Spirit-Angel of the Bow, in "the days of the seventh angel," when he shall synchronically consummate "the wonders" and "the times" (Rom. i. 2; xvi. 25, 26; 1 Cor. ii. 7, 8; Eph. i. 9, 10; iii. 3-9; vi. 19, 20; Col. i. 26; iv. 3; Matt. i. 17).

(*To be continued.*)

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### **A Sunday Morning Exhortation (32)**

It is very appropriate that on the first day of another week we should be met together reading of the resurrection of the Lord Jesus Christ. He rose from the dead on the first day of the week, and so the disciples assembled on that day for remembrance in connection with their worship and praise. He gave them a command, to meet and partake of the memorials in loving memory of his suffering and of his death. "For as often as ye do this ye do show the Lord's death until he come." And whilst the symbols before us upon the table teach us of the great sacrifice of our elder brother, with the sleep of death in the tomb, they take our minds beyond the tomb to a resurrected Saviour. They even take us into the Kingdom of God, as Jesus declared at the institution of this feast, "I will not drink henceforth of this fruit of the vine until I drink it new with you in my Father's Kingdom."

So we are here this morning to remember a risen and glorified Saviour, and through the gospel record by John we have some wonderful memories of those thrilling experiences that he had with Jesus during his short ministry of three and a half years. We read how on one occasion he was demonstrating that he was the light of the world, and on another occasion that he was the bread of life sent down from heaven, and on another occasion he demonstrated that he was the Good Shepherd. Then we recall him at the grave of Lazarus, when he also demonstrated the fact that he was the Resurrection and the Life, and so we could go on recalling those happy memories we have of Jesus from the record of John.

But how sad as we get to the end — Calvary, the suffering and the cross, that ignominious death — yes, we felt very sad as we read those thrilling experiences of our Master. We were not, however, exactly in the position of those immediate disciples; they did not understand when Jesus had

previously told them that he should suffer and then rise again; hence, when some of them saw him upon the cross their hopes were forlorn. So this morning, leaving those sad reflections of Calvary, we can all rejoice together; Jesus has been raised from the dead, and so, as we sing, "Sing praise, the tomb is void, where the Redeemer lay." So by the aid of John's record we have the privilege and the great blessing of being with Jesus again for a few short days prior to his ascension to heaven. He is with his disciples again, and we note that there are no words of bitterness at all coming from his lips, but rather words of love. No stern reproof because of their apparent lack of faith, but rather words of encouragement; and even Peter, who so tenaciously denied his Lord, had the special privilege of happy recognition after the resurrection. Jesus used no words that would make keener any remorse that Peter might have, but rather words that would help him to forget the past and prepare him for the work of the immediate future.

Now we commence at verse 15 of the 21st chapter, and there we note the fact that Jesus had dined with his disciples. After dinner he calls Peter, and especially conversed with him. We note he calls him by his original name. Simon (not Peter, Cephas, a stone, a rock), but Simon. Why is this? It may be possibly to remind him of his position before he was called to become a fisher of men. It may be to remind him also of that occasion when Jesus said to him—"Simon, Simon, Satan hath desired to have you, that he may sift you as wheat, but I have prayed for you, that your faith fail not." This produced from Peter those words we well know, "Lord, I am ready to go with thee to prison and to death." We know what Jesus told Peter, what would happen even before the time of the cock-crowing that very day. We remember how Peter denied his Lord, and we recall that glance of Jesus toward him, and then it is recorded that Peter remembered the words of Jesus, and he went out and wept bitterly. We believe this crisis in the life of Peter was the great turning-point, when impetuous Peter became the great apostle of his Lord.

Just a word here: the call of Christ demands sincere love and affection. What did Jesus mean, "Lovest thou me more than these?" There were other disciples there; did he mean, "Peter, do you love me more than these disciples love me?" "Do you love me more than these disciples you love?" Or did he mean: "Peter, lovest thou me more than the boats and the fishes and the nets?" Listen to Jesus saying to each one of us, "Lovest thou me more than these?" Then we ask ourselves, is our love stronger for our friends, our relatives and neighbours, than it is for Christ our Saviour who has done so much for us? Let us examine ourselves as we listen to the question of Jesus, "Lovest thou me more than these?"

We listen again, "Lovest thou me more than these — the fishes and the nets?" Do we love our business, our homes, our pleasures, more than we love Jesus? Let us recall he so loved us that he died for us. Therefore, our love must be shown to him in our lives. We remember he said, "If ye love me keep my commandments." Here is the test whereby we can each one examine ourselves as we ponder the words, "Lovest thou me more than these?" But Peter in all sincerity and in all humility replies, "Lord, thou knowest that I love thee," and Peter would say this with the knowledge of the fact that the Lord Jesus Christ knew the intents of his heart. He knew Peter's sincerity; he knew now here was a token of a repentant spirit. So Jesus said to him—"Feed my lambs." We leave the reflections upon this until we have listened again to Jesus. Possibly there would be silence among them all, and we can quite imagine Peter weighing those three words, "Feed my lambs." In the 16th verse Jesus says to him the second time, "Simon, lovest thou me?" Only three words in Christ's question this time, and they drew from Peter the reply, which was only to repeat what he said before, "Lord, thou knowest that I love thee." Jesus said, "Feed my sheep." Possibly after another quiet spell, Jesus for the third time says to Peter, "Simon, lovest thou me?" Now it says Peter was grieved because Jesus asked him the third time —note here that Peter was grieved—not Peter was angry or vexed. The spirit of impetuous Peter had been tamed down— no feeling of pride now; he felt he could tell Jesus from the bottom of his heart that he really loved him. He did not feel now that he could "tell Jesus off," to use one of our Black Country expressions. Peter was now the humble, sincere, repentant Peter, hence it grieved or troubled him, so Peter says to Jesus now, "Lord, thou knowest all things; thou knowest that I love thee." Then Jesus again replies, "Feed my sheep," and he proceeds to tell Peter what a change would come over him from his youthful activities, which would bring him to be ultimately dependent upon

others to support him physically, and this would come upon him for his great love and fidelity to his Master.

But we will not travel any further this morning, interesting though the record is, but retrace our steps. First, "Feed my lambs," second, "Feed my sheep." "Feed my lambs"—that is the primary duty of a shepherd: to look after the young and the tender lambs. If they cannot get where the sheep have gone, then tenderly the shepherd takes them up in his arms. If they are wounded or cut and distressed at all, especial care is taken of them by the shepherd. How beautifully those words from the pen of the prophet Isaiah through the Spirit come in here, as touching the gathering of Israel to their land, and how pathetic. "He shall feed his flock like a shepherd; he shall gather the lambs in his arms and carry them in his bosom, and shall gently lead those that are with young." I believe the original word for "feed" here denotes not only to give them food, but it means to do all for them that is required of a faithful shepherd. It means to lead them, to protect them, as well as give them food.

These words of Jesus certainly had an effect upon Peter. In his first epistle and the fifth chapter he is exhorting the elders to feed the flock of God over which God had made them overseers. But, as leading up to those words of Peter, we would like to remind ourselves how this word shepherd is used in the Scriptures in one or two instances. It is Peter again who directs us to the word in a very special way in the first epistle, second chapter, 25th verse, "For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." So the Chief Shepherd here is the Bishop of our lives, and bracketed together referring to our elder Brother. If we take the word bishop, it means overseer, superintendent, or an elder, and so we can understand the words of Peter writing to the elders here, "taking the oversight thereof." As Peter brackets those two together—shepherd and bishop—in reference to the Lord Jesus Christ, we find a phrase which is worthy of our consideration. The word Shepherd means Feeder, one who attends to the flock, one who cares for them in all the duties pertaining to that occupation. So it is not without significance that Peter writes to the elders to feed the flock of God over which God had made them overseers. Hence, those shepherds in the East, as a class, had no priority over another. The very poor did this work, and so did the very rich; in fact, it was looked upon as an honourable calling in those times. What a difference to the present-day shepherds, those who are called the shepherds of the flock in the churches and chapels around us; there is class distinction with them. There are the clergy of the flock and the laity. But in the ecclesias to-day — in the ecclesias — there is no priority at all. If we might so use the term, all are clergy, all are the heritage of God, all are God's lot or portion.

So let us note for a moment or two how this word is used. It was applied to the prophets and the teachers of Old Testament times, but let us take it from the view of God first—commencing at the apex and coming down. David, the shepherd king, introduces the great Creator, our heavenly Father, in this connection in those very lovely words in the 23rd Psalm, "The Lord is my Shepherd, I shall not want," and he is taking up all the duties of a shepherd here, and David knew what he was talking about; he was a practical shepherd boy, he grew up knowing all about the flock, hence when he writes these words and applies them to his God, how beautiful it is. "The Lord is my Shepherd, I shall not want." He had faith in his Shepherd. "He maketh me to lie down in green pastures, he leadeth me beside the still waters." David knew how he had led his flock; when there was no pasture in one place he would lead them to another, to the waters, so that they might be refreshed, and he used all this as applying to the great God — his over-ruling Providence for him. Is it not delightful? Does it not give us the mind of David in all sincerity and in all humility? We could spend the whole time this morning in dealing with this beautiful Psalm.

But we must now take the next in this descending scale, and so we come to the Lord Jesus Christ. He said, "I am the good Shepherd," and Peter says of him, "He is the chief Shepherd and Bishop of our souls." So we recall those beautiful words of the Lord Jesus Christ, and how he contrasts the position of a good shepherd with the hireling and the stranger, and we recall also how he said, "Other sheep I have which are not of this fold." Those words are very appropriate for us just now. He was referring to the Gentiles, who, in the providence of God, would come in later on. Here is Peter again, he has the keys, first to the Jew and then to the Gentile, and so now there is but one fold

consisting of Jew and Gentile, who are all invited by the Gospel to be united with Christ, who is the Shepherd of the sheep. Jesus knew that the gospel message would reach the Gentiles as well as the Jews.

Now we note this feature of the Good Shepherd which is somewhat different to-day. He was not appointed by his brethren to this position; he was appointed by God his Father to this position, and then what? By the preaching of the Gospel, by his wonderful life and character, he commences to get together a little band of loving disciples. We read first of all of the twelve disciples, and then we read of the seventy, and then we read of others joining this little flock of which Jesus in the days of his flesh was the Good Shepherd. Then we read that when he had called this little flock of believers together after his death and resurrection, as the result of the scattering of the Jews and the dispersing of these apostles and disciples through the Roman Habitable, ecclesias were being formed, and so first of all we find that the apostles were shepherds and bishops because of their work in the ecclesias that were established in the first century. These ecclesias, however, were but one ecclesia in the aggregate, with Jesus as the chief Shepherd; and so in Peter's times, these units that had made up the whole were communities of brethren and sisters banded together with one hope, one faith, one calling, under the loving care and guidance of Jesus, the chief Shepherd, whose duties consisted then of allegiance to him, because he was then the Captain of their salvation; and he is ours too. When, however, these ecclesias were formed, it was necessary to appoint men to serve in those ecclesias, and so next to the apostles we read of the appointment of bishops, and deacons, and elders, and in those times the gifts of the Holy Spirit power of God were distributed among them. According to the several gifts and duties, they were called upon to do, they were endowed with the Holy Spirit. This continued until the apostasy crept in, so much so that the lightstands were removed.

It would appear that some of the duties of the serving brethren, who were elected by their brethren, were duties that called upon them to listen to the words of Jesus to Peter, "Feed my lambs, Feed my sheep," and so these brethren voluntarily did this work in loving service to each other. Paul, writing to Timothy (1st epistle, iii. 1) gives advice to such volunteers: "If a man desire the office of a bishop, he desireth a good work." Paul goes on to detail the various mental, moral and spiritual qualifications that must exist in one who was called to be a bishop, and in verses 8 to 13 he deals with the office of deacons, and he defines their qualifications also; and a word to the sisters here. He also exhorts their sister-wives to be grave, not slanderous, sober, and faithful in all things. So these men in their several capacities were supernaturally endowed men, as Paul says, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, feeding the lambs, feeding the sheep. But, brethren and sisters, this service and labour of love gave them no priority over their fellow brethren and sisters, such as we note in the churches around us, and Peter warns the believers, he says there must be no lording over God's heritage — we are all one in Christ Jesus.

So we come down to our own times, to the times of the twentieth century ecclesias, when it is necessary in the carrying on of the work in the respective ecclesias for the brethren and sisters to appoint brethren to serve, not to be lords over God's heritage, but to serve; so a word to those who serve, those who are called upon to exhort, to lecture. We must all strive to follow the beloved apostle Paul. Listen to what he says in the first epistle to the Corinthians chap i., "We preach Christ crucified; not with enticing words of man's wisdom, lest the cross of Christ should be made of none effect." Think much over these words. Paul hid his eloquence behind the cross; the cross was prominent, Jesus Christ and him crucified. The teaching of the cross must be foremost in our exhortations and in our lectures, in all our deportment of life the plain simple teaching of the gospel of salvation. This, when done in exhortation, is feeding the lambs and is feeding the sheep, and we are all lambs, and we are all sheep. We can all keep this lamblike disposition, even when we are growing older.

Now we need not study the finer points of elocution to be a preacher of the cross of Christ, but it does not mean that we should be flippant, jocular, and amuse each other in exhortation. It simply means this, that we must be just ourselves—just ourselves. What the exhorting brother is in the home and in the office, and in the workshop, he should be on the platform, and always putting the cross of Christ first, hiding himself behind. This is searching for each one of us. We realise what depends upon

us in example as well as in precept. We hear some to-day talking like this—"Do as I say, but not of necessity what I do." That cannot be so in the ecclesia. We must be practical. The Truth demands that we should strive to exhort our brethren to do what we do, as well as what we say. That is the real way of becoming examples to the flock, and in connection with part of this work of feeding and tending, we feel perhaps that Paul's words to Timothy will be very helpful. In the 2nd epistle chap. ii. 2, he writes: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Again, in the 1st epistle, chap. iv. 6, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." This introduces the idea that the work of ministering or shepherding is a relay experience, and it is—we are taught—we must teach, and all done in faithfulness, using our talents, great or small, in loving service to each other.

So these words of the Master to Peter, "Feed my lambs, feed my sheep," come as a loving exhortation to all who serve in these closing days of the Gentiles. Also the words of Peter to the elders of his time equally come as a loving exhortation to those who strive to serve God and Jesus Christ faithfully. True, we have not the Spirit measured out in these times as they did in Peter's, but, failing eldership endowed with the Holy Spirit, we have the next best thing, for we have the Spirit-word. This should guide us, and this is where all those duties calling for feeding the lambs and the sheep come in, and that is where we feel our position very keenly. All brethren who serve must feel it in these closing days of the Gentiles. Whilst we have not the Holy Spirit as had these elders and bishops and deacons of those days, yet the same moral and spiritual qualifications must exist to-day as they did then. We read them carefully, and we ponder over them. Every brother who serves will seek to feed the lambs and the sheep. He will be most careful that he is giving to them the manna, and that takes us to the wilderness. Our's is a wilderness career just now, and as they were fed by manna, so we are fed from the manna. We have to be careful. In the natural order of things, you know there are other things now you can get in the shops beside the loaf of bread. They can so can them up to-day and place them on the market, and extol the virtues for health and vigour and life, yet there is nothing that has yet superseded the loaf of bread. So we can use this analogy. Is there not a lot put together as manna and bread in the churches and chapels around us. We have to be so careful when we are feeding each other, and especially the lambs, that we are not giving them any of these concoctions of the world, but keeping to the manna of life, keeping to the words of Jesus himself.

Then, speaking of the duties of feeding the lambs, we look upon the faces of our brethren and sisters here, and find there are quite a lot of young needing our special care. It is not sufficient to get young ones from the Sunday School, that little training ground of the Truth, to bring them into the Truth, and let them just stay there. We realise there is a responsibility that they should be brought up in the fear and nurture and admonition of the Lord. We want to give them that atmosphere of the Truth, that encouragement to keep away from the alluring things of life; and lambs will wander, and as we have said before, the duty of the shepherd is to go and gather them together, to pick them up in his arms, and that is our duty to the younger ones. We must not neglect the lambs. Then what of the sheep? We do need to be reminded that as there is only one Shepherd, the Good Shepherd, so there is only one fold, and there are the dangers of the sheep wandering out of the fold. Let us exhort each other; let us so feed each other from the rich manna that God has provided, that we may all, in the loving mercy of God, be kept, be retained, in the fold, helping each other to remain in Jesus Christ. The nearer we are getting to the coming of the Lord, the greater will be the dangers of wandering away from the fold. The dangers are insidious, they come with such a pleasing effect, and they come very small at the start, and lead us away into greater things, away from the true, real green pastures of the Truth. There are these dangers to-day; we all know them, and hence the duty of us all—while God has given us in His mercy health and strength and vitality — to work out our salvation — we must realise this is not a selfish position to take up—there is no dog-in-the-manger policy in the Truth—we have to help each other, and we can do it in our prayers and in our exhortations and in our deportment in life.

Many things we could enlarge upon in reference to this beautiful theme of "Feed my lambs, Feed my sheep," but let us just see the consummation of it all. We said just now there is but one fold, as there is but one Shepherd, but what a grand time is coming when the sheep of these times of

probation and the lambs will all be gathered. Now you see some of the sheep going along—something is the matter with this leg, something is the matter with this head, and there is something the matter with that arm. These are some of the things that come along as we are going through the wilderness. The way to the Kingdom is not strewn as a carpet, for that would not develop patience and reliance upon God. If in the goodness and the mercy of God (and everyone will need it in that day), we are placed on the right-hand side, the sheep will be there—and the goats on the left; but those on the right-hand side, they have allowed their heavenly Father to regenerate their hearts and minds. The mental and moral process of regeneration has passed and gone, and now there is the crowning work of regeneration; these bodies are to be changed, and all the sheep are immortal, to live in those pastures for ever more, partakers of the tree of life in the midst of the Paradise of Deity. One fold, all the sheep clothed upon with that house from heaven. This is our heart's desire, is it not? May our reflections this morning from those loving words of Jesus help us all to attain to that, for Christ's sake.

D. C. JAKEMAN.

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## **Editorial**

### AN APPALLING DISASTER.

On Wednesday afternoon, September 21st, the Eastern States of the U.S.A. were hit with a destructive tropical cyclone, such as was never before experienced here, and which, therefore, was stunning and incredible.

Such disturbances, but on a smaller scale, are relatively common in the South, but not in the East, that is, as far as historical records show. The cities and towns were wholly unprepared, and the destructive fury of the hurricane was upon us before we could realise what was happening.

The velocity of the wind ranged from 115 to 200 miles an hour; the latter being registered at Mt. Washington.

For an hour and a half the storm raged furiously, leaving death, injury and destruction in its wake.

This terrifying freak of nature struck the large cities and smaller towns as with a vengeance.

During the roaring sweep of the hurricane, buildings were unroofed, church steeples blown down, chimneys tumbled right and left, signs were torn from buildings, electric poles of every description, with their wires, were hurled to the ground in a tangled mass, and windows of large stores and private dwellings were blown in.

Great trees with swaying boughs were uprooted by the thousand, and streets, highways and country roads were thus rendered impassable. The spreading roots of these trees, with the earth still clinging to them, stood upright in the streets, to a height of eight or ten feet, leaving gaping holes which were soon filled with water.

Concrete sidewalks were upheaved by the struggling roots of the trees, and made to stand on end.

The storm and the floods tied up the railroads, and brought all transportation to a standstill.

Automobiles were flattened by falling trees, while others were swept from the highways by tidal waves and bursting dams.

Over 500 are known to be dead, thousands injured, and many missing. The monetary loss by destruction is estimated at half-a-billion dollars.

When the blow subsided, those in authority took charge, the troops were called out to guard against disorder by frenzied people. All able-bodied citizens gladly helped in the work of relief, and the public utilities offered every assistance possible.

People driven from their homes by the hurricane and by floods, were housed in the Armories and other vacant buildings. Sight-seers were not permitted to visit the badly-stricken areas, as their presence would only retard recovery.

An enormous task of reconstruction now faces the people, but with what success, time alone will tell.

We regard such astonishing atmospheric changes and terrifying happenings as the above, as merely a prelude to "a time of trouble such as never was since there was a nation" (Dan. xii. 1); at which time the ships of the modern Tyre and Tarshish shall be broken "with an east wind" (Ezek. xxvii. 25, 26; and Ps. xlvi. 7).

As we now observe, the sea and waves roaring in the natural as well as in the political world, and "men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken" (Luke xxi. 26) let us all see to it, that we have oil in our vessels, and our lamps trimmed and burning; for such only shall be "accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke xxi. 36). B. J. D.

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### **ARRANGING BRETHREN.**

There must be arrangement, and it must be the work of some in particular. If those appointed to do the work are called arranging brethren, it will be a literal description, and not a name of honour. Names of honour are to be avoided in the probationary stage of the body of Christ.

Seven is a convenient and scriptural number for purposes of management. Their function would be to attend to all business matters connected with the operations of the ecclesia. Their qualifications would principally require to be of a practical order. But as the business they would have to do would be business with spiritual objects, arranging brethren ought, above all things, to be men of a true brotherly spirit, possessing a business turn, but chiefly a brotherly character.

It is not sufficient that they have a business turn; they must be brethren first, arranging brethren afterwards. This is the first qualification for all offices, a point liable to be overlooked in young ecclesias.

If it be asked, how is a brotherly spirit to be known, the answer is, by the test of the commandments of Christ; are they obeyed? If so, the man has a brotherly spirit. Are they not observed in the man's conduct? Then he is not a brotherly man, and not suitable for management, however great his practical abilities may be.

Good arranging brethren may often be found in men not possessing the gift of public utterance. What is wanted is, the spirit of Christ, and a good practical judgment. Such men may quietly arrange many things for the general good, that would not occur to even brethren of more showy gifts.

R. R.

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### **Palestine**

AS A WORLD CENTRE: A GEOGRAPHICAL AND HISTORICAL STUDY.

II.

Having in my first article shewn the importance of considering the interactions between geography and history, I now set out to give further and fuller details of the fact that Palestine itself is situated in a region of the earth which geographers and historians consistently point out as a strategic and economic centre, forming a connecting link between wide regions — a centre from which many radiating roads and routes spring: a region where roads and routes converge or pass one another. To find God's Land an essential centre of the most important region of the earth in times ancient and modern is surely helpful, and an illustration of God's knowledge of the land and the wise choice of it as His.

The large area of the earth's surface, of which Palestine forms the strategic centre is described in most geographies as "The Land of the Five Seas," or as "South West Asia." Some speak of parts of it as the "Middle East," by way of defining it clearly, and showing its distinctions from the "Near East" and the "Far East," the Near East being, of course, the Balkan regions, and the Far East being China and Japan, etc.; the very description of "Middle" East is an acknowledgement of centrality.

By taking a good map (and without a map this study is to little purpose) of the East, say from the Balkans district to India, or one called South West Asia, you will see the five seas referred to: Mediterranean Sea, Black Sea, Caspian Sea, Red Sea, and the Persian Gulf: South West Asia is, so to speak, bounded by these seas, and in this region, including Egypt (as a part of Africa), the human race had its beginnings, appropriate enough in a land thus central: a fitting and convenient point from which the earth was to be populated. Undoubtedly the Garden of Eden was a wide area extending over much of what we now call South West Asia, and centred possibly in the Mesopotamian valleys of the Tigris and Euphrates. Again, the Scriptures detail the building of the Tower of Babel, and the subsequent confusion of tongues, and the scattering of peoples throughout the earth, as taking place in the Plain of Shinar (or Sumer in the inscriptions), the district afterwards enlarged and called Babylonia. This spot of the earth's surface contained rivers that accounted for its wonderful fertility: with their annual floods and inundations they continually replenished the thirsty earth and built up an alluvial soil noted for fertility: and here on that account arose the earliest civilisations of Babylonia, Assyria, and Egypt (see Gen. x. and xi.). These empires, if we include Persia, are often called Irrigation Empires, indicating their dependence upon irrigation and river inundations, which became their life blood on account of absence of appreciable rainfall. Where no river valleys exist, wide arid wildernesses and deserts developed.

Now of all the districts in this vital region of ancient world power and world empires, Palestine was a most important district — an essential pivot, situated right in the midst of the whole area. If Egypt went to war with Babylonia, then the opposing armies had, either the one or the other, to pass through Palestine or along its maritime corridor, through the mountain passes into Esdraelon, that unique plain stretching south-eastwards from Carmel—and in that plain many an Armageddon was fought—near Megiddo, at Tabor, at the Brook Kishon, and at Taanach. So notable is this fact that Esdraelon has been called the Battlefield of Nations. If trade was carried on between these great empires, then the caravan routes converged upon Canaan and passed down or up the coast corridor through the mountains to either north or south. The Ishmaelite caravan to which Joseph was sold was one such example of trade between Egypt and the North, making use of these old caravan routes through Dothan and the ancient plain above referred to. So then war routes and trade routes passed through Palestine, bringing sometimes profit to its inhabitants, sometimes suffering, more usually the latter. Canaan had often to suffer for its misfortune of lying in the path of world conquerors. Samaria, more open and luxuriant than Judah, more easily accessible to outside influences, became earlier in history the victim of corrupting influences, and fell first to the northern invader (B.C. 723-2). Afterwards Judah fell, although its situation, being higher and more of a tableland character, preserved it longer from seduction. Being perched thus loftily on its tableland, it was lifted up to a small degree away from the thunderings of war, until the full cry of battle penetrated its valleys and enveloped even Jerusalem, so seemingly secure in its mountain elevation (B.C. 587-6).

From this short survey, we glean the following facts. That Canaan lay athwart the pathway of war and trade in ancient times: that, being somewhat elevated and isolated by surrounding desert, and

physical formation, it preserved for its people, while God's purpose was developing, a certain aloofness and separateness, yet not being preserved altogether from worldly contact if the people sought or desired it. That the land, whilst nurturing God's people, was becoming the battleground of nations who eventually trampled Israel and Judah underfoot, not however before God's purposes had been declared and His plan partly worked out, and its foundations laid in the formation of a chosen people, albeit a stiff-necked race.

After this period of captivity, a revival took place; until finally Rome's all-conquering arm took in the land as a province of its own great empire. This, however, was not finally and completely accomplished until the Gospel had been preached to the world from this convenient central land, and the necessity for the separateness of a people in a separate land had gone. The Jews became a dispersed people, and the land a desolated land — a people without a land, and a land without a people. This did not mean that God did not still love His land, or that He had forsaken for ever His people, or that He did not intend to carry out His promises to Abraham and David, which centred in Christ the Seed, in whom all nations of the earth were to be blessed. All it meant was that a very necessary pause in the development of the land had occurred in order that the Gentiles might be offered the rich reward involved in the Gospel word. God still intended to make this land fruitful: to make it a blessing in the midst of the nations: nay, further, He intended to make this land the centre from which His Divine fiat was to echo throughout the whole world. W.L.W.

*(To be continued.)*

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## **"Consider Him"**

*Thoughts on the types and titles of Jesus Christ.*

xii. —ANOINTED.

Christos, the Greek word transferred to the Anglicised form, Christ, means anointed, and in Hebrew is Messiah.

It is the title by which He is probably best known wherever men lay claim to His teaching, and indicates designation to every high office.

In all ages kings have been anointed when crowned or set over a people, the rare ingredients of the oil pointing to the extraordinary qualities required for the proper discharge of the duties of State.

Many readers of this magazine will recall the setting of the Coronation last year of the present King and Queen of the British Empire, when they were invested with nominal authority over the peoples of the realm. Current coinage indicates that this was "Dei Gra."—by the grace of God, an unwitting recognition that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Thus Samuel anointed Saul as a captain, prince (R.V.) or leader (1 Sam. ix. 16), and also David (1 Sam. xvi. 12), whilst Zadok and Nathan anointed Solomon (1 Kings i. 34). But in addition to kings, it was customary to anoint prophets (*e.g.*, Elisha, 1 Kings xix. 16) and priests (*e.g.*, Aaron, Exodus xxx. 30).

Concerning the last-named, as a type, reference has already been made in this series: see BEREAN, April, p. 131-3. Hence in the triple office of prophet, priest and king, that which is signified by anointing is applicable, for the Son of God was truly "sanctified" and "consecrated" that He might be equipped for His Father's work of "reconciling the world unto Himself."

Just as Saul was "little in his own sight" when anointed (1 Sam. xv. 17) and David was "weak, though anointed king" (2 Sam. iii. 39) or Solomon "but a little child" (1 Kings iii. 7), so the King whom God will "set on His holy hill" passed through these phases of human existence, ultimately attaining that eminently desirable honour of being "anointed with the oil of gladness above his fellows" (Ps. xlv. 7).

The writer of the epistle to the Hebrews, drawing upon this Messianic psalm to emphasise the supreme dignity of the Son whom the Father had thus been delighted to honour, shows that this crowning was preceded by the suffering of death which had followed a life of consecration in loving righteousness and hating iniquity.

Thus we see that the title anointed is applicable in a dual sense; firstly, in relation to His mission as a saviour, "who," as Paul wrote to the Corinthian brethren, "of God, is made unto us wisdom and righteousness, and sanctification, and redemption." Then, we consider Him in prospect ready for that office concerning which we sing:

Hail to the Lord's anointed  
Great David's greater Son;  
Hail, in the time appointed  
His reign on earth begun.

This, however, is by no means all. We go back to the epistle to the Hebrews, chapter ii. 11—"For both he that sanctifieth and they who are sanctified are all of one": Who are they? Here is the personal application of the subject to us. They are a class who have been separated—consecrated—to be the bearers of the golden oil, the word of Truth, for the enlightenment of those in darkness.

In Zechariah iv. 14, they are termed "the two anointed ones" (*mar.*, sons of oil). In symbol they appear as olive branches who, to quote Dr. Thomas,

"represent the saints, who are separated, first, from the Israelitish olive-tree; and, secondly, from the Gentile olive-tree, by nature wild. . . . The two branches stand before the Ruler of all the earth. They rule with him as kings and priests, being all anointed with the Holy Spirit from the throne of the Invisible Father. They are his eyes, hands, body, and feet, in the subjugation and government of the world." (*Eureka* i. p. 62.)

As kings and priests reigning in the earth, they will have attained to glory, honour and immortality by exactly the same process as the "most Holy" who is anointed to bring in everlasting righteousness (Dan. ix. 24). Conscious of our littleness and weakness, well do we need the stimulating influence of Him whose name is called the Word of God (Rev. xix. 13) that we may be accounted worthy of exaltation and regal honours in that day. M.J.

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### **Hebrews vi. and vii.**

To understand these chapters aright, a few preliminary remarks are necessary.

In the previous chapters of this Epistle, the writer shows that he has a fixed purpose, and a definite end in view, namely, to prove by a series of quotations from the Old Testament scriptures, as accepted by the Hebrews, that Jesus of Nazareth was the Jewish Messiah, and that he was greatly superior and of a higher rank than Moses, the Prophets, the high Priest, or even the angels, and that the Mosaic institutions were merely typical of something better, and were now superseded by the Antitype—that better thing, which was now manifest to Israel in the things concerning the Name of our Lord Jesus.

His superiority to Moses was as that of a son to a servant (Heb. iii. 5, 8; Num. xii. 7).

While Jesus was a prophet like unto Moses, raised up from among his brethren (Deut. viii. 18), he was superior to the prophets, in that he was God's son (Heb. i. 1). The contrast is clearly drawn—the only Son being the heir of all things.

*"I will be his father and he shall be my son" (2 Sam. vii. 14; Ps. lxxxix. 26, 27).*

He was made much better than the angels, when God said unto him, "Sit thou on my right hand" (Ps. cx. 1).

Having considered Jesus, the Messiah, as an Apostle, or one sent, and having proven him to be the greatest of all who were sent, whether they be men or angels, Paul invites us to consider him as our Great High Priest, above, superior in every way to the Aaronic or Levitical priesthood, because the Messianic High Priest was of the order of Melchizedec (Ps. cx. 4).

But at this point the Apostle suspends his argument on this phase of Christ's supremacy to give a word of exhortation which he deemed urgent and necessary. The exhortation extends from chap. v. 2, to vi. 20.

Some of those to whom he was writing were "dull of hearing," and consequently "unskilful in the word," and when, for the time that they had known the truth, they ought to be able to teach, they had need that one teach them again "which be the First Principles of the Oracles of God" (chap. v. 12).

A number of them were desirous of being teachers, yet by their unskilful nebulosity they proved that they "understood neither what they said nor whereof they affirmed."

In our day this class have increased in numbers abnormally. The Apostle compares them to "thorns and briars," sometimes embellished with flowers, but always barren of good fruit. They "seem to be somewhat" at times, but are lacking in knowledge, patience and humility.

However, it is obvious that those to whom he wrote were not all of that character. There were many whom he addressed as "beloved," saying "we are persuaded better things of you, things that accompany salvation."

He then reminds the "beloved" that they have a great and very important work to perform in perfecting themselves by the cultivation of the fruits of the Spirit. He continues:

*"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection not laying again THE FOUNDATION."* (chap. vi. 1).

In writing these words, he did not mean that they should neglect or abandon first principles, because he had just condemned that very thing in those who had need that one teach them again which be the first principles.

The principles of the doctrine of Christ constitute the only foundation upon which we can build.

Having acquired a complete knowledge of these principles, and being thoroughly "rooted and grounded" in them, the Apostle urges them to "build upon this foundation,"

*"For other foundation can no man lay than that is laid which is Jesus Christ." Therefore, "Giving all diligence add to your faith, virtue, and to virtue, knowledge," etc.*

These are the Spirit's directions for going "on unto perfection." As to "laying again the foundation of the doctrine of Christ," the Apostle expressly declares:

*"THIS WILL WE DO, if God permit" (verse 3).*

That is, of course, in every case where the foundation is lacking.

Perhaps a word of explanation is required in relation to the expression in verse 2, "the doctrine of baptisms." The latter word is in the plural; whereas, in Eph. iv. 5, we have the statement that there is but "one baptism."

In the former passage the baptism of the Holy Spirit is included (Mark i. 8; Acts ii. 2-4), which was in evidence in the days of the Apostles, but not in our day, as the Holy Spirit has been withdrawn. Furthermore, in the Ephesian Epistle, the "One Spirit" is mentioned separately by the Apostle in the context (Eph. iv. 4).

We should also give attention to verse 15 of chapter vi., where it is written that Abraham "obtained the promise," while we read in chap xi. 39, that he "received not the promise."

There is no contradiction. The promise he "obtained" was that of a son (Isaac), in whom the seed (Christ) was to be called. The promise he "received not" was the promise of the land as a possession for himself and his "seed forever" (Gen. xiii. 15; Acts vii. 5).

Still exhorting the "beloved" as those who had fled for refuge to the hope of the final possession of the land, the promise being confirmed by an oath, the Apostle continues:

*"Which hope we have as an ANCHOR of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner (the firstfruits) is FOR US entered, even Jesus made a High Priest forever after the order of Melchizedec" (vi. 19, 20).*

This is a beautiful metaphorical allusion to the person who carried the anchor with cable attached, in a small open boat, and fastened it to the pier-head, enabling the ship to ride safely in the most turbulent waters, until a change of wind and tide brought favourable weather. Then the anchor is returned to the ship, and it sails under sunny skies (see Beeton's *Bible Dictionary*).

#### CHRIST NOT A FORERUNNER.

The word "forerunner" is defined, one who precedes or goes before; one who goes in advance to a place whither the rest are to follow.

The clergy claim that Jesus has entered heaven as a forerunner, to prepare it for the faithful as they follow.

But many difficulties attend this claim, because, according to popular belief, Abel was the forerunner—the first to enter heaven. Furthermore, it is supposed that all the faithful for 4,000 years have preceded Jesus in entering heaven at death.

Moreover on what ground can it be conceived that heaven is in disorder and requires to be renovated and prepared for occupancy by the saints?

A little investigation is the best remedy for this clerical muddle.

In the Oracles of God, we read: —

*"The heavens are the Lords: but the earth hath He given to the children of men" (Ps. cxv.).*

*"The meek shall inherit the earth, and their inheritance shall be forever" (Ps. xxxvii. 11, 18).*

"All the earth shall be filled with the glory of the Lord" (Num. xiv. 21) when Christ returns. It shall then be the eternal home of all God's saints.

The word translated "forerunner" was used by the Greeks to designate the first-ripe figs, the firstfruits (Beeton's *Bible Dictionary*), and should be so understood of Jesus, who has become the

firstfruits of them that slept: the firstfruits of the spiritual fig-tree of Israel. As such, he has entered into heaven alone, to appear in the presence of God for us, as a High Priest forever (an age) after the order of Melchizedec (Heb. vi. 20; ix. 24).

The word translated "forever" is frequently rendered *age, world, etc.*, and its period of duration is governed by the nature of the subject to which it is applied.

When sin and death are eliminated from human nature, by the change to divine nature, all necessity for priestly mediation and intercession will then be at an end—no longer required, as God shall then be all and in all.

After this brief digression from his main subject, the Apostle resumes his profound and skilful argument, showing the excellence and pre-eminence of Jesus over all that was Mosaic, even the High Priesthood—the most sacred of all appointments.

B.J.D.

*(To be continued.)*

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## **DISTRESSED BRETHREN AND SISTERS**

We have received continued support for this fund during the past month, which is being applied to the needs of brethren and sisters, who ask us to thank the senders for their kindness. A brother writes, "The ministration of these brethren and sisters to those in distress will, I am sure, receive the blessings of our Lord. It came at a time of great need, and we feel we cannot adequately express our gratitude."

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## **JEWISH RELIEF FUND**

We have sent a cheque for £8 9s. 6d. to the Committee for the Relief of Polish and other Jews in Central Europe, which clears this account up to October 8th. In acknowledging this remittance, the Secretary writes: "During the crisis the Jews have suffered, and still are suffering, terribly. Sixty-two defenceless women and children were killed by Polish hooligans in their drunken excitement, when the Poles seized the Teschen area. Many are committing suicide rather than endure the present horrors, and face the misery of the coming winter. You are certainly doing your best to help them, and we cannot say how grateful we are to you and your friends for your continued sympathy and practical help."

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

The Jewish year 5698 came to an end on September 25th. It will remain a bitter memory for thousands of Jews, increasingly troubled as the tide of persecution spreads from Germany to Austria and then to Italy. The Chief Rabbi, in a New Year message, spoke of the "melancholy year that is closing. Whether in Vienna or the Holy Land, in Spain or the Far East, its legacy is a further decline in human values and an appalling disregard of civilized standards. A typical instance: During the month of August 250 Jews were shot, flogged to death or hounded to suicide in one Nazi concentration camp alone."

\* \* \*

The new year holds out no hope of better things for scattered Israel. Remorseless pressure is placed upon German and Austrian Jewry: in Italy the oppressive plans of the Government are awaited: the lot of the Polish Jews is one of unrelieved gloom the Jews of Roumania and Hungary are subject to constant insecurity. Now in Russia an anti-Zionist move has been made against alleged "wreckers." Another Jewish problem looms on the horizon in Czechoslovakia.

The occupation of the Sudeten districts by the Germans has meant fear and apprehension for the 30,000 Jews in those parts. The anxiety of the Germans for their presumably oppressed brethren will certainly not be shown towards the Jews in the newly occupied regions. Czecho-Slovakia, as a whole, will no doubt come more and more under Nazi influence, and so the prospects of the total Jewish population of the country—about 300,000—will not become very happy.

\* \* \*

The anti-Jewish policy of the Fascist Government in Italy has not been welcomed at all by the ordinary people. Public opinion is not able to voice itself, and so there will be no stop to the repressive measures that are being put into effect.

It is expected that an offer will be made to the Jews, who will be exiled from Italy, to settle in Abyssinia, with a reasonable part of their capital (this being denied Jewish emigrants from Germany), but the inducement to live in the latest acquisition of the Italian Empire is not likely to meet with much of a voluntary response.

\* \* \*

While Jacob is so without rest in nearly all countries of the world, the news from Palestine still reports almost unrestricted violence, rioting and rebellion on the part of the Arab gangs. However, it is pleasant to be able to find Zionist work making encouraging progress in the country. Actually 24 new Jewish settlements have been founded since the beginning of the troubles in April, 1936.

The figures of progress over fifteen years of arduous work are interesting. In 1922 the Jewish population of Palestine was about 84,000 in 1937 it was about 430,000, nearly a five-fold increase, from 12.9% of the total population to 30%. Also, Jewish industrial output has increased by 18 times in 16 years, and the area of orange groves from 11,000 to 16,000 dunams. In 1922, there were 73 agricultural settlements with a population of 17,000; in 1937 there were 222 settlements with a total population of 106,000.

The change in Palestine in the short course of 15 years has been phenomenal. To us it is a fulfilment of prophecy — a sign of the last days, causing us to be confident that it cannot be long now before the Redeemer comes to Zion.

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## **Gleanings from the Daily Readings**

### 1 KINGS XVII.

This chapter introduces us to one of the most illustrious of "Holy men of God." His name Elijah (Yah-is-strength) is indicative of his remarkable career. He is the prototype of John the Baptist, and resembled him in his outward aspect, as well as in the nature of his message to Israel (see 2 Kings i. 8; Matthew iii. 4). His mission is intelligible only in the light of chapter xviii. 36. In chapter xvii. he appears suddenly, and announces to Ahab the drought which was not broken for more than three years. This is confirmed in James v. 17, as also is his visit to the widow of Zarephath, by Christ (Luke iv. 26).

The truth of 1 Kings xviii. 36, being admitted; the three years' drought, the raising of the widow's son, and the slaying of the priests of Baal, present no difficulty. With regard to the ethics of the latter incident, we must recognise that men live only by God's permission; and when God says "kill," it is right to do so and wrong to refrain, as brother Roberts reminded Charles Bradlaugh.

Elijah's prayer at Carmel—its calm dignity and solicitude for backsliding Israel — is a pleasing contrast to the hysterical extravagance of Baal's worshippers. He requested that he might die; but "was translated that he should not see death," we presume — similarly to Enoch. He appeared at the Transfiguration, and we suggest that he was probably Christ's "angel" that gave the Revelation to

John in Patmos. We learn from Malachi iii. 1, and iv. 5, that he will resume his mission to Israel in preparation for Christ's coming. (See Matthew xvii. 11.)

### JEREMIAH XLIII.

The story of the heroic struggle of the prophets, against the overwhelming forces of error, is again before us in this chapter. On the request of the leaders of Judah, Jeremiah had asked counsel of God, and then they acted in defiance of his word, notwithstanding their solemn promise of obedience.

Sorely against his will, Jeremiah was taken to Egypt along with the rest of the people. If his enemies thought his testimony was thereby ended, they were very much mistaken. "The word of God is not bound," as Paul says (2 Timothy ii. 9). In obedience to God's command, the prophet places great stones near the entrance to Pharaoh's palace, and announces in public audience that Nebuchadnezzar shall come and spread his royal tent over them.

The land of Egypt was to suffer the fate of Judea, and the Egyptians to be delivered to captivity or death, as the conqueror may decide. Egypt was promised to the king of Babylon, as compensation for the hardships of his thirteen years' siege of Tyre (Ezekiel xxix. 18). How the word of God by Jeremiah and Ezekiel was fulfilled is a matter of history.

### 1 CORINTHIANS I & II.

This Epistle—like the others—is addressed, not to the world in general, but to the sanctified in Christ Jesus, called saints; first to those at Corinth, and then to all who answer to that description, wherever they are.

The solicitude of Paul, for the saints' welfare, reminds us of a duty which we are apt to overlook. Having instructed people to the point of Baptism, our work does not stop there. They are babes in Christ, and need much care, that they may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," as Peter says.

Paul first of all condemns the divisions among them, especially as these are concerned with persons. Paul cares nothing for personal prestige. "Was Paul crucified for you," certainly not. "Who is Paul, and who is Apollos, but servants by whom ye believed?" (chapter iii. 5).

Let us remember this; we may follow a brother as long as he follows Christ, but not a step further, whoever he is. The rest of the two chapters is mainly occupied in showing that the wisdom of God in Christ, and the wisdom of men, are two different things. They are irreconcilable and mutually destructive. This may be unpalatable to some, but it is true nevertheless. We live in an age of higher education — so-called. Some think this is needed in order to preach the truth as it should be preached. Granted that higher education has its advantages, but these are outweighed by its *dangers*, so far as the Truth is concerned, we believe.

Our mind goes back to that remarkable body of men, who now rest from their labours; but who did such sterling work in building up the ecclesias during the last quarter of the nineteenth century, and the first quarter of the twentieth. Scarcely any of these brethren had any pretensions to scholastic distinction, but they were "mighty in the Scriptures," which is more important. "God hath chosen the foolish things of the world, to confound the wise; . . . that no flesh should glory in his presence." Therefore, "we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual."

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B.A.W.

## Reflections

### OUR COVENANT RELATIONSHIP WITH GOD.

A recognition of two great Bible truths is essential to an appreciation of all that is involved in this subject.

Firstly—the fact of the righteousness of God: that He is holy and inconceivably greater and higher than man. His righteousness is likened by the Spirit to the great mountains, in the presence of which we feel so insignificant. He is "the high and lofty One that inhabiteth eternity, whose name is Holy."

Secondly—man is a sinner: a creature of the dust, weak and erring, and in whom, by nature, dwelleth no good thing: whose iniquities have separated him from God.

In inviting man to a position of covenant relationship with Himself, God has acted in perfect harmony with the fact of His own righteousness. The invitation to mankind is solely upon the principle of the repudiation of sin: in other words, holiness or separateness from sin is the only basis of our relationship with God. This is a fixed and unchangeable principle which runs throughout the Bible. Sin is repudiated: the flesh is condemned, and this is the basis upon which God permits man to approach Him.

In the sacrifice of Christ we behold a condemnation of sin in the flesh. Christ, who did no sin, who had no personal transgressions, offered himself as a perfect sacrifice for sin; and being raised again, became the author of eternal salvation to all who come unto God through him. Paul emphasises the fact that in the sacrifice of Christ there was "a declaration of the righteousness of God." Christ was a perfect representative of the human race: "it pleased the Lord to bruise him" as the means whereby sin should finally be overcome, and in thus requiring this atonement for sin, God was just, and at the same time "the justifier of him which believeth in Jesus." Our covenant relationship with God is thus only a fact so long as sin continues to be repudiated in ourselves. "Being then made free from sin, ye became the servants of righteousness" (Rom. vi. 18).

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### JEREMIAH.

There is one aspect of the writings of Jeremiah which makes them particularly attractive and helpful to all who, like him, are commanded by God to proclaim His word to an unbelieving and wicked generation: that is, the manner in which the prophet reveals his own feelings, his fears and ordeals, in all the varying circumstances into which the work of God brought him. As we read his writings, we realise that his experiences and his reflections upon them are of the utmost value to all who are engaged in a similar work, although not called upon to endure quite the same suffering and affliction which he encountered.

To the mind untutored in the ways of God, it would appear to be the natural consequence of faithfulness in the work and service of God, that things should have gone very well and comfortably with Jeremiah, and that they should also be well with us if we are faithful in the same service. God had promised Jeremiah that in the work prepared for him, He would be with him to deliver him (Jer. i. 19). The natural mind would expect, as a result of this divine assurance given to the prophet, that he would certainly escape suffering and affliction, and all those bitter experiences that came upon him. We know it was not so: it is the mere thinking of the flesh which looks at the matter in that way. God was most certainly with Jeremiah in this work, as He said He would be, although viewed from the natural standpoint it does not seem so. God's presence with him, although in the ultimate sense a very real defence and preservation, did not prevent him encountering experiences of such a kind as would try his faith, and tend to develop a character, without which he would have been neither well-pleasing in

the sight of God, nor an example of suffering affliction and of patience to his brethren in all subsequent generations. Let us remember that Jeremiah's God is ours also. We stand in the same relationship to God as did the prophet. We, too, are His servants: we are His children: we are engaged in a similar work. God has promised to be a defence to us, and has assured us, as He assured Jeremiah, that man shall not prevail against us. Affliction and suffering are meanwhile essential to the development of character.

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W. J. W.

## Signs of the Times

### ECCLESIASTICAL.

*"A mouth speaking great things" (Dan. vii. 20).*

THE POPE TALKS. The Pope of Rome took advantage of the great trouble in Europe concerning Czechoslovakia to broadcast to the nations. This was translated into many different tongues. He appealed for prayers to be made to his God that peace might prevail, and the statesmen of the nations be guided away from war. But the message had no practical aspect. The plain fact is that if the Pope did not allow his flock of 350 millions to split themselves up into nationalities, but insisted that, being all members of the same church, they must in no circumstances fight and kill one another, then he could himself prevent war in Europe. It is often forgotten that the majority of the combatants in the Great War on both sides were professing Catholics. This fact alone demonstrates the claim of the Pope to be God's Viceroy on earth to be a false one. "Is Christ divided?" At the Munich Conference table there sat three Catholics and one Unitarian (the British Prime Minister).

One must not, however, confuse profession with practice. While Herr Hitler and Signor Mussolini are ostensibly Catholic, they do not appear to indulge in much religious observance. Mons. Daladier, the French Prime Minister, is, however, reported to be "devout." Nationality counts for far more than any religion, and in the Vatican, politics take precedence over every other consideration. The true children of God find themselves "one in Christ Jesus," and there is neither "Jew nor Greek," nor any other nationality among them. They have been "translated into the Kingdom of His dear Son."

*"Having a form of godliness, but denying the power thereof" (2 Tim. iii. 5).*

THE URGE TO WAR. The same phenomena produced in the churches, 1914 to 1918, has been seen during the last two months. Along with appeals for prayer and intercession, the ministers of the various denominations have been urging their young men to join the forces of the Crown. Many people turned away from the churches in that terrible time of war, because they could not reconcile calls to take up military service with the commandments of Jesus Christ. The same is happening again. The pastors trust in arms and ships, and have no faith in the promises of God. If they had this faith, they would trust God and urge their people to stand aside. "Come out and be separate, and touch not the things of uncleanness," is our Lord's own command (Rev. xviii. 4, etc.).

One recent instance is of a young man who became a little interested in the Truth about four years ago. His interest seemed to lapse, but this month, after being counselled by the minister of the Baptist church he attended, to join the Territorial Force, he turned back and wrote a brother he knew of his intention to seek the Truth again, and asked for the address of the nearest meeting.

### POLITICAL.

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

CZECHO-SLOVAKIA. In 1919, Herr Benes, the right-hand man of Herr Masaryk, at the Peace Conference at Versailles, declared against the French proposal to place the lands adjacent to Asch and Eger—Sudeten German occupied—in the territory allotted to the newly-created Republic of Czecho-Slovakia. Commenting on this, the London *Star*, on Sept. 30th, said: "If any one man at the 1919 Peace Conference stands justified to-day, it is President Benes."

M. Jules Cambon and M. Picon, helped by the great Clemenceau, insisted upon the Sudeten, Polish and Hungarian lands now in dispute being embraced in the new State for "strategic reasons." Miss Elizabeth Wiskeman, whose book, *Czechs and Germans*, was published this month, says, "There is no doubt that the Czechs would have been rid of their most dangerous irritanda if Eger and Asch had been given to Germany in 1919."

Lord Runciman, on his return from Prague, said, "It has become self-evident to me that those frontier districts between Czecho-Slovakia and Germany, where the Sudeten population is in an important majority, should be given full right of self-determination. If some cession is inevitable, as I believe it to be, it is as well that it should be done promptly and without procrastination. Any kind of plebiscite would be a mere formality."

Mr. Chamberlain accepted this view, and sought to end the great trouble by visiting Herr Hitler to see if it were possible to arrange by peaceable means a solution that would be acceptable to all the parties involved. He found the German Chancellor in a very truculent mood.

At Nuremberg, and later in Berlin, Herr Hitler made very violent and excitable speeches against Czecho-Slovakia, and particularly Herr Benes. We had the advantage of hearing the speeches translated by a German-English linguist as they were being delivered. We have no reason to doubt the accuracy of the translation, and can only say that it was the vilest speech both in form and words that we ever read or heard. It was full of filthy abuse, and the mentality of the Nazi party must be very low indeed if such horrible language stirs their enthusiasm, as it evidently did. Of statesmanship or kindly feeling, there was none whatever. Defiance of the whole world was breathed forth if any dared to stand in his way.

Mr. Chamberlain displayed the utmost bravery, and on his own initiative sought an interview with Herr Hitler. This took place at the country home of the Chancellor, Berchtesgaden. Certain proposals for settling the Czecho-Slovakian problem were submitted by Herr Hitler. Mr. Chamberlain hurried back to London, and presented these to the Cabinet. He counselled acceptance of these, and the presentation to Herr Benes and his Government of them, as the way of peace. Mr. A. Duff Cooper, First Lord of the Admiralty, strongly demurred, but was outvoted. He at once proceeded to mobilise the Navy, and despatched ships to Malta and to the North Sea. His view was that the demands went too far by a long way.

Mr. Chamberlain then went to meet Herr Hitler again, this time at Godesberg. He announced acceptance of the terms set out at Berchtesgaden. To his horror and surprise, the German Leader then demanded further and more onerous terms than ever, such as could only have been inflicted upon a beaten foe in the hour of defeat. The British Premier sent these to Prague, but declined to recommend them. He returned to England, met the Cabinet, and called the Houses of Parliament together. He was in the midst of a speech to the House of Commons setting out the facts, when a note was handed to him from Herr Hitler agreeing to a third meeting, this time with Mons. Daladier, the French Premier, and Signor Mussolini, also to be present.

Mr. Chamberlain had acted very cleverly, and had broadcast in the German language a speech setting forth Britain's position. President Roosevelt had also broadcast the contents of letters addressed by him to Herr Hitler. Italy and Germany had also become aware of the mobilisation of the English Fleet.

Public opinion in Germany has been controlled by Herr Hitler and his satellites in such a way that the German people were unaware that hostilities between their country and Britain and France had in any way been contemplated. A letter from a German business house to a London solicitor, which was shown to us, written on the very day that Mr. Chamberlain left Godesberg, expressed pleasure at the "friendly alliance between the two countries."

Mr. Chamberlain had also been in touch with Signor Mussolini, and the Duce counselled Herr Hitler to send the invitation to Mr. Chamberlain that he so dramatically received and read to the House of Commons.

Humanly speaking, there is no doubt that there would have been the beginning of a new great war on October 1st, if the third and final meeting at Munich had not been held.

The preparations for this war in London and throughout England were colossal, and amazingly efficient.

The horrors of modern hostilities were brought home to all by the issue of gasmasks. By the decisions of Munich, accepted under duress by the Czech Government, war was averted and peace declared.

On October 3rd, Herr Hitler rode triumphantly into his new domains.

*"Gog the chief prince of Rosh"* (Ezek. xxxviii.).

RUSSIA'S  
PLACE.  
looks in and says, "What! no seat for me?"

The London Standard on September 30th had an extremely pointed cartoon depicting the four Heads of Governments seated in a room, on the floor of which pacts and other papers were strewn. The door opens, and M. Stalin

Russia was never called into consultation, although she was an ally of France and Czechoslovakia. Evidently it was not God's intention that Britain and France with Russia should fight Germany and Italy at this time. On two fundamental things in the prophecies we must always keep our eyes fixed: —

a. No nation or ruler persecutes the Jews for long with impunity "He that curseth thee I will curse."

b. Russia is certain sooner or later to dominate Central Europe. Whether Fascism or Communism conquers is not revealed, and Russia may—we do not know—turn aside from Stalinism.

We wait in faith to see the plan of God work out.

*"When they shall say peace and safety"* (1 Thess. v. 3)

PEACE?  
the future. The possibility is that the League of Nations and the Kellogg Pact constituted the greatest attempt for and voice of peace that the world ever saw or heard. Japan, Italy and Germany silenced this completely and brought destruction to its aims. Said Mr. Harold Nicholson, M.P. "We have not achieved peace for a generation, we have obtained it merely for six months." This in a speech at Manchester, October 1st.

Some brethren have written conjecturing that we may now get a Peace cry. Mr. Chamberlain, on October 3rd, however, declared that Britain must increasingly arm for

*"The River Euphrates shall be dried up" (Rev. xvi.).*

TURKEY AND  
BRITAIN.

Turkey is using the loan recently made to her from London for the purpose of developing a large number of new industries and the building of a new mercantile marine service. She has offered support to Britain in the recent crisis and is no party to recent Palestine troubles. These are fomented and financed from Italy. But the old Turkey is gone for ever, dried up completely and the present dominion in Asia Minor is different from its predecessor in every way.

*"In the last days—blasphemers" (2 Tim. iii. 2).*

HERR HITLER  
THANKS GOD.

Standing in his car while making his triumphant entry into Eger, Herr Hitler thanked Almighty God for his blessing and favour, and expressed his certain belief that He would be with him in his future work. But Herr Hitler has not read the Bible—God's Word—or he would be less confident. Such utterances linked with the vilest speeches and deeds are surely the blasphemy in high places that Paul expected we should see.

*"The fiery trial" (1 Pet. iv. 12).*

CONSCRIPTION

The shadow of conscription hung very heavily upon the land during the great trouble of this month. If it had not been for the great achievement of Mr. Chamberlain, conscription would by this time have been in full swing in Britain. In the debates in the House of Commons several speakers, and in the House of Lords one speaker in particular, hinted that some form of national registry and compulsory service was now most necessary.

Four different letters have recently been sent to the Cabinet from different centres among those bearing the name of Christadelphian, all setting forth the position we hold in regard to State service in similar terms. Acknowledgements have been received.

We understand our brethren in U.S.A. and Canada are taking similar steps in the near future.

We must preserve inviolate our heritage of freedom and wait patiently under every trial for the Coming of our Lord. Faithfulness to the Truth brought discharge from their situations to several brethren during the crisis. We think of them with love and compassion. "The Lord will provide;" and while the wicked may "flourish as a green bay tree" the end of the wicked is described in Psalm xxxvii., "Yet a little while and the wicked shall not be." The fact being that "All the ends of the world shall remember and turn unto the Lord and all the kindreds of the nations shall worship before Him" (Psalm xxii. 27).

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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**BIRMINGHAM.** —*The Meeting Room, 174, Edmund Street. Sunday: Breaking of Bread, 11 a.m., Lecture, 6-30 p.m. Wednesdays: Bible Class, 8 p.m.* It is with pleasure we report the baptism of Mr. FREDERICK HARRY JUDE, on May 26th, and Miss MARJORIE MARY PHIPPS, Mr. ERIC WILLIAM PHIPPS (son and daughter of our bro. and sis. T. Phipps), and Mr. CLAUDE NORMAN BUSWELL, on June 16th. We also report with pleasure the return to the obligations of the Truth on the part of bro. Charles Buss, whose withdrawal was reported by the Brighton Ecclesia in the September number. Our brother has made a frank acknowledgement of his past indifference and neglect, and on his repentance and renewed and determined effort to "hold fast" we have, in co-operation with the Brighton Ecclesia, received him into fellowship as a member of this ecclesia —In view of the "perilous times" through which we are passing, a series of special meetings have been held, and careful consideration given to the subject of "*Our attitude to Military Service, Munition Work, ARP Service and associated matters.*" For the benefit particularly of those brethren and sisters who have come into the Truth since the Great War, our experiences as to exemption from Military service in the past was briefly reviewed. The terms of the Petition as presented to Parliament in February, 1915, were read and it was resolved unanimously, "that this ecclesia still approve of the terms of that Petition, being of; the same settled convictions, and that there be no misunderstanding as to what those convictions are, we amplify in the following specific terms: —That we are opposed to the bearing of arms and all forms of Military Service, on the grounds that the Word of God commands us not to kill, or to be in association with them, and we refuse also all forms of non-combatant service on the principle of fellowship, in addition to our objection to the oath of allegiance, or any other consideration of expediency."—After extensive discussion on munition work, it was resolved unanimously: —"That if brethren and sisters persist in occupations which can be interpreted as being directly part of the war machine, for the express purpose of destroying human life, and which causes the adversary to speak reproachfully or the ministry to be blamed, we shall deem it our duty to withdraw from them, but each case must be dealt with on its own merits, as in all other cases of disorderly walk."—As to Air Raid Precaution Service it was resolved unanimously. — "That we refuse all forms of service, now known as A.R.P. Service, Auxiliary Fire Service, Red Cross Society, on the principle of our 'Separateness' in Christ, and as 'Strangers and pilgrims,' our 'Citizenship' not being of this present order of things Any brother or sister joining these services or societies will be approached and if necessary dealt with as in all other cases of disorderly walk."—We have rejoiced together around the Table of the Lord with the following visiting brethren and sisters: —Sis Smith (Los Angeles), sis. Alice Cockcroft (Oldham), brethren C. F. Evans and W. R. Mitchell (Clapham), bro. W. Leslie Wille (Southend), bro G. Denney (North London), brethren Clee and Franklin (Coventry), brethren D. C. Jakeman, J. T. Allen, S. and W. Hughes (Dudley), bro. and sis. Jones and sis. Jenkins (Bridgend) sis. Nellie Harrison (Lichfield). Our annual Fraternal Gathering has been arranged to take place on Saturday, November 19th. Programme and full particulars will be available and distributed later, God willing. We extend a cordial invitation to all of like precious faith and fellowship. —W. SOUTHALL, *Rec. bro.*

**GLASGOW.** — *Co-operative Memorial Building, 71, Kingston Street, Tradeston. Breaking of Bread, 11-30 a.m., Lecture, 6-30 p.m. Week-night Meeting, 19th October, 8 p.m. and every Fourth Wednesday thereafter.* We hope, God willing, to hold our annual Fraternal on Saturday, 19th November, at 3-30 p.m., and extend a hearty welcome to all brethren and sisters in fellowship. Copies of our programme will be sent to recording brethren in due course. Since our last report we have welcomed to the Table of the Lord, bro. F. P. Restall (Edinburgh), bro. J. McKay (Motherwell), and sis. Tod (Rothesay). Bro. J. McKay gave us the word of exhortation on the occasion of his visit. We also wish to record our appreciation of the service of bro. A McKay, who opened our winter course of lectures on October 2nd. —With love to the Household of Faith—Your brother in Israel's Hope, JAMES L. WILSON, *Rec. bro.*

**LEICESTER.** —71, London Road. *Sundays: Breaking of Bread, 5 p.m.; Lecture, 6-15 p.m., Bible Class, Thursdays, 8 p.m.* We continue to sow the seed of the Kingdom, yet saddened by the general apathy to the invitation to hear of the things of the Truth; those in darkness preferring the world with its fleeting pleasures. We have been encouraged in the work by the help of the following brethren: —I. P. Evans, P. G. Kemp, A. Howarth, J. R. Evans, H. M. Doust, F. W. Brooks, E. J. B. Evans (Clapham), C. J. Wingad (Nottingham), A. H. Warry (West Ealing); G. Barker (Holloway), J. Allen, F. Jakeman (Dudley). Also we have been pleased to have the company at the Table of the Lord of brethren Packham and Johnson (Clapham), E. Hingley (Dudley), sister L. Howarth (Clapham), sis. J. Allen and sis. Hazel Allen (Dudley). —A. C. BRADSHAW, *Rec. bro.*

**LONDON (Clapham).** —*Avondale Hall, Landor Road, S.W. Sundays. Mutual Improvement Class, 9-45 a.m.; Breaking of Bread, 11 a.m., School, 11 a.m., Lecture, 7 pm.* 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 much regret to report the sudden death of our bro. F. Coverley on 15th September. Bro. Coverley went home at midday, as was his usual custom, but upon returning to his employment was taken ill, and fell asleep within a few hours. The lesson to us is that we must always be ready, for we know not when the call may come. Bro. Coverley was laid to rest at Acton Cemetery, and our loving sympathy is extended to sister Coverley and her family in their bereavement. We pray that our loving Father will comfort her and give her strength to bear the trial that has come upon her. — On 11th September we baptised STEPHEN PAUL TAYLOR, the son of bro. and sis. P. F. Taylor, and on 25th, LESLIE JAMES EVANS, the son of bro. and sis. E. J. B. Evans. We lose by removal bro. A. E. Redman, to Dudley Ecclesia, to whom we commend him in love. The following have been welcomed at the Table of the Lord bro. W. Cockcroft (Oldham), sis. Warren (Colchester), sis. Joan McLarty (St. Albans), bro. and sis. C. F. Clements, sis. Barrett (Sutton), bro. and sis. Drummond (Crayford), bro and sis. Rivers (Holloway), bro. and sis. E. J. Light (Plymouth), bro. and sis. Smith (Bristol), sis. Flood, sis. M. Squires, sis. P. Squires (Luton), bro. and sis. G Jones (Brighton), sis. Eato, bro. P. Dexter (W. Ealing). —F. C WOOD, *Asst. Rec. bro.*

**LONDON (Putney).** —*Amleside School, 125, Upper Richmond Road, East Putney. Sundays. 11 a.m. and 6-30 p.m. Thursdays. Bible Class, 8 p.m.* We rejoice in the admission of yet another of the children of Adam into the family circle of the adopted sons and daughters of God. Miss MARJORIE UDALL, daughter of sis. M. Udall, after a good confession of the things of the Kingdom and of the Name, was immersed at Avondale Hall, on October 2nd. It is our earnest prayer that our new sister may so run that she may receive the promised reward at the Master's return —We greatly regret the necessity for cancelling the fraternal meeting which had been arranged for October 8th. The Wandsworth Town Hall, which we had engaged for the purpose, was suddenly commandeered for air raid precautions purposes, and although the crisis was over before the appointed day the hall could not be released in time. This occurrence only goes to show the truth of the words of James, "Ye know not what shall be on the morrow," and the wisdom of his advice, "Ye ought to say, If the Lord will, we shall live, and do this, or that. We have now arranged a revised date for the fraternal meeting, which we propose shall be held at the Town Hall on December 10th, God willing. —We have been grateful for the assistance of the following brethren who have spoken at our Sunday and midweek meetings: R. W. Parks, M. L. Evans, G. M. Clements, H. Southgate, C Kitchen, P. Ridout, F, J. Morse, D. Bayles, J.

Evans and R. Learman (Clapham); E. R. Cuer (Crayford); A. T. Abbotts (Croydon); G. H. Denney (Holloway) and S. Jeacock (St. Albans). Further, since last report we have had the company at the Table of the Lord of sis. D. Higgs (Bristol); sis. R. C. Wright, bro. and sis. R. W. Parks, brethren H. and D. Southgate and sis. Cordial (Clapham); bro. and sis. E. R. Cuer (Crayford); sis. R. Ell (Holloway) and bro. and sis. S. Jeacock (St. Albans). — We thank them all for their help. — J. A. BALCHIN, *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 welcomed to the Lord's Table: bro. J. M. Taylor (W. Ealing), bro. and sis. Tellum (Brighton), sis. Singleton (Clapham), bro. Warwick (Clapham). We regret to lose bro. and sis. R. Mercer to the Hove Ecclesia by reason of their removal to Portslade-by-Sea; our loss is their gain. — G. J. BARKER, *Rec. bro.*

**LONDON (West Ealing).** — *Leighton Hall Elthorne Park Road, W.7. Sunday: Breaking of Bread, 11 a.m.; School 11 a.m.; Lecture, 6-30 p.m. Thursday: Bible Class, 8 p.m., 49, Uxbridge Road, Ealing, W.5.* Since last report, we held our Fraternal Meeting, at which a goodly number were present, and an upbuilding time was spent. We are pleased to report the immersion of Mrs. ALICE ANN TOWNEND, at the Ealing Public Baths, on October 5th, after a good confession of the One Faith. We trust that she with us, will receive a welcome at the hands of our Lord when he returns. We still have one or two interested strangers to our lectures. The following brethren and sisters have visited us around the Table of the Lord since last report: sisters Learman, Yeates, E. Butt, Crosskey, I. Maundrell (Clapham), Heyworth, Wood, and E. Hill (Sutton); Philips (St. Albans), brethren Wille (Southend); Vince (Sutton); Beighton (Seven Kings); R. C. Wright and Learman (Clapham), and bro. and sis. Headen (St. Albans). — T. G. BRETT, *Rec. bro.*

**LUTON.** — *Oxford Hall, 3, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6-30 p.m. Thursdays: Bible Class, 8 p.m.* Since making our last report the following brethren have assisted us in the work of the Truth by word of exhortation and lecture. We thank them for their assistance, which has been so willingly given. Bro. E. J. B. Evans (Clapham), bro. W. Southall (Birmingham), bro. S. Jeacock (St. Albans), bro. L. R. Hodge (Clapham), bro. L. Wille (Southend), bro. M. Joslin (Clapham), bro. D. C. Jakeman (Dudley), bro. A. K. Clements (Clapham), bro. A. E. Headen (St. Albans), bro. J. D. Webster (Hove), and bro. J. Squire (Clapham). We have also had the pleasure of the company of the following: sis. Watsham (Colchester), sis. Jeacock (St. Albans), sis. Fletcher (Hitchin), bro. C. Wright (Putney), sis. Austin (Hitchin), bro. and sis. Reeves (West Ealing), bro. and sis. R. Hodges (St. Albans), bro. M. Hodge (Plymouth), sis. D. C. Jakeman (Dudley), bro. and sis. Gray (Dudley), sis. C. Bullen, sis. D. Bayles, sis. V. Hawley, sis. M. Day, bro. and sis. Brooks, bro. and sis. Packham, sis. Thorpe (all of Clapham), sis. J. D. Webster (Hove). We have gained by removal sis. Austin, of the Hitchin Ecclesia, who has now desired to become a member of this ecclesia. If the Lord will, during November, a series of special lectures will be given on the first four Tuesday evenings. The general theme will be concerning, Christ is coming. Whilst proclaiming to those without the facts concerning the coming of Christ, and that the present events are leading up to it, we exhort one another to hold fast and watch, so that we may be ready to meet Christ, to receive that salvation which God has promised to the faithful. — S. G. HODGE, *Rec. bro.*

**NEWPORT (Mon.).** — *Clarence Hall, Rodney Road. Sundays: Breaking of Bread, 11 a.m.; School, 2-45 p.m.; Lecture, 6-30 p.m. Wednesdays; Meeting, 7-30 p.m. Thursdays: Mutual Improvement Class and Eureka Class (alternately), 7-30 p.m.* Greetings in Jesus' Name. It is with pleasure we report that we have been assisted in the Proclamation of the Truth by bro. G. E. Morse (Cardiff), bro. Gomer Jones (Bridgend), and bro. J. Neal (Bishops Stortford). We tender unto them our hearty thanks and appreciation. On Sept. 18th, it was our pleasing duty to baptise into the All Saving Name of Jesus Christ, GLADYS MAY HODGE, wife of bro. H. Hodge, and KEZIAH MAY DONALDSON, wife of bro. A. Donaldson, and on October 2nd, DOROTHY MAY JOHNSON, wife of bro. F. Johnson. We pray that they may be strengthened to walk faithfully the path which is now set

before them, and so, with us, if faithful, receive the reward, Eternal Life in God's most Glorious Kingdom. Also, it is with pleasure we announce the establishment of our Mutual Improvement Class and Eureka Class, to take place every alternate Thursday (God willing), at 7-30 p.m. We take this opportunity of extending a hearty welcome to all brethren and sisters who may be this way, or passing through, on the day when these classes are held, to join us, so that we one and all may be strengthened in those things which are most surely believed among us. Also we have been pleased to welcome around the Table of our Lord the following: sis. Gomer Jones (Bridgend), sis. Jaime (Brockhollands, nr. Lydney). — Sincerely your brother in the bonds of the Covenant, 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.* We had a very good attendance at the Fraternal Gathering held on Sept. 17th, about 108 sat down for tea, and the meeting proved to be most helpful; the exhortations containing both instruction, warning and exhortation. If the Lord will, we hope to have four special lectures during October, the subjects dealing with the various phases of the Return of Christ. During the month we have had the help of bro. J. Allen (Dudley), bro. F. C. Wood (Clapham), and bro. G. E. Mynott (Colchester) in the work of the Truth, and have been pleased to welcome as visitors, sis. Wood (Clapham), sis. J. Allen (Dudley), sis. G. E. Mynott (Colchester), and bro. H. Wilkinson (Bournemouth). —J. B. STRAWSON, *Rec. bro.*

**PEMBERTON (Wigan).** —*Chatsworth St. Sundays: School 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6-30 p.m. Wednesdays: Bible Class, 7-15 p.m.* Sincere greetings in Christ. Since last writing, we have been assisted in the service of the Truth by the following brethren: bro. W. Southall (Birmingham); bro. J. Allen, bro. E. Hingley, and bro. S. Shakespeare (Dudley), and bro. R. Barton (Prescot). The services of these brethren were much appreciated. Visitors to the Memorial Table include: sis. J. Allen, sis. H. Allen, sis. E. Hingley, sis. S. Shakespeare (Dudley), bro. and sis. G. Park, bro. and sis. R. Barton, sis. M. Bullough, sis. E. Harrison, bro. J. Harrison (Prescot), sis. D. Jannaway (Southport), and sis. Cook (Blackburn). —B. LITTLER, *Rec. bro.*

**PLYMOUTH.** —*Oddfellows' Hall 148, Union Street (near Railway Arch). Sunday: 11 a.m. and 6-30 p.m. Thursday, 7-15 p.m.* Since our last report we have been pleased to welcome to the Memorial Table: bro. and sis. Burton (Luton), and bro. L. R. Hodge and sis. V. Hawley (Clapham), brethren Burton and Hodge respectively giving us the word of exhortation on successive Sundays. Any speaking brother proposing to visit our ecclesia on any Sunday, and willing to give the word of exhortation or the lecture, and notifying beforehand the date of such projected visit will be rendering an appreciable service. — J. WIDGER, *Rec. bro.*

**PRESCOT (nr. Liverpool).** —*5, Brookside Road, Shaw Lane. Breaking of Bread, Sunday, 3 p.m. Bible Class, Thursday, 7 p.m.* It is with deep feelings of gratitude and appreciation that we are informed that the Prime Minister and members of the Cabinet have been reminded by letter of the position of all bona-fide Christadelphians in the event of war and any Conscription Act, and also of the exemption which was granted during the last Great War. Indeed, all brethren and sisters of the One Faith will appreciate to the full the labours of the brethren at London in this direction. As visitors to the Table of the Lord, we have been pleased to have had bro. and sis. G. Tennant (Pemberton), sis. E. Mallinson (Liverpool). We thank bro. Tennant for the encouraging words of exhortation. —Sincerely your brother in Israel's Hope, G. W. PARK, *Rec. bro.*

**ST. ALBANS.** —*Sundays: 11 a.m. and 6-30 p.m. Thursdays: 8 p.m., at Oddfellows' Hall, 95, Victoria Street.* On account of the very doubtful political situation at the end of September, we decided to postpone our lectures at Hatfield, feeling that in a time of emergency, we needed to be free to work in St. Albans, rather than some way away from the town. The crisis passed on this occasion, and we hope to be able to arrange for the lectures at a later date. On Saturday, September 24th, our Fraternal Gathering was held, when excellent support was given to us by brethren and sisters from many ecclesias. We were very pleased indeed to see so many visitors, and we are sure that all appreciated

the sterling quality of the four addresses given by brethren Southall, Mitchell, Widger, and Shakespeare. At a special meeting of the ecclesia held on Sept. 8th, the following resolution was agreed upon, and it was decided that it be sent for publication in the magazine:

"The time has come, when those brethren and sisters who persist in those occupations which can be interpreted as being directly parts of the war machine for the express purpose of taking human life, and which cause the adversary to speak reproachfully, and the ministry to be blamed; we shall deem it our duty to withdraw from them; but each case must be dealt with separately on its merits as in all other cases of disorderly walk."

Bro. W. Hilton has come from Coventry to work in St. Albans, and we are very pleased to accept him as a member of this ecclesia. —S. JEACOCK, *Rec. bro.*

**SWANSEA (Plasmarl).** — 98, *Llangyfelach Road, Brynhyfryd. Breaking of Bread, 5 p.m.; Lecture, 6-15 p.m. Wednesday: Bible Class, 7-30 p.m.* Having now settled down in our new meeting room, we purpose, God willing, commencing a series of lectures from October 9th. Since our last report we have been pleased to welcome to the Table of the Lord; sisters P. Bowen, C. Bullin, and sis. M. Bullin. We are thankful for the signs which indicate the near approach of our Lord, and we pray that we may be steadfast in our most Holy Faith until he come. —L. H. BOWEN, *Rec. bro.*

**SWINDON (Wilts.).** —58, *Manchester Road. Breaking of Bread at 6-30 p.m., or by appointment.* We are still sowing the seed, and trust that our Heavenly Father will in His own good time send the harvest. Inspired by a re-reading of an article by our late bro. Jannaway in the *Berean* for May, 1931, entitled, "He Did What He Could," we have started a plan for distributing six copies weekly of the *Christadelphian Bible Advocate*, with an invitation on the back to the reader to call at our address for further information if desired. We shall in this way, God willing, distribute rather more than three hundred in the course of a year, and this will, we hope, lead some to obey the Truth. If any brother, who is an engineer or of any allied trade, or a coach builder, is unemployed, it is possible that he might be able to get work here by writing to the Chief Mechanical Engineer, G.W.R. Works, Swindon, Wilts. If so, we should greatly esteem his company and help in the work. —J. H. DYER, *Rec. bro.*

**WORCESTER.** —18, *St. Dunstan's Crescent.* Many months have elapsed since anything in the way of news has come from this city. Bro. and sis. M. L. Evans have now settled in Broadheath, a village about three miles distant. Up to the present bro. Evans has had his Sundays occupied in assisting one or other of the ecclesias, so that we have not been enabled to spend the week-ends together. But we see each other from time to time during the week, when we have a refreshing and profitable talk on the things which are nearest to our hearts. Bro. Evans is endeavouring to arrange some lectures to be given in this dark spot; but as yet he has not succeeded in surmounting the obstacles placed in his way. He is, however, by no means discouraged. —With love in the truth, yours fraternally, HAROLD BLAKE.

## AUSTRALIA

**MELBOURNE (Victoria).** — *Crofton Hall 298, Glenhuntly Road.* There is very little news to report since last writing from this part of the vineyard, yet we are busy privately sowing the seed, in the hope it may fall on good ground and bring forth fruit to the glory and praise of our Father in heaven. His blessings are many, even in these days, more than we are able to think or ask, He knoweth our needs and careth for us. We spent an enjoyable day in the company of sis. Purkiss, Senr., of Brisbane, when passing through Melbourne on her return trip to Hobart, Tas., to her home. These instances are among the comforts of the Truth, to converse on those things concerning our Lord's return and the things of the Kingdom. Later, on July 23rd, we had the pleasure of the company of bro. and sis. V. Dobbs and bro. L. G. Purkiss, all of Brisbane, at the Table of the Lord. These visits are not long enough. Still, they stimulate to be steadfast in our Faith. This last week we received a copy of the

resolution concerning munitions from the Bournemouth Ecclesia, and are in agreement with the same; am confident all Berean Christadelphian ecclesias in Australia will accept and uphold it. Australia is at present making great strides in the preparations for war, in the manufacturing of munitions for the destruction of human life. Nobels, the world-renowned firm, are enlarging their factory in Melbourne alone to the extent of one million sterling, while the Federal Government are working on the same principles as the British Government in assisting private firms and shadow factories for defence preparations in conjunction with Singapore. Therefore, it behoves us, having these warnings, to be prepared for any emergencies that may arise, when we must act firm, and clear up any misunderstandings in reference to the servants and followers of Christ our Lord, continuing the good work already experienced in the last world war, by our Father's mercy and goodness, through the stalwart and faithful brethren in those days, some of whom are now asleep in the dust, awaiting the call to a "Well done, good and faithful servant." Let us stand firm and steadfast, as becometh all true followers of their Lord and Master. He has overcome, and the promise is, "He will succour those who trust in him." His return is very near, the signs cry out aloud—so let us "hold fast," not allowing man to rob us of that crown of life which fadeth not away. —Fraternally your brother, JAMES HUGHES.

*(This has apparently been delayed in transit. —ED.)*

**MELBOURNE (Victoria).** —*Crofton Hall 298, Glenhuntly Road. Elsternwick.* An unexpected pleasure came our way by the visit from Launceston (Tasmania), of Miss IRENE GRACE, at one time a Sunday scholar of that place. During her stay, a conversation on the first principles of the Truth took place, with a desire for baptism She manifested a knowledge of the Kingdom of God and the Name of Jesus Christ, after which she was duly immersed. This took place after our meeting on Sept. 4th, when we rejoiced with her in an address on Rom. vi. and the words of hymn 71, and received into fellowship, Sept 11th, with a stirring exhortation on the three readings of that day. On Friday, 16th, she left by boat for her home, where we know she will be a source of comfort, joy and help to her mother sis. M. Grace, and her brother, bro. Carmel S Gee —We have all enjoyed the reading of *Jehovah Jireh*, it is most encouraging to press forward with the work of spreading the glad tidings, knowing that Paul may sow the seed and Apollos water, but it is God who giveth the increase. Therefore, it will be very strange should the parents of the children not manifest an interest in the things which are causing their children to have such pleasure in the coming of Christ. We still live in perilous times, not only among false brethren, as warned beforehand by Paul and Peter, but in the European crisis feeling we may at any time hear the Master's call to assemble before him when he returns to gather his jewels. Seeing we are nearing the end of Gentile times, and the coming of our Lord is at hand, it behoves us to walk as becometh the "children of God." Even those with one talent should neither slumber nor sleep. Greetings to all the Household. — Fraternally yours, JAMES HUGHES.

## CANADA

**BRANTFORD (Ont.).** — *Christadelphian Hall 44 George Street. Sundays. 9-45 and 11 a.m., and 7 p.m. Thursday, Eureka Class, 8 p.m.* Our sis. Luff Senr., who died in Toronto, was buried here, when the opportunity was taken to preach the Truth to those in attendance. We also report a happier event—the marriage of sis. Eunice Styles to bro Garfield Robinson, on June 18th. They now reside in Toronto. It was our privilege to spend Good Friday at the Fraternal Gathering in Toronto, and on July 1st to hold our annual Sunday School outing at Oaklands Park, near Hamilton. Visitors include bro. and sis. Albert Styles, bro. and sis. Ernest Styles, bro. and sis. William Styles, together with sisters Hickman and daughter Esther, all from Detroit, also sister Hawkins, from Guelph, and bro. Clifford Cope, from Hamilton, bro. and sis. Sommerville, Jnr., and sis Emily Sommerville, of Hawley, Pa. From Toronto, our visitors have been bro. and sis. Greene, brethren Marsden and McGee, sisters Baker, Leaper and Grace, and Bessie Luff. From London, bro. and sis. Marshall. We were favoured with the word of exhortation by bro. Ernest Styles. —H. W. STYLES, *Rec. bro.*

**LANESVILLE (Stewiacke, N.S.).** —Although we came here from Scotland ten years ago, we see no results from the sowing of the seed of the Kingdom. Sister Hull and myself are still in

isolation. However, we are encouraged from time to time by the visits of brethren and sisters from Moncton and St. John, N.B. On Sunday, July 4th, we were much pleased to have with us, at the Breaking of Bread, bro and sis A. D Duncan, from St. John, N.B., and sis Fannie Ricketson, of Hatfield s Point, N.B. On August 7th and 14th we had the pleasure of the company of bro and sis William E. Hayward and sis. Thomas Townsend, of Moncton, N.B. We greatly appreciate these efforts in ministering the Word to help us on the way to the Kingdom. Moncton is 150 miles distant, and St. John about 250 miles. We are always happy to welcome those of like precious faith. —THOMAS H. HULL, Lanessville, Stewiacke, Colchester Co., N.S.

**MONCTON, N.B.** —Since last we wrote, we have lost through death sis Pauline Mary Drysdale, age 83 (mother of sis. W. E. Hayward), late of the Halifax, N.S. Ecclesia. Our sister had a long and faithful service to her credit of over 45 years. We pray she may be found acceptable in the day of inspection. Bro Thomas Hull, of Stewiacke, N.S, doing that which was necessary at the funeral service. We were much encouraged by the visit of bro. and sis. Duncan and sis. Fox, of St. John, and sis. Fannie Ricketson, of Hatfield Point. The second Sunday following we all met at Hatfield Point, where sis. Ricketson is in isolation. We all enjoyed ourselves, and were encouraged in the things of our most holy faith. We experience the truth of what the Psalmist said, "How good and pleasant for brethren to dwell together in unity."—W. E. HAYWARD, *Rec. bro.*

**MOUNT ALBERT.** — *I.O.O.F. Hall Breaking of Bread 6-30 p.m., Lecture, 7-30 p.m., during summer months.* Since our last report we have had seven lectures in the above hall, four of which were given by visiting brethren under the title of "The Hand of God in History," by brethren Beasley, Ellis, Gibson and Gwalchmai, Snr., respectively. We are grateful to them for their assistance, and will appreciate the help of any other speaking brother travelling in this direction. Although the attendance of the stranger is small, we realise that this is the day of small things regarding the Truth. But we labour in hope, and pray that our Father will in His own tune and way give the increase. — Sincerely your bro. in Christ, HOWARD TOOLE, *Rec. bro.*

**VICTORIA, B.C.** — *Breaking of Bread, 2-30 p.m., at the home of bro. Snobelin, Strawberry Vale, bus leaves city at 2 p.m.* We are pleased to report the addition to our meeting of sis. Geo. Bull, of Richard, Saskatchewan. Ours is now the only "Berean Christadelphian meeting" in British Columbia, and we extend a hearty welcome to any who may be coming this way, who are in fellowship with us. —H. G. GRAHAM, *Rec. bro.*

*Note.* —The few that were in Vancouver have united with the meeting there, which, together with the Strickler meeting at Buffalo, send their "intelligence" to the *Christadelphian Magazine*, and bro. C. C. Walker says: "An item of Intelligence in the *Christadelphian* is a sufficient guide to a pure fellowship. Therefore, in the eyes of bro. C. C. W. and the *Christadelphian*, these two meetings (the Strickler and the Vancouver) comprise a "pure (?) fellowship" — "fundamentally sound." Yet, strangely enough, the Vancouver meeting declares they *will not fellowship the Strickler meeting*, while Paul commands: "that ye all speak the same thing, and that there be NO DIVISIONS among you" (1 Cor. i. 10). Who is in the right? Read the apostolic reply, Rom., xvi. 17; 2 Thess. ii. 15, and iii. 6, 14; and Titus iii. 10. Also *Christadelphian*, 1885, p. 388, clause 10, and pp. 496-7.

B. J. D.

## NEW ZEALAND

**WELLINGTON.** —74, *Glen Road, Kelburn.* Greeting in the Beloved to all of like precious faith. It is with the greatest pleasure I have to inform you that my beloved wife, ESTHER COWIE TROUP has, with a full knowledge of the Glorious Truth as it is in Jesus the Anointed, submitted to the God-appointed way of being united to the Household of Faith, of which Jesus is a Son over, by being immersed into the All Saving Name. May our Heavenly Father give His blessing and help her and us all to walk worthy of the calling, and be found reflecting his moral image at his glorious appearing. — Your brother in the Anointed, J. MORTON TROUP, *Rec. bro.*

## TASMANIA

**LAUNCESTON.** —14, *Frankland Street Breaking of Bread, 11a.m.* We are pleased to send the information that another has entered the race for Eternal Life. Our new sister travelled to the mainland, Melbourne, Vic, and while there among those of like precious faith desired a conversation with view to baptism with those in our fellowship in Elsternwick. Having given a good confession, and displaying a knowledge of the things of the Kingdom of God and the Name of Jesus Christ, she was duly baptised on Sept. 4th, and received into fellowship. Sept. 11th. Our new sister, IRENE GRACE, daughter of my mother, sis. M. Grace, arrived back home Sept. 16th, and we three now rejoice together in running the race for Eternal Life, to enable us to be found worthy by the Judge of all the earth. We thank the ecclesia at Elsternwick for their assistance in the good work done by them. We pray that they may receive fruit to the glory of God our Father. — Faithfully your brother, CARMEL S. GEE, *Rec. bro.*

## UNITED STATES

**CANTON (Ohio).** — *Eagle Hall Market and Sixth Street S.W. Sunday School 9-15; Breaking of Bread, 10-30 a.m.* Our ecclesia is still carrying on the heavenly work of God's Truth, with gratifying results, and we are planning a busy season ahead with lectures and mid-week meetings. We are frequently encouraged by the presence of a number of visiting and affiliated brethren and sisters, some of whom have aided us with the word of exhortation. Our annual Sunday School outing was held at Lake of Springs, on July 10th, which is about seven miles out of Canton. This yearly event usually serves as an Ecclesial Outing, also when young and old turn out together to spend the day in the pleasant company of those of like faith, and in the interests of the children. There were about 75 present on this occasion, by whom the day was much enjoyed. —We are indeed thankful for the publication of a monthly magazine that proclaims and maintains purity of doctrine and fellowship, that is a significant witness for the Truth of God in the midst of a corrupt world, where religion has been hopelessly commercialised, and the Truth of God buried under a labyrinth of man-made fables. In each number of the magazine we find enlightening and profitable material, and also in the editorials for which we deem the Editors worthy of much credit for the great work they are performing in behalf of the Household of Faith, including the writings of our esteemed American Editor, bro. B. J. Dowling, whose able and experienced comments help to make the BEREAN MAGAZINE a source of living interest and comfort in these perilous times. A few isolated brethren and sisters living in surrounding towns have affiliated themselves with us, and attend our meetings whenever possible, viz.: bro. and sis. M. Johnson and sis. Theo. Jentsch (Akron, O.); bro. and sis. John D. Thomas (Warren, O.); bro. and sis. Robt. Carney and sis. Arlene Carney (Mansfield, O.); bro. and sis. Ellis Coy (Salem, O.); sis. Verla Turner (Beloit, Ohio). We are grateful to brethren Thos. Shaw and Albert Styles, of Detroit, for their help in the word of exhortation. Other visitors were: bro. and sis. Ashley Higham, sisters E. Goddard and Allen, bro. Walter Coy, and bro. and sis. Ted Higgs, all of Detroit, Mich.; bro. and sis. Joseph Lloyd, Midville, Texas; bro. and sis. Harold Carney, Houston, Texas. —P. M, PHILLIPS, *Rec. bro.*

**HYE (Texas).** —The Texas annual camp meeting was held July 2nd to July 10th. Bro. Arthur Wolfe, of Pomona, California, was assisted in the speaking by bro. Wolfe and bro. Lindsey, both of Lampasas, Texas, brethren R. H. Carney, H. F. Lucas, J. T. Smith, of Houston, Texas. The camp site is situated on the bank of the beautiful Perdinales river. The tabernacle in the centre of the grounds and surrounded by huge oak trees and camps of the brothers and sisters. The following routine was enjoyed during the meeting: the daily services began at 9 a.m., with song practice; exhortation was enjoyed at 10-00 a.m. each morning; lectures were held at 3-00 p.m. and 8-00 in the evening; Bible games were also enjoyed by all at 4-00 in the afternoon. All free hours were spent by brothers and sisters visiting each other in their camps on the grounds, and rejoicing in God's wonderful plan of salvation. At the close of the meeting, sis. Dora Tinsley, of Mason, Texas, was elected state corresponding secretary; and bro. J. T. Smith, of Goose Creek, as assistant secretary. It is their request

that all brothers and sisters in Texas, and all out-of-State brothers and sisters who may be interested in attending these annual meetings, please send either of these officers their names and addresses. The out-of-State brothers and sisters attending this meeting were: bro. Arthur Wolfe, of Pomona, California; bro. Hugh Wolfe, of Pomona; also bro. Alva Stewart, of Pomona; and sis. Emile Godthardt, of Michigan. It is our sincere hope that next year many more out-of-State brethren may find it convenient to share with the Texas brethren another profitable and enjoyable week. —Your sister in the one true hope, (Sister) EVALON SMITH.

**HOUSTON (Texas).** —420, *Drennan Street I.O.O.F. Hall*. Since writing last we have had the pleasure of adding bro. Craft, formerly of the Santa Barbara Ecclesia, to our number; we have also had the pleasure of immersing his wife, sis. MARY CRAFT, into the Hope of Israel. Visitors at the Memorial Table recently are as follows; bro. S. S. Wolfe, of Lampasas (Texas), bro. and sis. H. R. Johnson, of Refugio (Texas), bro. and sis. Joe Lloyd, of Midland (Texas), sis. Emily Godthardt, of Detroit (Michigan). Sister Emma Haines is in our midst, from Pomona, California, on an extended visit, which we hope will be of permanent duration. The fraternal gathering of Texas was held at Hye, Texas, during the first week of July, and was well attended, and all spent a most upbuilding week. The Houston Ecclesia was well represented, more than 50 per cent, of our membership was in attendance. Bro. Arthur Wolfe, of Pomona, California, was the principal speaker. Sister Billie Banta, wife of our deceased bro. J. O. Banta, of our ecclesia, was married to bro. Erby Wolfe, of Lampasas (Texas) recently, and they are making their home in Lampasas. —Yours on behalf of the Houston Ecclesia, J. T. SMITH, *Rec. bro.*

**HAWLEY (Pa.).** —*Oddfellows' Hall Main Street. Sunday School 10-30 a.m.; Memorial Service, 11-30 a.m. Wednesday Evening Class, 8 p.m. Lecture, 1st Sunday of each month, at 10-30 a.m.* Greeting to all of like precious faith. Since last report we have had with us bro. and sis. C. C. Macdonald and sis. Betty Macdonald, of the Toronto, Ontario, Ecclesia. Bro. Macdonald assisted us by exhortation on the Sunday morning, and also by conducting the Wednesday evening class. We thank our brother for his able ministrations. We have also had the pleasure of a visit from brethren Russell Frisbie and David Sommerville, who meet with the Baltimore (Maryland) Ecclesia. Our young brother David Sommerville assisted us with the word of exhortation for which we thank him. This ecclesia does not favor joining with other Fellowships in petitioning the Government for military exemption. —W. A. SOMERVILLE, *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.

**Launceston, Tasmania.** — Carmel Gee, 14 Frankland 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.

**Victoria.** —E. Pate, 63 Murphy Street, Bairnsdale, Gippsland.

**Wagga, N.S.Wales.** —C. W. Saxon, 25 Gorniby Avenue.

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

## CANADA

**Brantford, Ont.** — H. W. Styles, 112 Erie Avenue.

**Edmonton, Clover Bar, Onaway, Alta.**—G. Luard, Clover Bar, Alta.

**Guelph.** —J. Hawkins, 9 Elizabeth Street.

**Hamilton, Ont.** —E. D. Cope, 120 Flatt Avenue.

**Iroquois Falls, Ont.**—C. H. Styles, Box 335.

**Lethbridge, Alberta.** — Sydney T. Batsford, 412, 7th Avenue South.  
**London.** — W. D. Gwalchmai, 18 May Street.  
**Moncton, N.B.** — Wm. E. Hayward, 11 Waterloo Street.  
**Montreal.** — J. V. Richmond, 2051 Wellington Street.  
**Mount Albert, Ont.** — Howard Toole.  
**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.  
**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, 3727 W. Garrison Avenue.  
**Beaukiss, Texas.** — A. C. Harrison, Route 3 Beaukiss, Texas.  
**Boston, Mass.** — H.S. Ricketson 16 Glenrose Ave., East Braintree, Mass.  
**Buffalo, N.Y.** — Geo. Kling, 79 Mang Ave., Kenmore. N.Y.  
**Canton, Ohio.** — P. Phillips, 317 Young Ave., N.E.  
**Chicago, Ill.** — W. J. Clements, 5807 Magnolia 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.  
**Glendale, Calif.** — B. A. Warrender, 532 Spencer Street.  
**Goose Creek, Texas.** — J. T. Smith, P.O. Box 645.  
**Hawley, Pa.** — H. A. Sommerville, Lake Ariel, Pa.  
**Hebron, Texas.** — J. Lloyd.  
**Houston, Texas.** — J. T. Smith, Goose Creek, P.O. Box 645. Telephone No. 546J.  
**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.** — L. H. Norwood, 1801 San Marcus Street, Compton, Calif.  
**Lackawaxen, Pa.** — John L. D. Van Akin.  
**Lansing, Ohio.** — Joseph Orechovsky, Box 31, Lansing. Ohio.  
**Lubec (North) Maine.** — A. L. Bangs.  
**Midland, Texas.** — Joseph H. Lloyd 810 S. Carrizo Street.  
**Newark, N.J.** — W. Dean, 517, So. 21<sup>st</sup> Street, Irvington, N.J.  
**Philadelphia, Pa.** — Carl E. George, 3330 N. 15<sup>th</sup> Street.  
**Pomona, Cal.** — Oscar Beauchamp, 742 E. 6<sup>th</sup> Street.  
**Portland, Oregon.** — John T. Randell, 2411 N.E. 7<sup>th</sup> Ave., Portland.  
**Rochester, N.Y.** — Oscar Knight, 67 Alexander Street.  
**Sacramento, Calif.** — John Kensley, Box 33, West Sacramento, Calif.  
**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

JANUARY (1939) "BEREAN."—Ecclesial News and all other communications for inclusion in the January issue should reach us not later than December 2nd, in order to ensure publication on December 29th.

FRATERNAL MEETINGS. —BIRMINGHAM, NOV. 19th; GLASGOW, NOV. 19th; PUTNEY (London), Dec. 10th.

JEWISH RELIEF FUND. —We have received for this fund: —Plymouth, £2/9/6; G.E., 5/-; Inasmuch, £1; Three sisters, £3; Anon. 5/-; Anon. £1/10/0.

SPARE CLOTHING. —Parcels have been received from Clapham; Dudley; Edinburgh (2); Plymouth (2); and Poole. All correspondence and parcels should be addressed to 19 Grove Road, Brixton, S.W.9.

DISTRESSED FUND. —Contributions are acknowledged from Sis. W., £10; Holloway, £2/0/0; Coventry, £1/12/0; Anon. 10/-; Anon. 15/-; West Ealing, £2/10/4; Putney, £1/10/0.

THANKS. —Sister Coverley and family wish to thank the many brethren and sisters for their kind letters and expressions of sympathy in their great loss.

Bro. F. R. —Many thanks for letters, P.O., and parcels. They will be very useful and greatly appreciated.

GLASGOW. —The Glasgow ecclesia will extend a hearty welcome to all brethren and sisters in fellowship who can attend their Fraternal Meeting to be held God willing, on Saturday, November 19th, at 3.30 p.m.

TO CORRESPONDENTS. —Please do not think your letters are not appreciated because we do not reply personally. They greatly encourage us, and we are very grateful to the many brethren and sisters whose support is a source of strength and continued endeavour.

CORRESPONDENCE. —Several have expressed regret at the discontinuance of this feature. A typical letter is "I always read the *Correspondence* first; it is so interesting to read what other brethren and sisters are thinking." But it has not been discontinued; we shall always be glad to publish letters of general interest.

WHAT ARE MUNITIONS? —"The expression 'Munitions of War' includes the whole or any part of any ship, submarine, aircraft, tank or similar engine, arms and ammunition, torpedo or mine, intended or adapted for use in war and any other article, material or device, whether actual or proposed, intended for such use."— *Official Secrets Act, 1920, Chap. 75, Section 9, Par. (2), Page 5.*

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