

Price 8d

February 1939

# 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;  
With the object of making ready a people prepared for the coming of the Lord

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

Published by C. F. FORD, 19 Grove Road, Brixton, London, S.W.9.  
to whom all orders and subscriptions should be sent.

B. J. DOWLING, 19 Pearl Street, Clinton, Mass., U.S.A.  
**Subscription ...8/- per annum, post free.**

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*F. Walker, Printer, 41 Stokes Croft, Bristol, 1.*

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**IN FELLOWSHIP.** —The brethren named will be willing to afford information as to meetings in their vicinity on the basis of purity: —

**ACCRINGTON** (Lancs.)—*See Rochdale (Lancs.)*

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**BEXLEY HEATH.** —*See Welling.*

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**BISHOPS STORTFORD** (Herts.). —G. T. Lovewell, 31 New Path, Castle St. (B.B. 3.45; Lecture. 6.30).

**BLACKHEATH** (Staffs.). —C. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley. (B.B. 11 a.m.)

**BOURNEMOUTH.** —K. Jackson, 138 Portland Road. (B.B. 10.45 a.m.)

**BRIDGEND.** —Gomer Jones, 88 Grove Road. (B.B. 11 a.m.)

**BRIDPORT** (Dorset). —Mrs. E. Miller, “Home Cot,” Bothenhampton. (B.B. 3 p.m.)

**BRIGHTON.** —E. Jones, 4a Rosebery Avenue, Woodingdean.

**BRIMINGTON.** (Chesterfield). —R. Wharton, Station Road.

**BRISTOL.** —A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston, (B.B. 11 a.m.)

**BROCKHOLLANDS** (Gloucester). —Mrs. Jenkins, 2 Paisley Villas, Brockhollands, Nr. Lydney.

**BURY ST. EDMUNDS** (Suffolk). —H. P. Christmas, 29 Well Street.

**CAMBRIDGE.** —James Neal, 70 St. Barnabas Rd.

**CARDIFF.** —G. Morse 42, Stanway Road, Ely. (B.B. 6.30 p.m.)

**COALBROOKDALE** (Salop.). —S. Stanway, 16, Woodside.

**COLCHESTER.** —L.H.W. Wells, 45 Drury Road. (B.B. 11. 15 a.m.)

**CRAYFORD.** —E. R. Cuer, 61 Sevenoaks Way, St. Paul’s Cray (B.B. 11 a.m.).

**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.)

**EAST DEREHAM** (Norfolk). —Miss Wells, The Neatherd Farm, The Neatherd Moor.

**EASTLEIGH** (Hants.) —A. V. James, 53 Desborough Road. (B.B. 3. 0 p.m.)

**EDINBURGH.** —F. P. Restall, 22 Dalrymple Crescent, Grange.

**GLASGOW.** —J. L. Wilson, 28 Barterholm Road, Paisley, near Glasgow. (B.B. 11.30.)

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**ILFORD.** —P.J.A. Coliapanian, 113 Herent Drive, Forest Gate, E7. (B.B. 5.30 p.m.)

**IPSWICH.** —W. Hayward, 78 Rosebery Road. (B.B. 11. 15 a.m.)

**KIDDERMINSTER** (Worcs.)—W. Piggott, Senr., Ashgrove, Bridgnorth Road, Franche.

**LEICESTER.** —A. C. Bradshaw, 52 Beechfield Avenue, Birstall. (B.B. 5 p.m.)

**LICHFIELD.** —S.M. Harrison, 102 Birmingham Road.

**LINCOLN.** —W. E. Christopher, “Cartrefle,” Wragby Rd. East (B.B. 3 p.m. by appointment.)

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**LONDON** (Holloway, N.). —Geo. J. Barker, 38 Ecclesbourne Gdns., N 13. (B.B. 11 a.m.)

**LONDON** (Putney). —J.A. Balchin, 28 Mount Road, Wimbledon Park, S.W.19.

**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.)

**LUTON.** —S. Burton, 17 High Street South, Dunstable. (B.B. 11 a.m.)

**MANCHESTER.** —H. S. Nicholson, 3 Henley Place, Burrage, Levenshulme.

**MARGATE.** —V. Lloyd, 48 Marine Terrace. (B.B. 4.0 p.m.)

**MOTHERWELL.** —J. Brown, 42 Range Road, Flemington. (B.B. 11.30 a.m.)

**NEW BARNET** —F. R. Wright, 71 Woodville Road.

**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.)

**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.

**PONTEFRACT.** (Yorks.)—J. H. Lambert 50 Clayton Avenue, Upton, Nr. Pontefract

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

**PRESCOT** (nr. Liverpool)—G. W. Park, 5 Brookside Road, Shaw Lane.

**REIGATE** (Surrey). —W. H. Whiting, "Copse Way," Lonesome Lane.

**RHONDDA (Glam.)**—S. Latcham, 4 Railway Terrace, Penygraig.

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**SEVEN KINGS.** —W. J. Webster, 72 Meath Road, Ilford. (B.B. 11 a.m.)

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**SHERINGHAM** (Norfolk.)—Owen Woodhouse, Beachdene, Beeston Road.

**SOUTHEND.** —W. L. Wille, 76 Ruskin Avenue, (B.B. 6 p.m.)

**SOUTHPORT.** —Miss Doris Jannaway, 73 Oak Street. (B.B. by appointment).

**ST. ALBANS.** —S.F. Jeacock, "Eureka," 45 Cambridge Road. (B.B. 11 a.m.)

**SUTTON** (Surrey). —G. F. King, "Hillmead," Buckles Way, Banstead, Surrey. (B.B. 11 a.m.)

**SWANSEA.** —W. J. Morse, "Fair-view," Glynderwen Crescent, Derwen Fawr. (B.B. a.m.)

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**THORNE** (Near Doncaster). —E. Foster, Caravan, 1 West Street.

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

**WALSALL.** —A. M. Jordan, 12 Edward Street.

**WELLINGTON** (Salop). —W. C. Townsend, c/- Bata Shoe Store, New Street, (B.B. 3.30 p.m.)

**WESTON-SUPER-MARE.** —A. E. Tandy, Fairhaven, Bleadon Hill, Bleadon.

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

**WORCESTER.** —H. Blake, 56 St. Dunstan's Cres.

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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.”

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Volume XXVII      FEBRUARY, 1939      NO. 314

### **Josephus's Testimony to Christ**

**By Dr. John Thomas**

Dr. Thomas, in 1851, wrote as follows: —“We have seen the article in the *Occident* relating to the famous passage in Josephus (*Antiquities*, book xviii. chap. iii. sec. 3), to which a correspondent refers in our last number, and shall present our readers with a few observations respecting the testimony which that celebrated historian has borne to the character of Jesus of Nazareth. We shall first, however, dispose of the questions put by the editor of that periodical, which are: ‘*Whether there are any copies of Josephus in which the paragraph does not appear?*’ ‘*When it was probably interpolated?*’ and ‘*Whether the works of Josephus were known to the Talmudic doctors and the Rabbis of the middle ages up to modern times?*’ To these questions we reply, that not a single copy of Josephus has ever been discovered in which the passage in question does not occur; nor is there a shadow of evidence which can be adduced in support of the surmise that it is an interpolation. It is difficult even to imagine how any such general interpolation of all the copies which have come down to us could have been effected, seeing the author's works were, on their publication, well known at Rome, and must, from the reputation in which they are held, have been early and extensively circulated. The passage seems to be alluded to by Tacitus in his *Annals*, Lib. xv. cap. 44, about A.D. 110; \* by Justin Martyr in his *Dialogue with Trypho*, page 234, about A.D. 147; and by Origen in the early part of the third century, in his *Commentary on Matthew*, page 230, and in his work, *Against Celsus*, Lib. i. pages 35, 36. It is quoted in full by Eusebius in his *Demonstratio Evangelica*, Lib. iii. page 124, which is supposed to have been written about A.D. 324.

\* Josephus's "History of the Jewish War " was published about A.D. 75, and his "Antiquities" eighteen years later, in the thirteenth year of Domitian, A.D. 93. The former of his works was held in great repute at Rome, and recommended by the Emperors Vespasian and Titus. Tacitus, the Roman historian, appears to have been acquainted with both his works, and to have drawn largely from them in treating of Jewish affairs, etc.

It is worthy of remark that he does not adduce the passage as a newly-discovered testimony, but as what was known to be in the copies of Josephus antecedently to the time in which he wrote. From his time down to the sixteenth century, we find it cited by the most eminent writers without the least suspicion as to its being genuine. That the works of Josephus were known to the Talmudic

doctors and Rabbis there is, we think, little ground to doubt; for his testimony to the character of Jesus seems to have been the principal reason which induced the Jews to reject his genuine history, and to substitute in its place a spurious work supposed to have been written by Josephus Ben Gorion. The passage In Josephus is as follows: —

"Now there was about this time Jesus, a wise man, # if it be lawful to call him a man, for he was a doer of wonderful works, — a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was the Christ, and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the Cross, those that loved him at first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold; these and ten thousand other wonderful things concerning him and the tribe of Christians, so named from him, are not extinct at this day."

# Josephus observes, *Antiq.* xx. 22, "They—the Jews—give him the testimony of being a wise man who is fully acquainted with our laws, and is able to interpret their meaning."

It cannot be objected to this paragraph that the style is different from that of Josephus; for Daubuz, in his work entitled *Pro Testimoniis Flavii Josephi de Jesu Christo* shows, in the most satisfactory manner, that nothing can be more alike. Of this he affords undeniable evidence, by examining every phrase, and almost every word; and showing that there is nothing introduced in this passage, for which we have not good authority in other parts of the same author. To every sentence and part of a sentence, he produces parallel passages in the same acceptation, and perfectly analogous; by which he makes it manifest, almost to a demonstration, that the whole was written by the same hand. It is, however, objected, that the testimony which is here given to Jesus, is such as could only be given by one who was a Christian, which Josephus certainly was not. This objection originates in wrong ideas which have been formed of the people and the times of which the historian writes, in not considering that thousands of Jews at that time believed everything which is here said, and would have afforded the same evidence, if required, as Josephus has done. The objectors do not seem to admit of any medium between a zealous disciple and a determined adversary. In this they do not make a just estimate of persons and things, but dwell too much on the extremes. There was a middle party among the Jews, who saw the sanctity of Jesus's manners, the excellency of his doctrines, and were astonished at his miracles. We read, *John* vii. 46, that the officers who were sent to apprehend him, returned struck with admiration at his wisdom, saying, "Never man spake like this man"; and yet we do not find that they were converts. How often do we read, that "the people were astonished at his doctrine." See *Matt.* vii. 28, chap. xxii. 33, *Mark* i. 22, chap. xi. 18, *Luke* iv. 32. It is not, however, said that the people were his disciples. It may, therefore, be allowed Josephus, though not a Christian, to mention Jesus as "a teacher of such men as gladly receive the truth." As it respects his miracles, they were universally believed by the Jews. Even the Pharisees, his most bitter enemies, acknowledge them. Nor, long after, were they disputed by either Celsus, Porphyry, or Julian.

Moreover, multitudes of the Jews perceived that many of the predictions of the prophets were accomplished in Jesus. Those who had seen the miracle of the loaves and fishes, said, "This is of a truth that prophet that should come into the world" (*John* vi. 14, and chap. vii. 40). Thus they showed how strongly they were convinced that many of the prophecies were fulfilled in him. See also *John* vii. 31. And although Josephus, who believed in the prophets, could not bring himself to believe that Jesus was the Messiah, he might very easily see that the Scriptures in many places pointed out such a person as Jesus appeared to be, and readily allow that the prophecies foretold the wonderful works which he did.

(To be continued)

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" . . . Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (*Micah* vii. 19, 20).

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## Editorial

### THE BIBLE ITS INFALLIBILITY ENDORSED BY CHRIST AND HIS APOSTLES

*"The tradition of the inerrancy of the Bible commonly held in the Church until the beginning of the nineteenth century cannot be maintained in the light of the knowledge now at our disposal."*

The above is the result of the accumulated *wisdom* of the score or more of "Bishops" "Deans" and "Reverends" comprising the Commission appointed by the Archbishops of Canterbury and York; surely never was there a more complete justification of the Apostle's exclamation—

"hath not God made foolish the wisdom of this world?" (1 Cor. i. 20).

A great deal is said in the Report concerning the *Inspiration of the Bible*. Of what practical value inspiration could be unless it safeguarded the writers from the possibility of error, is beyond the ability of men of honest faith and purpose to perceive. The expressed view of the Commission degrades the Bible to the low level of the writings of men, many of whom have claimed a degree of inspiration, but few, if any, have made a pretence to infallibility.

Here we may make a little digression to draw attention to the fact that this pernicious view of the leaders of Christendom, was influentially advocated, and in a measure foisted upon the brotherhood some fifty or more years ago. Precisely the same theories were then advanced; the same *profession* of belief in the inspiration of the Bible was then made as is now put forward with great swelling words of human pride and worldly wisdom by these *hirelings* in the church to-day. Then, as now, the theory was advanced—

"That only parts of the Old Testament Scriptures are inspired, viz., such parts as could not otherwise be produced."

"That there is in the Bible a human (that is, an erring) as well as a divine element."

"That historical infallibility is not to be conceded to everything recorded in the Bible."

"That inspiration only covers 'all that may be said to belong to divine revelation proper'; by which is to be understood everything in the Scriptures that may have been beyond the power of man to discover for himself."

Professedly Christadelphian circles to-day are not wholly delivered from these God-dishonouring and destructive theories, as is evident from articles recently appearing in magazines circulating amongst brethren. No greater danger can possibly assail us, and nothing more speedily destroy the Truth, than the adoption of this heresy of *partial*, or *limited* inspiration. The very foundation of our hope and belief is laid upon the apostolic assurance that—

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

and if the "foundations be destroyed, what can the righteous do?" The foundation, however, stands secure. It rests upon the unimpeachable authority of the Son of God, Who always upheld in the clearest possible manner the absolute authority and infallibility of the Scriptures. Reflect for a moment upon his skilful and devastating use of "the sword of the spirit, which is the word of God," when in the presence of the tempter, there is the thrice-repeated defence, "It is written," followed by quotations from the book of Deuteronomy. Where, we ask, do the learned "*Divines*" of the Commission thus appeal to the word of God? To these men the words of Christ to the Sadducees are equally applicable and well-deserved:

"Ye do err, not knowing the Scriptures, nor the power of God" (Matt. xxii. 29).

Many, indeed, are the references which could be quoted showing Christ's perfect reverence for the word of God and his realization of its inerrancy.

"Search the Scriptures" (John v. 39).

"Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John v. 46, 47).

"The Scripture cannot be broken" (John x. 35).

On more than one occasion the whole of an argument advanced by Christ depended upon the use of a single word taken from the Old Testament Scriptures, as for example, his quotation from the 110th Psalm, where the whole force of his contention is based upon the use of the word *Lord*:

"If David can call him Lord, how is he then his son?" (Matt. xxii. 45).

In the presence of Christ, the modern Pharisees would be as impotent as their brethren of nineteen hundred years ago; their learned theories of erring inspiration would avail them nothing: the record adds: —

"No man was able to answer him a word " (verse 46).

The day is not far distant when these very circumstances may be re-enacted, and the present much respected, reputed *shepherds*, proved to be only *wolves* in sheep's clothing. Their treatment of God's word in these days of darkness will then bring upon them a just, but at the same time, a terrible exposure and punishment.

The Apostles were no less emphatic in their endorsement of the divine authority of the Scriptures than was their Master.

We have already referred to Paul's teaching that "all Scripture is given by inspiration of God": to which we may add Peter's wholesome declaration:

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

Why does not the Commission speak in this manner concerning the Bible—especially the Old Testament writings? There is an obvious reason for their failure to do so. The members thereof, although professing to be the followers of Christ and his Apostles, are in reality unbelievers. They do not accept, and do not agree with Paul or Peter in their whole-hearted and faithful endorsement of their Master's defence of the Scriptures. Lip-service, but heart-hardening is the almost universal sin of the leaders of the people.

Few indeed are there to be found amongst either the leaders of Christendom, or those who follow them, who are prepared to emulate the example of Paul, who—

"expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening" (Acts xxviii. 23).

In the great mercy and goodness of God we rejoice in the conviction and faith of the Divine inspiration and consequent infallibility of the Scriptures. Let us never lose our grasp upon this settled conviction, but by meditating upon these things, and giving ourselves wholly to them, let us renew and strengthen our faith in the Bible and its promise of redemption, so that when Christ returns, as he soon will, we may not lose the great reward prepared for all who have waited in faith the day of his coming. To lose faith in the Bible is to lose salvation.

W.J.W.

"For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning" (Psalm xxx. 5).

---

## **Psalm xxxii.**

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

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity."

This is quoted by Paul in Rom. iv. as applicable to believers. Wherein consists the blessedness of forgiven sin? We must be able to answer this question to ourselves before we can enter into the sentiment. No man can count it to be a happy thing to be delivered from that which does not cause him distress. No one thinks it well to be delivered from that which does not trouble him. "Blessed is he whose sin is covered." Sin—what is that? Disobedience to God. But have we attained to the state of feeling that disobedience to God is a source of unhappiness and trouble? It is manifest that no one can attain to this who has not attained to the knowledge of God. Paul says—

"He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him (Heb. xi. 6).

Those to whom God is not a reality will never feel the distressfulness of sin.

Here is the very foundation: that God is. We have been reminded this morning that we are "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. ii. 20). But the statement points to another foundation—underneath? What is underneath the apostles, the prophets and Christ? This is a matter requiring the exercise of the understanding. Let us not be deterred from the exercise of the understanding in connection with spiritual things. Many people are so deterred by the systems of superstition from which we have been emancipated. God himself commands us,

"Be ye not as the horse or as the mule, which have no understanding."

Paul prays that the brethren might be filled with understanding (Col. i. 9), so let us exercise our understanding. In this exercise we look at the apostles the prophets and Christ. We are enabled to look at them, because they have left us a monument that nothing can remove or conceal. They have left us the Scriptures.

Impossible it is that anyone could have written these Scriptures except apostles and prophets. How came they to write? How came they to speak? How came they to do the things that they did, which brought no gain to them at all? Whether we look at Christ or John the Baptist or any of the prophets, it is always the same: they suffered. We ask: Why? There is only one answer; and that brings us down to the foundation which is underneath them. Moses did not go to Egypt of his own accord. He did not want to go. God sent him. Jeremiah did not want to prophesy. He said, "Ah, Lord God! behold I cannot speak, for I am a child." He was made a butt of ridicule, —

"The word of the Lord was made a reproach unto me and a derision daily."

But he could not restrain the fire that impelled him: —

"His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay."

So with them all: there is a cause for their visible appearance upon the stage of time. There is a cause for all their work; and the application of the understanding will show there was only one cause. As soon as a man tries to explain the matter by another cause, the matter is beyond all understanding. The cause is that God sent them; God inspired them; God commanded them. As it is written—

"God at sundry times and in divers manners spake in times past unto the fathers by the prophets."

Let us look at God then; He is the Alpha—the beginning of all. Not only the beginning of the work of prophets and apostles, but the beginning of creation—the beginning of life—the beginning of ALL, in a most absolute sense. No man can be said to have hold of the Truth who has not hold of that, because that is the foundation— "God from everlasting"—"Our Father." Let us get at that. We come to see it by the exercise of our mind. There is no other way. Are we tired of exercising our mind thus? Do we begin to feel apathy with regard to understanding? What then? Well, what happens to any man who tires on any road? Suppose he be a traveller in the snowy wastes of Russia; he tires, lies down, is frozen to death or eaten by wolves. Or suppose he be in the arid deserts of Africa; he tires, lies down, dies and the vultures devour his flesh. Or suppose a man be in business, and tires in the direction of his affairs. He has splendid prospects, but he tires. What comes of it but failure and ruin?

Now, then, are we going to tire here? Are we going to cease the exercise of the understanding on matters which are of the supremest importance of all? If so, what is before us? Nothing but present misery and future perdition. Present misery, for where can we get satisfaction and joy if not in the way of godliness. There is no satisfaction in folly. Oh, no. It is "out of the frying-pan into the fire" if we forsake the Truth. Well, well, that is not a right comparison, for the Truth is not a frying-pan in this sense. It is a place of comfort and peace. Whatever else we do, let us not weary in the way of understanding. It is a spring of life even now, and a source of glory inconceivable in time to come. Let us open our eyes. Let us look at God. He comes to be a fact to us at last. Understanding sees He must be, and the whole mind and feeling at last sets in the conviction that He is.

When we get thus far, we can feel the truth of this Psalm. We learn what sin is, and understand the blessedness of the man whose transgression is forgiven, whose sin is covered. The greatness of God and the dreadfulness of sin are ideas that go together. Practically, we see what sin means in the case of Adam. One sin—not a great sin as men would reckon—brought death, and the countless evils that have since afflicted the human race. Sin is non-conformity to God's will as expressed in His commands. Why it should be esteemed so dreadful a thing we realize when we think what is in relation to ourselves. It is the misuse of the highest prerogative God can confer upon a created being. He has given us the possession of an independent will, a free volition. It is a sharp instrument, a high privilege, but a dreadful responsibility, God hedges it by this proviso that it must not be exercised against Him. So stringent is this proviso that it is enforced by death. The will used against Him will be withdrawn. "The wages of sin is death."

Now, we are all sinners, for "there is not a man that hath not sinned." If we understand this in the sense of feeling it to be true, then we can understand this Psalm. Though so very deep, it is so simple that a child can understand it, for what is forgiveness? It is the consent of God not to impute the sin that has been sinned— to let it pass. He offers to do this—to justify us—to consider us righteous on condition of our compliance with the conditions provided in the case. Surely the man is blessed—happy—who is in this relation to God. But, here we must consider again. Many people are happy that are not forgiven. They mistake the nature of forgiveness. Theology has taught them to regard it as an affair of feeling. They "feel" they are forgiven; therefore they are forgiven. This is dangerous logic. Forgiveness is God's act, not ours. It is a something that takes place in God's mind, and if He does not forgive, it matters not how we may feel.

It may be illustrated in human affairs: suppose you have been offended, and you do not forgive the offender, because of his non-compliance with what you require, and suppose he is under the idea that you have forgiven him, does his idea alter the fact? The forgiveness to be a fact must be a

something in your mind—not in his feelings. So forgiveness to be real must be in God's mind. It is in this aspect of the matter that the tremendous importance of God's conditions appears. It is no matter how we may stand with men in the matter, if we are not right with God. Look at the Roman Catholics. Their priests claim the power of forgiveness; and they exercise the power for a consideration in cash. Nay, they will go further, and sell you liberty beforehand, to sin for twelve months or any other period. Now, the poor Roman Catholic, knowing no better, says to himself: "If the priest forgives me, I am all right," and he pays his shillings and feels comfortable. Does that make God forgive him? Everyone will say, "Of course not." But then they will say: "But we are not Roman Catholics." Well, suppose they are not Roman Catholics but Episcopalians, is their case better? Episcopalianism is but a branch of the same thing modified, a daughter of the great Roman mother. "We have been baptized," say they, by which they mean water sprinkled and signed with the sign of the cross in babyhood. "We have been confirmed," says they; that is the bishop has laid his hands upon their heads. Or, "we go to the confessional," for even this abomination is finding a place in the country again. The clergyman says that Christ has given him power to forgive sins, and the Episcopalian may say "I have confessed to my clergyman," or "I have confessed to my bishop —and he says I am all right." Well, supposing 700 clergymen say you are all right, does that make God forgive if He choose not to forgive because of conditions totally disregarded? If God forgive not, what is the use of forgiveness at the hands of Episcopal clergymen? If every soul in the Church consider you forgiven, what is that to God if He sees fit not to forgive? But, you say, "I am not an Episcopalian: I am an Independent, or I am a Baptist, or I am a Methodist (worse and worse)." Well, where is the difference if these systems are not in harmony with the apostolic system of righteousness? The same principle applies to all. If God forgives not, the approval of earth's total inhabitants is unavailing.

There is but one safe test. It is the simple question whether we have complied with God's conditions, God's terms, God's requirement. Peter said to Christ, "Lord, to whom shall we go but to thee? THOU hast the words of eternal life." So may we say: "To whom shall we go?" The apostles are not in the land of the living. They are dead; but there is a living Christ with the Father. We cannot go to this living Christ as they went: but we become related to him by their testimony and invitation. They are in their graves, but their testimony lives, and this was the essential part—the treasure in earthen vessels. God has taken care that the treasure should not perish with the earthen vessels that contained it. He has caused as it were, an immense many-chambered casket to be formed, into which it was placed for all to receive who sought for it. The Bible is this many-chambered casket. Reading therein we become built upon the foundation of apostles and prophets. We become enlightened and justified by the faith we receive by hearing them.

The consequence, though glorious, is painful in one direction. We become despised and hated of men. The world detests what it calls the exclusiveness and bigotry of this position. This we must endure. No one buys a thing of any value without paying a good price for it. Justification, leading to salvation, is the most precious thing upon earth. Therefore, you pay a heavy price for it towards man, though as regards God it is cheap, "without money and without price." It demands the sacrifice of what is sweet to all men: the friendship of the world. No man can be the friend of the world and the friend of God at the same time.

There is only one way in which a man professing the truth can be a friend of the world, and that is by hiding what he is. As soon as you begin to let it be known that you believe in the forgiveness of sins by God's way alone, you are looked upon as a soft-brained fanatic, fit only for the society of women and children. What does Christ say about hiding the truth?

"Ye are the light of the world. A city that is set on a hill cannot be hid."

This is Christ's cue for us. This is the position for his servants to take. There must be no mistaking you—what you are, where your affections are, what you are living for. That is what Christ says. It is the devil who says, "You need not let it be known who you are." We have all got the devil to deal with. He is in us and around us. He says, "It will not pay." We answer, "It will pay splendidly by and by," for what does Christ say: —

"Whosoever shall confess me before men, him will I confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

It seems a poor affair, and worse at present; but see it out. Let life close as it will. Let Christ come as he will. It will then be seen that Christ's affairs are the only affairs of ultimate consequence. Wisdom consists in sincerely and steadily looking the facts in the face, and conforming to the logic of them, refusing to be blinded by any of the many forms of dust-throwing by which the children of disobedience deceive themselves.

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### **First Principles in Relation to Conduct**

As Christadelphians we are always insisting upon the necessity of right beliefs; upon correct knowledge of a form of sound words. Our position is one of appeal to the Bible which declares plainly this necessity of belief as an introduction to the way of life. Our appeal to the Scriptures opens up the fact that God, the Creator, has revealed Himself and His plan and purpose with the earth and with man whom He has placed thereon. It further makes clear that in declaring this plan and purpose, God very definitely expects us to take the trouble to acquaint ourselves with its outline and purport. This plan which has a very definite bearing upon all who desire to participate, has been revealed for the express purpose of enlightenment and encouragement: its substance relates to the future glory to be revealed: and its personal appeal is concerned with the present activities which are necessary in order to participate in the future glory. The plan viewed as a whole carries with it a very definite and glorious Hope as the basis of present preparation: yea, the plan is the *mainspring* of Hope and Faith. Before participation, must come the knowledge of the plan; otherwise God has revealed it in vain. The very fact that He has so clearly made this revelation is evidence of His requirement that it should be known and believed.

Now the main points in this declared plan are usually called in the Scriptures "The first principles of the Oracles of God": some people designate them as "tenets," "dogmas" or "creeds." The Scriptures sum them up under the expression "Form of sound words" or under the expression "Doctrine."

Surely, then, viewed in this simple way, we already have an indication of the answer to our question as to belief! If it be true that God has determined certain things in connection with the welfare of His creation, it is surely reasonable that we should believe Him when He makes this determination a matter of revelation: or in other words when He condescends to take us into His confidence. "Surely the Lord will do nothing, but he revealeth his secret unto His servants the prophets" (Amos iii. 7). No wonder the Apostle Paul, in addressing Agrippa, asked: "Believest thou the prophets? I know that thou believest!" (Acts xxvi): and that Philip, before he baptized the eunuch, declared that "If thou believest with all thine heart, thou mayest" (Acts viii. 37). The reasonableness of belief must be apparent; especially viewed as the basis of the conditions of future partnership in a glorious future on the earth.

We have often heard the poet quoted: —

"For forms and creeds let senseless bigots fight:  
His can't be wrong whose life is in the right."

Granting that one's life must be "in the right," who is to say what is right and what is wrong, if it be not mankind's Creator Himself? Seeing that all human standards of morality differ according to clime and race, to what standard does God ask His creatures to conform, if not to the one He Himself has revealed in the Scriptures of Truth? Only from God can come the true basis of Right Conduct, and it will be found surprisingly true, that without right belief, or a form of doctrine from God, right conduct

or true morality is non-existent. Belief and conduct can never be divorced in the nature of things. Wrong belief produces wrong conduct—true belief is the basis of right conduct or righteousness.

Much, however, has been said and written regarding Conscience and a natural morality. On investigation, however, and a little clear thinking, we discover that Conscience can be made to approve or disapprove of contraries according to training and environment: one man's duty being to another a sin; so that no guidance can come from a mere capacity which itself requires education, enlightenment and guidance and authority before it can truly function. In the so-called "inner voice" there is certainly no universal standard, and upon religious sanctions and beliefs the shape and direction of the conscience wholly depends: the conscience is not a master of ideas, but a servant controlled by higher authority: moral ideas get their colour from belief.

This brings us to the fact that in treating of the matter of belief, too much emphasis is often placed on the mere necessity of "belief " or "creed" as such, instead of emphasising the necessity of belief as being the foundation of true morality: belief and behaviour tend to become divorced in the minds of those who place emphasis on belief without emphasising also the "moral" bearing of "belief." Some minds when confronted with this one-sided emphasis become filled with disgust, as they can just glimpse the fundamental necessity of behaviour and conduct, but who may not realize the fundamental and indissoluble relationship which exists between both morals and belief. Our effort here is to show the reader that the Scriptures, whilst insisting in plain declaration on the necessity of belief, insist mainly upon this necessity because upon the earnest acceptance and whole-hearted absorption of beliefs depends the correctness of ideas of right and wrong, of "morality": that consequently upon "belief " depends "character," and eventually, of course, "salvation" as that participation in future glory is Scripturally termed. Viewed in this way belief ceases to be the isolated and merely dogmatic and intellectual thing it sometimes unconsciously has been represented to be, and takes upon itself its true place in the economy of religion as a basic and integral part of our moral fabric; as the foundation upon which the whole superstructure, vast and imposing, of moral precepts and practice, is built; the foundation thus, it may be said, of our whole life and character.

"Whose life is in the right," says the poet: and belief in God's declared will determines how that life can be "in the right"; and such belief involves the whole foundation work of "creed" and "dogma" or "tenets" which are the concern not of "senseless bigots," but of earnest men and women whose one desire is to put their life in the right and thus gain that Great Salvation promised in the Scriptures.

Evidently the poet viewed "belief" as a string of unconnected "tenets" or a "form" or "creed" with no practical relation to life. It is my intention in this series of articles to show the contrary truth.

No doubt many who hold the poet's view have in mind the Golden Rule of duty to neighbour, "Do unto others as you would have them do to you": but surely it is clear that the ordinary application of this rule would, and often has, degenerated into mere "humanitarianism" without reference to God's mind at all. The true application of the rule can only be derived from Revelation. The Golden Rule applied indiscriminately would run counter to God's definite commands. For example: assuming the rule as being acted upon by Israel in connection with the Canaanites whom they were commanded to utterly destroy: it would have meant breaking that command. Saul, the first king of Israel, did actually defer to so-called humane feelings in the matter of the Amalekites and Agag. How fierce was God's wrath, and how swift was the action of Samuel in destroying Agag. These things illustrate the futility of any natural standard, and the absolute necessity of Divine Guidance in matters of conduct: no mere universal rule of supposed moral excellence can ever give us a worthy line of conduct. What is right and what is wrong is no matter of intuitional knowledge; but depends solely upon Divine Command: what God requires is Right; disobedience to that is Wrong. This is further illustrated in the matter of killing under the Old Covenant and under the Law of Christ. Under Moses definite commands from God were given in many cases, to kill, whereas under Christ's Law, from the same God, definite prohibition to kill exists; thus in one dispensation one command nullifies and supersedes an older command under another dispensation, well expressed in the Sermon on the Mount: "Ye have heard

how of old it was said, An eye for an eye and a tooth for a tooth. . . But *I say unto you*, Resist not evil. . . " That is the whole basis of true morals—"I say unto you"—whatever it may be. In this view how impossible is a merely human rule of conduct: there is indeed no necessary law of morals in existence.

Good conduct and true morality does not consist simply of loving each other, although loving our neighbour as ourselves is included. Good conduct and true morality consists of "*Loving the Lord thy God with all thy heart, soul and mind*" (Deut. vi. 5; Mark xii. 30).

Here, indeed, is a universal and eternal ethical principle—Love and Obedience to God—a principle enunciated by God Himself—a first law from Him to His creatures—all other principles merging therein. If we shut out God's Word, we shut out the only source of character-building pleasing to God—the only true repository of ideas which control the actions to eventual salvation.

"IDEAS": Here again we touch upon an important confirmation of our main thesis that it does matter what we believe. After all, belief involves ideas: it may be wrong ideas; it signifies nothing for the moment whether we speak of right or wrong ideas, sufficient is it that "IDEAS" are involved in belief, and it is a patent fact of the human mind that IDEAS largely determine or shape conduct. True, we are born with "impulses," but these, as our mental character and fabric is built up become altered, deflected, and new ones created: education is simply a "training" of ideas and impulses, or of impulses through ideas, in the main. Ideas either control, deflect or generate impulses: they create motives or modify them. Thus Ideas, Beliefs, Interests, Knowledge—each of these vitally affect CONDUCT. They determine for ill or for good our CHARACTER.

Carpenter, in his "Mental Physiology," shows the intimate connection existing between the Intellect and the Will: and by a discriminating perusal of that work we can gather the fact that determination to DO certain things is largely affected by knowledge and belief: the co-ordination of faculties enlightened by knowledge lead to action—and so again we are fortified in our conclusion that belief (involving as it does, knowledge—ideas—an act of intellect) very vitally affects our whole outlook and character. Upon the beliefs laid down in the Scriptures our hopes are based: our hopes are engendered—and hope is the mainspring and motive of conduct. Upon belief and hope depend the ordering of our present lives in preparation for the future life.

In the details of beliefs which, God willing, we shall run through in the coming articles, I hope we shall be able to follow their effects upon the lives of believers, and upon their entire outlook, explaining how the unique beliefs of the Christadelphian account for his unique position and conduct in the midst of a world of which he appears hardly to form a part. Often the Christadelphian is scoffed at, not solely for his beliefs, but for his peculiarities of living: his so-called narrowness: his oddities: his abstention from worldly practices: his aloofness in politics, and in social matters, citizenship, etc.: and a hundred and one different matters of every-day life. The reason for the Christadelphian "distinctness" or "peculiarity" is to be found in his "distinct" and "peculiar" beliefs. In studying these facts and beliefs, we shall be studying the reasons why it does matter what we believe! We shall also see how the "form of sound doctrine" regarding a future life creates a fertility and vitality in life, whereas a theory of ethics or morality without this "form of doctrine" would be, and is, a barren thing lacking the necessary vitalising and energising power of HOPE.

The "outline of belief" is the necessary basis of the motives which issue in "righteousness." Without a knowledge of the Truth where would be the rudiments of our faith and works: where the source and sustainer of our zeal: unless upon a certain foundation of doctrines earnestly believed.

W.L.W.

(To be continued)

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## Effectual Earnest Prayer

Prayer is a spiritual understanding and an unselfish love of God, to Whom unspoken thoughts are known. Desire is prayer, and we suffer no loss by trusting the Father, to Whom the thoughts and intents of the heart are known.

God is not moved by praise to do more or less than He has already done, nor are we heard for our much speaking, but according to our motives. We can do much for ourselves by humble fervent petitions, but the Father does not grant them simply on the ground of lip service, for He already knows all. The Divine Being must be reflected by man, if we are to be the image and likeness of the "altogether lovely" one. To understand God is, therefore, the work of eternity, and demands absolute consecration of thought, energy and desire. Our most ardent desires for growth in grace and in the knowledge of our Lord and Saviour, Jesus the Christ, can be expressed in patience, meekness, love and good deeds, and should be the most earnest prayer of each day of our probation.

To keep the commandments of our Master, and follow His example, is our proper debt to Him and the only worthy evidence of our gratitude for all that He has done. Outward worship is not of itself sufficient to express loyal and heart-felt gratitude, for Jesus has said, "If ye love me, keep my commandments." The habitual struggle to be "holy even as He is holy," is equivalent to prayer without ceasing, and the motives are manifest in the blessings received. Simply asking God to make us love Him, will never accomplish our desire, but the longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the Divine character, will mould and fashion us into a "new creature."

Audible prayer cannot do the regenerating work of silent prayer. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." Devout obedience to the Master's explicit instructions in this matter, will enable us to follow Jesus. Long and self-conscious prayers are only a hindrance to spiritual growth.

Sorrow for wrong-doing is but one, and that the easiest step toward reform. The next and greatest step required by wisdom, is the test of our sincerity, *viz.*, Reformation. To this end we are placed under the stress of circumstances. To yield to the whisperings of temptation, is to reap woe! So it will ever be, until we learn that there is no departure from the law of justice, and that we must pay "to the uttermost."

Prayer is not to be used as some teach, merely as a confessional, to cancel sin. Calling upon God to forgive work badly done, or left undone, implies the vain supposition that we have nothing to do but to ask pardon, only to repeat the offence. Suffering as the result of sin, is the best means of destroying it, and every supposed pleasure in sin will furnish more than its equivalent of pain. The only safe slogan is "Get thee behind me, Satan."

While audible prayer is impressive, and gives momentary solemnity and elevation of thought, yet its effect is not so enduring, because there may be too much love of applause or a desire to be heard for our much speaking. The outgrowth of prayer should be spiritual growth, sober resolve and wholesome perception of God's requirements, which will yield a higher experience and better life, with more devout self-abnegation and purity. God is not influenced by a self-satisfied ventilation of sentiments, but desires to be worshipped in "spirit and truth." There is danger, even in prayer, of being led into temptation, by uttering unreal desires, and consoling ourselves in the midst of sin with the recollection that we have prayed, or mean to, and we become involuntary hypocrites. Prayer, to be effectual, cannot be offered in lumps; it must be our constant effort to reach the fullness of our utterances, which we undoubtedly will do, if we feel the aspiration, humility, gratitude and love our

words express. We should examine ourselves before Him, Who "searcheth the reins and heart," learning its purpose as we behold our face in a mirror, realizing that "To show forth the praises of Him who has called us out of darkness into His marvellous light," includes a walk expressed in our daily lives. The test of all prayer lies in its effect upon our daily lives. If we love our neighbour better, discontinue selfish habits, by substituting kindness, giving evidence of the sincerity of our requests by living consistently with our prayers, then we shall regard our neighbour unselfishly, bless our enemies, and pray for those who despitefully use us. But we shall never meet this duty simply, for the asking; there is a cross to be taken up before we can enjoy the fruition of hope and faith—the Crown.

God seeketh those only who "worship Him only in spirit and truth" who love Him with all the heart, soul and mind. Consistent prayer is the desire to do right, walking before Him uprightly, even though with bleeding steps, waiting patiently on the Lord. It is not only a seeking but a striving, even to the point of agonising, that eventually enables us to win. We can only gain holiness by real desire, and if we do this we will sacrifice everything for it; prayer, coupled with a fervent, habitual desire to know and to do the will of God, will bring us into all truth, and its expression in thought and life, is more potent than in audible utterances.

Experience teaches us that we do not always receive the things for which we ask, because, said James, "Ye ask, and receive not, because ye ask amiss, that ye may consume it on your lusts."

If our petitions are sincere, we will labour for that which we have asked, and our Father who seeth in secret shall reward us openly. Although God knows our need before we ask, yet He desires to be honoured by our humble and contrite recognition of Him, in absolute faith that all things are possible to Him. Our prayers are answered in so far as we put them into practice, and the Father who seeth and knoweth all things rewards according to motive and not according to speech. Self-forgetfulness, purity, sincerity and love toward God are requisites, and the highest prayer is one of demonstration as well as faith.

To understand, and keep in view, God's enunciated purpose, is acceptable and pleasing to Him, more especially "At such a time," when the peace of Jerusalem seems not so far distant, and when all those, who, having obtained a good report through faith shall, together with those who are alive and remain, be made perfect.

May it be our happy lot to be among that throng whom though few, "no man can number." Come Lord Jesus, come quickly!

L.M.S.

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### **The Parable of the Barren Fig Tree**

*"A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold these three years I come seeking fruit on this fig tree and find none: cut it down. Why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it, and if it bear fruit, well: and if not, then after that thou shalt cut it down" (Luke xiii. 6).*

The connection of this parable shows its meaning. The parable itself seems to carry its interpretation on its face. Some of the crowd attending Jesus on a certain occasion reported to him some recent occurrences of a tragical character—the slaughtering of some Galileans to be offered with their own sacrifices: the crushing of some eighteen people to death by the falling of a tower. Their report was apparently made in a tone that suggested the opinion that the said persons must have been more wicked than ordinary mortals for such things to happen to them. Jesus at once offered a comment unfavourable to this view, and made one of those man-lowering remarks that distinguished him from all human teachers, "Suppose ye that these Galileans were sinners above all the Galileans because they

suffered such things? I tell you, nay; but *except ye repent*, YE SHALL ALL LIKEWISE PERISH." Then he adds the parable which likens them all to barren fig trees spared at the request of a patient gardener, in the hope that a little further treatment may induce fecundity, but on the distinct understanding that a further failure is to be decisive as to their removal as useless pieces of herbage.

The parable was, doubtless, uttered and recorded for general use afterwards. It invites men to regard the continuance of their privileges as a mark of divine patience, and not as an indication of their own merit. How naturally most men reason otherwise. When prosperity lasts, they complacently take it as a matter to which they are entitled. When adversity comes, they ask, "What have I done?" If they would realize that human life is altogether a matter of divine toleration, because of God's own purpose, and not because of human desert, they would most easily enter into this parable, and take the truly modest and perfectly reasonable attitude apostolically enjoined when we are commanded to "work out our own salvation with fear and trembling," and to "pass the time of our sojourning here in fear."

There was, of course, a special applicability in the parable to the generation contemporary with Jesus. The divine displeasure had been gathering over the land of Israel for generations. The iniquity of the people was coming to a head, and the long gathering storm was about to burst, which would sweep Israel from their place among the nations, if reformation did not avert it. "Except ye repent, ye shall all likewise perish," had special point as addressed to those who were to be engulfed in the flood of destruction that came with the overflowing of Roman victory 40 years later. We of the nineteenth century stand related to a similar situation. A dispensation is culminating, and judgment impends that will sweep away vast multitudes for the same reason—divine patience long misunderstood and abused. God is gracious and long-suffering. The parable illustrates this, and though the fact will remain absolutely without influence as regards the population at large, it is a source of comfort and encouragement in personal cases where there is a disposition to turn from evil.

R. R.

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"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away" (Rev. xxi. 4).

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## Reflections

What have Christadelphians to do with Christmas? Except for a vague benevolence, there is very little Christlike about it. Over-eating and drinking is general. The merrymaking, parties, decorations and such like "seasonable" foolishness is essentially of the world—worldly. It is a pagan feast and celebration entirely, by whatever name it may be described.

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Don't borrow unless you are sure you will be able to repay. Don't run into debt. Don't buy anything you cannot afford. It is easy to get into a habit of indebtedness and easy to become contented with such a condition of existence; but in the end it will cause you to lose the esteem and respect of your friends, and it is but a step then to the loss of self-respect. Only those who are ready—or at least trying—to bear ingratitude and reproaches for Christ's sake (and they are few indeed) will remain patient and sympathetic with a brother or sister who is always in difficulties from such causes.

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A brother complains that we draw attention to warnings of coming war, but ignore the assurances of others that, there will be no war. That was the complaint against Jeremiah. The peace of Jerusalem, for which we pray, —*our* peace, and the Kingdom for which we wait must be preceded by WAR. What, then, have we to do with predictions of peace by those who know not the Bible and the purpose of God!

\* \* \*

Lord Baldwin says that standing on the battlefields of the last Great War, "I was conscious that there were a host of unseen witnesses, the air seemed vibrant to me with uneasiness, unhappiness, sorrow and dread. And I remember that in every cemetery I visited the Angel of Peace himself was there."

The peace of oblivion, yes! But as the dead "know not anything" the dread of the future came not from unseen witnesses, but from the thoughts of the living: Lord Baldwin himself.

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Nazism will last for ever is the claim of the Nazis. Herr Hitler declares: "This regime of the German people's commonwealth will never pass away." So boasted the Assyrians and the Babylonians and the Egyptians, as their monuments testify. Their claims are summed up by the writer who wrote of them "WE are the people— so they said, and speaking thus they passed." Hitler claims to be "the rod of God's anger," and we believe he is. So was the Assyrian. But God's anger will not continue for ever. The time to favour Zion will come, and woe to Nazism then!

\* \* \*

Love is not, and cannot be selfish. The words describe sentiments utterly opposed to each other. Love means sacrifice—self-sacrifice. If we say we love God we deceive ourselves unless we are offering this self-sacrifice. Love seeks not its own, self-desires are readily sacrificed for the loved ones. We surrender our own wishes though it costs us pain and sorrow. Our goal is far above our own personal pleasure. So it is with the man who loves God in deed as in word. His laws, His wishes, His plans become the goal of such a man—he sacrifices all that is necessary to attain it, and shows himself thus to be a true brother of Christ.

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"I have no time to read—." Are you sure that it is not the inclination which is lacking? Where there is a will a way can generally be found. The exhortation to "give attention to reading" must not be ignored; the words are as inspired as are other words of the apostle which you would agree must be strictly obeyed.

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Boaz, the grandfather of Jesse, whose son was David, saluted his reapers with the words, "The Lord be with you, and they answered him, The Lord bless thee." We do not often hear these words spoken by the brethren of "great David's greater son." Would it not be more Godly and more helpful to greet one another in this manner instead of the formal "How are you"?

\* \* \*

God WILL bless us if we are indeed His. He is blessing us continually. Let us open our eyes to the great blessings we are receiving daily from Him. "Count your blessings, count them one by one, and it will surprise you what the Lord has done." To reject help because it is not just what we want and say "the Lord will provide" is probably rejecting the help the Lord has provided. Let us remember the example of Israel—the manna and the quails, and God's anger with His people because of their discontent.

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"Well," says a dejected brother, "there are so many pit-falls, I seem to be always erring. I am afraid I shall never reach the Kingdom." Don't be discouraged. With God all things are possible. It is written that continual effort *shall* overcome and be rewarded. The righteous man shall be raised again to struggle on—though he falls seven times. It is men and women of character who will find a place in the Kingdom, and such will never give up the struggle. Take courage, then, toil on and hope on, for to such is the promise: "He giveth us the victory, through Jesus Christ, our Lord."

C.F.F.

## Correspondence

Greetings in the name of Jesus.

Bro. Abbotts' comments respecting the correspondence on Christmas, call for reply, and I sincerely trust, therefore, that you will find space for this letter.

In the first place may I make it quite clear that what I first wrote was no judgment in the sense of condemning, but an exhortation which Bro. Abbotts' remarks shows to be even more necessary than I anticipated. Perhaps the most important thing, however, is the mis-application of Paul's words in Col. ii. 16. Bro. Abbotts refers this verse to pagan practices, but Paul refers the things mentioned in that verse, not to pagan practices, but clearly to the Mosaic Law, for verse 17 goes on "which are a shadow of things to come." When speaking of the "shadow of things to come," there is absolutely no other reference than to the Mosaic Law, which is quite a different thing from paganism.

A warning against following any of the practices originating from Paganism is certainly no more raking "in the muck-heaps of ancient mythology," then following those practices themselves. If decorations are hung up for the benefit of the children, why should this benefit be given only in celebration of a Pagan god's birthday?

Finally, no attempt has been made to disprove the accuracy of the facts to which I drew attention, and, all thinking brethren and sisters must decide for themselves if they would like to run the risk of the call to Judgment coming when they are surrounded by useless decorations or celebrations, all of which have no connection whatever with our high and holy calling, but rely solely upon a system which Bro. Abbotts rightly describes as a "muck-heap."—Sincerely your brother,  
Selsdon, Surrey.

R. W. JEACOCK.

\* \* \*

If there is one thing more prominent than another calculated to increase our faith in the Bible as the Word of God, it is a "Look round the troubled world." I used to have a copy of a pamphlet of this title, written by Bro. Roberts, but if our brother were alive now, what would he say? It is just over 40 years since he died, and he thought Christ very near; yes, and He was to him, but to us, surely, the next 40 years will see the Kingdom well and truly established.

It is rather more than a coincidence that the present persecution of the Jews should be somewhat similar to the hard bondage of the Children of Israel under Pharaoh just before deliverance. The English Government seems to be very perplexed at the moment as to what to do, but it appears to me that they will have to direct their thoughts Zionward, and although they have apparently dropped the Partition Scheme for the moment, I believe the present outburst on the part of Germany will compel them to reconsider their attitude towards a partition or something of that nature; Jews and Arabs cannot fraternize any more than Christadelphians with Aliens, if they do it is to their own hurt.

In the face of Ezekiel's prophecy that the Jews should be dwelling *confidently* in the midst of the Land, it does not seem as if any other solution would meet the Divine plan, which must be in accord with what is written.

Jesus said, "As in the days of Noah, so shall it be in the days of the coming of the Son of Man"; the outstanding sins of Noah's day were corruption and violence—the same applies to-day. Manifest violence and get what you want, seems to be the motto. The Arabs are proving good pupils of the German-Italian methods, and our Governments are giving way to it, while the preparations for war go on apace.

In our little town of some 8,000 inhabitants, the sum of £43,000 is being spent in an up-to-date aerodrome, to take the largest planes, and at the moment we appear to be far removed from any storm

centre, but Jeremiah xxv. brings all the world in, so doubtless it is not being built for nought. Well, as we near the crisis, signs will thicken. May we all be ready. Love in the One Faith. Your brother in Christ,  
New Zealand.

K. R. MACDONALD.

\* \* \*

Bro. C. H. STYLES (Ont.) writes: "May our Heavenly Father bless all who are associated in providing us with *The Berean Christadelphian*, which helps to sustain and nourish us to continue in our most lively Hope. May it be to His glory and be the means of ministering to Christ's little ones and preparing a people to be ready for his coming. We pray and believe that it will be so through the labours of such servants of His as those engaged in the production of *The Berean*."

Bro. J. MORTON TROUP (New Zealand) writes: "The *Berean* is *really good*. The pity is that more brethren do not subscribe and support it and imbibe the truths it teaches. Meanwhile, do try and keep the good work going. May God bless you and all of like mind, and grant us a place in His Kingdom."

Similar letters have been received from bro. O. WOODHOUSE (Sheringham); J. WOODGATE (Winton); bro. W. J. PICKFORD (Alberta); bro. S. SHUKER (Brantford); bro. and sis. STANWAY (Shrops.); bro. R. WILSON (Mass.); bro. and sis HANSON (Calif.); bro. TACKABERRY (Oshawa); bro. F. R. RESTALL (Edinburgh); bro. D. T. JAMES (N.S. Wales); bro. LOFTING (B. Columbia); bro. S. T. BATSFORD (Lethbridge); bro. W. SHARP (Los Angeles); bro. BRANDT (New Zealand); bro. DOUGHTY (Glam.), who asks us specially to thank the writers of Signs of the Times, Reflections, and letters relating thereto; bro. E. D. COPE (Hamilton); bro. D. C. WILSON (Philadelphia); bro. J. D. BAINES (Montreal) and many others.

Bro. J. HUGHES (Melbourne) asks: "Did you ever hear the xlvii. and xlviii. chaps. of Ezekiel explained as reaching from the River Euphrates to the Mouth of the Nile and the Mediterranean to the Indian Ocean—the uttermost sea or Eastside or East-Sea (Deut. xi. 24)?"

Bro. OSCAR WINZERLING (Jamaica) says: "Referring to the expression 'Christian Dolphins.' The Dolphin is a large fish of the Mediterranean and Atlantic waters which changes its colour when dying. So must one when immersed into Christ. In the symbolical death the glaring and enticing colours of the world are exchanged for quiet, sober humility in the putting on of Christ."

\* \* \*

Several letters have been received for which we cannot now find space, on Munition Making; Christadelphians and Christmas; the Jewish Persecutions; Italy and Prophecy; Russia and Germany; Ecclesial Divisions; and the future of *The Berean*.

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### **"The Time of Jacob's Trouble"**

Once again the Jews are suffering persecution. We all know how often this has been their lot. Even in ancient times they had similar experiences as the "Black Obelisk" in the British Museum proves where Jehu is depicted making obeisance to an Assyrian king. His features bear the same characteristics as those so grossly depicted in the German cartoons at the present time. In the first century of the Christian era we read (Acts xviii. 2) that "Claudius had commanded all Jews to depart from Rome." This persecution was soon increased under Titus and Vespasian until Jerusalem was destroyed and once again we see the Jewish features on the Triumphal Arch in Rome. After this event the Jewish dispersion was considerably increased, and they were found among all races of the civilised world, still clinging tenaciously to their Law and traditions and fulfilling in a wonderful way the prophecy of Moses in Deut. xxviii. Time and again they were turned out of various European countries including England. It is a matter of surprise to some to learn that it is only as recently as Oliver

Cromwell (1660) that they were again permitted to settle in this country after having been banned for about 300 years.

These persecutions cannot compare with the one being waged in Germany at the present time, chiefly on account of the numbers involved. Central and Eastern Europe contains a vast number of the race (it would be very interesting to know how they got there) and Greater Germany has within its border millions of Jews, each one of whom has had his life made hard and difficult to say the very least. We are all familiar through the newspapers with their troubles and with the fact that almost every country has closed its borders against them because they are not allowed to take their money with them. This fearful trouble, coupled with the revival of Palestine under Jewish colonization, enables us to see in it a fulfilment of Jer. xxx., which forms the heading of the article. The reader is strongly recommended to re-read that remarkable chapter, and to catch the graphic picture of Israel's great trouble, "With every man with his hands on his loins as a woman in travail." The anguish is fearful, —but what a glorious sequel! We are reminded of the words of Jesus in Jno. xvi. 21, where he speaks of the wonderful joy of motherhood, and in the same way the dreadful troubles which the children of Israel are now undergoing will be forgotten when the glorious morn of their regathering will have dawned. In Jer. xxx. 8 it is written, "For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck and will burst thy bonds and strangers shall no more serve themselves of him, but they shall serve the Lord their God and David their king, *whom I will raise up unto them.*"

We know from the prophecies of many Old Testament books that the time of their deliverance and of the return of the Lord Jesus Christ is the blackest hour of Israel's woes, when even Jerusalem will have been taken and the work of the Jews in Palestine will have been destroyed. Their sudden and wonderful deliverance will naturally excite their heart-felt thanksgiving and curiosity, but when they find from the mutilated hands and feet that their deliverer is Jesus Christ, whom their fathers crucified, the effect will at long last change their heart of stone to one of flesh and the scene depicted in Zech. xii. 10 takes place. All who are looking forward to the consummation of Israel's hope will pray that this hour may soon come, but in the meantime what should we do? It would not be wise to sit down and do nothing, merely waiting. Now is the time of Jacob's trouble, the day of their release has not dawned, and it is therefore now that all true brethren and sisters should do all in their power to help them. \*Lord Baldwin has opened a fund, and money can be paid into this through any Bank by simply instructing it to be sent to this Appeal. Those who prefer to send it direct to the Jews may send it to Lord Rothschild's fund. The Jews themselves have done all in their power to help their unfortunate brethren, but the task is so colossal that they are compelled to ask for outside assistance, and this is our great opportunity to show our sympathy with them. Some ecclesias may be able to make a grant from ecclesial funds, while others can take a special collection; others, and those in isolation will probably prefer to subscribe to the *Berean Jewish Relief Fund*. But whatever means we may choose, let us all see that some effort is made to help them as quickly and as liberally as possible. A. H.

*\*(For reasons already set forth in previous issues, we recommend the Committee for the Relief of Polish Jews as preferable to Lord Baldwin's Fund or Lord Rothschild's. —Ed.).*

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

There does not appear to be any diminution of the sufferings of the Jews in Germany. Restrictive regulations are being made continually. In future, Jews will not be allowed to acquire land, and stocks and shares possessed must be deposited in a foreign exchange bank, only to be sold or removed with government permission. They are forbidden to drive motor vehicles of any kind; are not allowed to enter theatres, museums, bathing places, etc., and certain of the fashionable streets of Berlin may not even be traversed. It is expected that soon all Jews will be required to wear a yellow badge to distinguish them from "Aryans."

Many children have been brought out of Germany, but there still remains the problem of the emigration of adults. They cannot leave unless some substantial part of their capital be allowed them: but that is not permitted. The German Government has been negotiating unofficially (sending Dr. Schacht over to England), to see if an arrangement could be made for Jewish refugees to take out money from Germany on condition that equivalent purchases of German goods be made by the countries to which the refugees go. The scheme does not look like being successful, but will be the subject of further discussion during January.

\* \* \*

Nazi control over the free city of Danzig is apparent in the treatment of the Jews there. They have all received an ultimatum to depart by March 31st. Those who do not go, or who return, will be placed in a concentration camp. They will not be allowed to take more than a fraction of their money out of the city.

\* \* \*

The Nazi anti-Jewish virus spreads continually. What remains of Czechoslovakia has been forced to adopt stern measures against the Jews remaining. In Hungary new laws are being enacted that define the place of the Jews in cultural and economic life—a low place indeed. In Roumania, the Jews are finding the measures of King Carol little better than those of the preceding anti-Jewish governments. There was ground for hope that the lot of the Jews would be improved after the death of Goga, the Prime Minister, and the break up of the "Iron Guard": but the position is getting worse, and it is expected by the Spring that 250,000 out of the 800,000 Jews in Roumania will have been deprived of all opportunity of a livelihood. The Government is said to be anxious to provide facilities for emigration—but where can the Jews go?

\* \* \*

German and Italian influence in Moslem countries is known to be thorough and extensive, and it has the essential accompaniment of anti-Jewish propaganda. This is now becoming prominent in Egypt, where there are about 100,000 Jews. A prominent Egyptian Jew declared that Israel was in greater danger in the country than it had known since the days of Pharaoh.

Not much is heard of the attitude of the Russian Government towards the Jews. A recent report of an American traveller in Russia, however, is far from encouraging. Jews are being linked with "Trotskyism"—a sign that they will be regarded as enemies of the regime as are the followers of Trotsky. Here, surely, is a movement to watch closely, as no doubt there must be anti-Jewish feeling in Russia if it is later to show itself in the violence of an attack on Palestine, as Ezekiel declares will be the case.

\* \* \*

Jacob's trouble is indeed world-wide, only Britain and the U.S.A. showing hearty sympathy with the oppressed, but we must not forget that the land of Israel still prospers. The following figures relating to agricultural settlements in Palestine are interesting: —

1882 ...	6 settlements,	population	480
1914 ...	44 „	„	11,990
1922 ...	75 „	„	14,782
1936 ...	203 „	„	98,303

Since the troubles began in 1936, 26 new Jewish settlements have been founded, with a total population of 2,053. This number is composed of Jews from 23 different countries.

Another point of interest is that a second direct shipping line from U.S.A. to Palestine is to start in January. It will be under Danish control and the ships will call at Tel Aviv.

These may be small things to record, but all these small things concerning Palestine make up a vast change from what was a state of depressing desolation only a score of years ago. S. J.

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## **Signs of the Times**

### ECCLESIASTICAL

*"After their own desires" (2 Tim. iv. 3)*

HERR HITLER                   Herr Hitler issued orders to various organizations  
DESIRES                       such as the Nazi Teachers' League to "de Christianise"  
PAGANISM                     the Christmas festival in Germany. He  
                                      asked that the feast should be celebrated in the "old  
                                      Germanic way" before the advent of Christianity.

The Nazi Party celebrated the winter solstice with no religious ceremonies and no carols or hymns referring to Christ. The Yule log came back, but the fir tree (Christmas tree) having been instituted by Martin Luther, was frowned upon. It is interesting to recall that Prince Albert Victor, consort of Queen Victoria, brought the "Christmas tree" into vogue in England, when he had a fir tree brought into their palace and decorated with candles for the little boy who afterwards became Edward VII. While Jesus was born in September and not in December, and the Christmas feast is merely an adaptation of the old Pagan festival of the Winter Solstice, yet as bro. R. Roberts said, it is a good thing that on one day in the year the people of the world are forced to remember the name of Christ. While keeping clear of its Pagan and anti-Christian features we can use the holiday thus provided in spiritual exercises and family love, as we do.

*"The Harlot" (Rev. xvii.)*

GERMANY AND                 The Catholic Church is rich in lands and other possessions  
CATHOLIC                     in Germany. Herr Hitler, a little disappointed,  
POSSESSIONS                 maybe, at the results accruing from the confiscation  
                                      of Jewish wealth, now seeks to "take over  
                                      in the National interests", as he has put it, the  
wealth-producing estates of the Roman Catholic Church. "The harlot", accustomed to being made rich by the kings of the European continent in return for her "fornication" with them, is grievously hurt, and has loudly and strenuously protested. If the rate of development of armaments is to be continued in Germany some means must be found for payment for the same. This move can therefore be readily understood.

GOD AND                     Herr Hitler in his New Year message to the German  
HITLER                        people says, "The Lord God has performed the  
                                      work in 1938 and the National Socialist Party was His tool."

*"Come out of her and be separate" (Rev. xviii. 4)*

NATIONAL                    Sir John Anderson has announced in the House of  
SERVICE                    Commons his determination to bring in a National  
                                      Service Bill, establishing the voluntary principle for  
                                      various services deemed to be essential in time of  
war. A National Register would thus be compiled. Many influential voices urge that the Register should be on the lines of the census and be on a compulsory basis. No Christadelphian can "register" for service in any kingdom under any voluntary system. To do so of one's own volition is to identify one's self with the kingdom of England or other. A Christadelphian no more "belongs" to Britain than a German does. He has been "translated into the kingdom of God's own Son" (Col. i. 13). He cannot vote, he cannot fight, he cannot register for service. His separateness must be apparent unto all men,

and he must always be ready to give a reason for the Hope within him, while "doing good unto all men."

#### POLITICAL

*"Treaty breakers" (2 Tim. iii. 3)*

On three occasions to date Herr Hitler has said:

MEMEL "This is the last territorial claim which I have to make in Europe." He has broken his word on each occasion. The latest exhibition is in regard to Memel, part of Lithuania. Germany it is announced will occupy Memel in Germany. Two German divisions are ready and waiting at Koenigsberg and Tilsit. Lithuania under protest has consented to the "anschluss."

*"Gog and Magog" (Ezek. xxxviii.)*

GERMANY AND RUSSIA Again attention must be focussed on the declaration regarding the rulership of Central Europe and Russia as set forth in Ezek. xxxviii. etc. None can foresee whether Fascism, Nazism or Communism (all names for Dictatorships) will come on top. We can only wait till the Hand of God moves. The latest pointer is the German agitation in the Ukraine. The Ukraine is partly Polish and partly Russian and partly Roumanian. A movement is being fostered by the German element in that territory for an independent state. A Bill has been tabled in the Polish Diet demanding autonomy for Polish Ukraine, Lwow to be the capital of the new State. Nine million people are involved. Russia will not for ever allow aggressive movements on her frontier. But no man knows the real feelings of the Russian people today. Are they satisfied with Stalin's iron rule? Time will tell.

GERMANY AND U.S.A. The relations between the U.S.A. and Germany are now more strained than ever before. The causes of irritation have been in order of importance: 1, Jewish persecution; 2, Czech and Memel annexations; 3, Abuse in the German controlled press of U.S.A. leaders; 4, Interference in Mexico and Southern America with the principles of the Monroe doctrine. The recent Conference of 21 nations at Lima, was of some importance in relation to the last-named matter. Dr. Goebbels, who controls for Herr Hitler the Press of Germany, has not revealed to his people the fact that the German Charge d'Affaires in Washington was severely snubbed when he protested to the U.S.A. Government against a speech made by one of its prominent members, Mr. Ickes, regarding German methods during 1938 and particularly as to the treatment of the Jews. American public opinion strongly supported Mr. Ickes and Mr. Wells.

*"The Forum,"* a magazine published in New York, has recently in an article under the heading "Unser Amerika" by Dr. Padover, shown how a very strong endeavour has been made by the Nazis to develop Germanic race consciousness in U.S.A. "If the Nazis can create enough dissension and enough pro-German sentiment in America to prevent us again helping Germany's enemies, they will have won victory enough," is one of his remarks.

A spokesman of the Nazi Institute declared recently, we are told, that to develop antagonism to the Jews in U.S.A. was a "vital necessity" for Nazi plans. Many thousands of pamphlets have been distributed with this end in view. No wonder the U.S.A. Government has been roused to speak plainly.

*"A great whirlwind on the coasts" (Jer. xxv. 32)*

TUNIS A demand for the release of Tunis in Northern Africa to Italy from France has caused a storm in all the French territories. Tunis is really an Arab

country with a titular Arab head with French co-operation and control. Italy, trying to re-establish the old Roman Empire in some measure has been using the so far successful German method of stirring up her own "nationals" in Tunis to complain of "injustice" and "tyranny," and to cry for "release." Apart from the prophecy quoted above, there appears in Ezek. xxxviii. the significant statement that in the pre-advental days, Libya or Phut will be linked with the Russo-Gogian confederacy. Here again time will tell, and we cannot share the view of Mr. N. Chamberlain as to the *permanence* of the Anglo-French Entente. If Gomer represents France, then the whole of Europe practically comes into the Gogian sphere of influence. Mr. Chamberlain's visit to Rome is fraught with importance for a time only.

*"Prepare war" (Joel iii)*

GERMANY AND SUBMARINES      A Conference with British Naval Authorities has been held in Berlin. The matter chiefly discussed was the intention of the German Government to develop afresh her submarine navy. The London *"Observer"* states that it is intended to build 57 more U-Boats of her present ocean-going class. She has 71 already, being two more than has Britain. She will thus have a substantial numerical superiority. The reason given is the expansion of the Russian fleets in the Baltic. The Bear sits in his den and says nothing, but there is reliable information that he has been building at least five new battleships during the last few months. One of the first results of the German increase must be the renewed building of submarines by Britain and by France.

FRANCE AND ITALY      Mr. Chamberlain has committed himself definitely to support of France, and it is authoritatively stated will not seek to "mediate" between that country and Italy.

*"Wars and rumours of wars" (Matt. xxiv. 6)*

CHINA AND JAPAN      Here is Japan now in possession of a majority of the great cities of China. Still it would appear as far as ever from having really conquered the Chinese people. Economic stringency now obtains in Japan, and the war is causing much distress among the common people. The intense spirit of nationalism that seems to have conquered all nations today is the only means by which the hearts of the people can be kept loyal to the present Japanese Government. "Nation against nation" surely finds part of its fulfilment herein.

THE COST TO BRITAIN      On Dec. 31st it was announced that the increase in the deficit in the National Accounts of Great Britain over the same period in 1937 was more than 77 millions, all of which arises from the fact that the expenditure on armaments had gone up by nearly 90 million pounds, enough to give a present of nearly £3 to each inhabitant of England. How every good social work, as Mr. Chamberlain recently remarked, is hampered by such wasteful expense! But the Prince of Peace is near!

SPAIN      The war in Spain is one of the most perplexing ones at present being waged. With strongly reinforced armies totalling some 500,000 men, General Franco has been trying after two and a quarter years to force a decision. The Italian withdrawal of 10,000 men in order to obtain ratification of the treaty with Britain was, it is now revealed, preceded by a very large supply of fresh men and supplies of arms. The astonishing resistance of the Spanish Republicans is beyond understanding, unless we accept the statements in the Italian and German Press that Russia is supplying the sinews of war to her Communist allies in France and Spain. The Italians

have not, so some military observers say, shown conspicuous ability as fighters. In the meantime the only effective battleship the Spanish Government appeared to possess, has been interned at Gibraltar, the Jose Luis Diaz, a destroyer.

G.H.D.

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### **DISTRESSED BRETHREN AND SISTERS**

Will the brethren and sisters who have again (mostly anonymously) sent the means to be used in our discretion for brethren and sisters in need, please accept the gratitude of those we have been able to assist, and our own thanks for their help so generously given.

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### **JEWISH RELIEF FUND**

A cheque for £49 1s. 1d., which clears the account up to the end of 1938, has been sent to the Relief Committee, and acknowledged as follows: —

I have to acknowledge with very many thanks, receipt of your cheque valued £49 1s. 1d. from the Berean Christadelphians. To the individual donors will you please express our grateful thanks. Our official receipt for same is herewith enclosed.

May I take this opportunity of tendering to both yourself and to our friends the Christadelphians who have so kindly sent along to us the part-worn clothing, for which we still have a further need, our sincere thanks.

I feel certain there is no need for me to once again go over the details of what is happening in Poland, especially to those of our co-religionists in Zbaszyn, and other places. One reads so much in the unbiased morning newspapers, and it positively turns ones blood cold to read of the terrible tortures of these poor innocent individuals.

As far as adults are concerned, the Polish Government have not shown any signs as yet of allowing these people to be permitted to leave the camps and be absorbed in the general population of that country.

The public generally, whilst very sympathetic when it is seen in large headlines, forget quickly, their sympathies fade away, and their practical assistance in the same way decreases. How different in the case of our friends the Christadelphians—they are for ever serving us, and regularly sending along whatever they can. With many thanks and regards and the very best wishes for 1939 to yourself and your friends. Yours sincerely, J. GOLDBERG, *Secretary*.

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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 5th 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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**BISHOP'S STORTFORD (Herts).** —*Fincham's Hall, Hockerill Street. Sundays: 3.45 Breaking of Bread; Lecture 6.30. Wednesdays M.I. Class. 4th Friday in the month Eureka Class.* Loving Greetings in the Name of Christ. Since our last report we have been able to give three Lantern Lectures, and we desire to express to the brethren and sisters who supported us our grateful thanks, and also to the brethren for their work in the truth at the Table of the Lord, and the sisters who encouraged us by their attendance. We look forward with renewed vigour realizing that we can only live, move and have our being through the love of God our Father. We lose by transfer to South Wales bro. J. Neal, and pray that the Father will bless him in his new sphere of activities. A very cordial invitation is extended to all brethren and sisters whenever they pass through Bishop's Stortford. We have had the company of many visiting brethren and sisters since our last report, which we have greatly enjoyed. Your brother in Christ. —G. T. LOVEWELL, *Rec. Bro.*

**BRIDGEND.** —*Christadelphian Hall, Nolton Corner Chambers. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Mondays: Mutual Improvement Class 8 p.m. Wednesdays Bible Class 7.30 p.m.* As will be seen by the above, we have completed a change in our meeting place and we are hoping that in the change the Truth of the Gospel will be better served. Our new hall is certainly more spacious and convenient in all ways. On Saturday, February 18th, we intend, if the Lord wills, holding our first Fraternal Meeting, and a cordial welcome awaits those who intend coming. We thank bro. J. Neale, of Cardiff, and bro. C. Cambray, of Newport, for their services in the Truth. It is with pleasure that we record the presence around the Table of the Lord of bro. and sis. R. Williams (West Ealing), bro. and sis. G. Morse (Cardiff) and brethren J. Neale and C. Cambray. —GOMER JONES, *Rec. Bro.*

**BRIGHTON.** —*Y.M.C.A Lecture Hall, Old Steine. Sundays; Breaking of Bread 11.15 a.m.; Lecture 6.30 p.m. Wednesdays Bible Class 8 p.m.* We have been pleased to welcome to the Table of the Lord, sis. Hatch (Clapham), bro. and sis. Rivers (Holloway), also the following brethren who have been with us in the service of the Truth whose labours we greatly appreciate. Brethren Llewellyn Evans, F. C. Wood, G. M. Clements and W. E. White (Clapham). On Dec. 26th we held a Fraternal Meeting, and a very enjoyable and profitable time was spent by all, in considering the subject "The Coming of the Lord Draweth Nigh." Our thanks are due to bro. E. F. Ramus and bro. J. D. Webster of the Hove Ecclesia for speaking on this occasion. —E. JONES, *Rec. Bro.*

**BROCKHOLLANDS (nr. Lydney, Glos.).** —*2 Paisley Villas.* Greetings. With the commencement of another year we wish to gratefully acknowledge with thanks the many loving letters of encouragement we have received from the sisters of Clapham and district. Also we look forward to the monthly receipt of the *Berean*, and enjoy so much the contents, and the Ecclesial News makes us feel we are members of a vast "meeting," even though actually in isolation. We occasionally are able to visit an Ecclesia also a Fraternal or two, and are very thankful in consequence. Sincerely your sisters in the Bonds of the Gospel, R. E. JAINE and L. JENKINS.

**BRISTOL.** —*Berean Hall, Ascot Rd., Southmead, Bristol. Sundays: Breaking of Bread 11 a.m.; Sunday School and Bible Class 3.15 p.m.; Lecture 6.30 p.m. Tuesdays, Bible Class 7.30 p.m.* We have had great encouragement and cause for rejoicing in that we have to report the obedience by baptism of ERITH MARGERY WORGAN on Thursday, Dec. 22nd. Our bro. Tandy of Weston-s.-Mare has been instructing her and doing the daily readings with her. He asked our help for

examination with a view to baptism, which we gladly consented to give. The writer, together with bro. Tandy, interviewed her on Wednesday, Dec. 14th, and after a good confession had been made we arranged for the immersion at Bristol on the following Thursday. May she walk faithfully, serving the great King of Kings to Whom she has sworn allegiance, and receive that Crown of Life which we feel sure will soon be bestowed upon the faithful of all ages. Our Sunday School continues to flourish, and provides continual work for our enthusiastic but much overworked teachers. There are now over 90 names on the register, and it is seldom that we have less than 60 attending each week. This means an average of at least 20 scholars per class for the teachers, and as they are alien children the task of keeping them in check is a much greater strain upon the teachers than if they were children of brethren and sisters. On Sunday, Jan. 22nd, we have decided (God willing) to present each child with a small gift or prize, which a bro. Anonymous has provided, and thus encourage each of them to continue their studies of the stories of the Bible which undoubtedly they are all beginning to love. Our Sunday night lectures have been well attended by the stranger, averaging eight, in addition to the interested scholars who come in. We have had the company and services of the following: bro. F. C. Wood, bro. M. Joslin, and bro. and sis. Walker (Clapham), bro. and sis. Hingley, bro. and sis. Shakespeare, sis. Johnson sen. and bro. Johnson jun. (Dudley), bro. T. Lambert and bro. F. Lewis (Newport), bro. Tandy and sis. Worgan (Weston-s.-Mare), sis. G. Corfe (Putney) and bro. and sis. Jones (Luton). Fraternaly yours, —A. G. HIGGS, *Rec. Bro.*

**COVENTRY.** —*Kingfield School, Kingfield Rd. Sundays: Breaking of Bread 2.30 p.m.; Evening Meeting 6.30 p.m. Thursdays: Bible Class 8 p.m.* We wish to draw the attention of brethren and sisters to the address of our new room and changed time of meeting. Our removal was necessitated on account of our former Recording Brother claiming an option on our old meeting room and giving us notice to quit. We regret having to announce we have since withdrawn from bro. and sis. Clee. We have been unable to hold lectures during the last three months, but we hope, God willing, to resume these in the near future. We shall be pleased to see brethren and sisters who may be in this district. We have recently enjoyed the company of the following at the Breaking of Bread or the Bible Class: Sis. S. Heyworth (Rochdale) who has now joined our ecclesia, sis. H. Dale (Birmingham), sisters Westmoreland-White and M. and B. Westmoreland-White (Clapham). —T. FRANKLIN, *Rec. Bro.*

(See Editor's remarks under "Notes" at bottom of Page 4 of Cover).

**CROYDON.** —*Ruskin House (Room 3), Wellesley Road. Sunday: Breaking of Bread and School 11 a.m.; Lecture 6.30 p.m. Wednesdays (at Y.M.C.A., North End): Bible Class 8 p.m.* We are pleased to report that bro. and sis. R. Wilson, formerly of the Redhill Meeting, who on the closing of that ecclesia joined a meeting out of our fellowship, expressed a desire to return, and upon a satisfactory examination have become members of this ecclesia. We trust our brother and sister will remain firm to the end. We have also pleasure in informing the brethren and sisters in fellowship that if the Lord will, a joint Fraternal Meeting of the Sutton and Croydon Ecclesias will be held on Saturday, Feb. 25th, at the Y.M.C.A., Croydon. Programmes will be circulated in due course, and any further particulars may be obtained from the recording brethren of both meetings. During December we have been pleased to welcome to the Table of the Lord bro. H. L. Evans, sisters D. Whitmore, F. Southgate, D. Walker, bro. and sis. H. Crosskey, bro. and sis. S. G. Warwick, all of the Clapham Ecclesia. —ARTHUR A. JEACOCK, *Rec. Bro.*

**KIDDERMINSTER.** —*"Eureka," Bridgnorth Rd., Franche.* Greetings in the Master's Name. Since we last wrote we have been encouraged around the Table of the Lord by the company and help of the following brethren and sisters all of the Dudley (Scotts Green) Ecclesia: Sis. Wilton, sis. Meese, bro. and sis. Passey, bro. and sis Nutt and bro. and sis. D. C. Jakeman. We are thankful for these times of refreshing together around the Word of God, which cheer us on in our wilderness journey toward God's glorious Kingdom, and to strengthen each other's hands in those things which are most surely believed among us. Faithfully your brother in Christ. —H. W. PIGOTT, *Rec. Bro.*

**LEICESTER.** —*71 London Rd. Sundays: Breaking of Bread 5 p.m.; Lecture 6.15 p.m. Thursdays: Bible Class 8 p.m.* Once again we have been encouraged in our efforts to make known the

things concerning the Kingdom of God and the things concerning the Name of Jesus Christ, and we are happy to report the obedience in baptism of ALEXANDER HODGES, who was immersed into the Name of Jesus on Dec. 26th, 1938, at Dudley. We pray that our brother may be strengthened to adorn the doctrine in faith and practice and finally obtain the gift of immortality in the Kingdom of God. We appreciate the help of the brethren at Dudley in arranging the interview and baptism. We have been assisted in the work by brethren C. R. Wright, J. J. Squire, S. G. Warwick, H. W. Hathaway (Clapham), R. Stubbs (Nottingham), S. F. Jeacock (St. Alban's) and Wesley Southall (Dudley). Also we have been pleased to welcome to the Table of the Lord bro. L. Bagley (St. Alban's), bro. Johnson, bro. French and sis. E. Hathaway (Clapham), sis. H. Bradshaw (Nottingham). — 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 8 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road)—Tuesdays: Eureka Class and Mutual Improvement Class (alternately) 8 p.m. Thursdays: Bible Class, 8 p.m.* We are pleased to report the baptism of four more into the sin-covering Name of Jesus, namely, Oct. 23rd, Miss GLADYS MURIEL NORTH (formerly Presbyterian); Dec. 11th, DONALD ALEXANDER OGDEN (formerly Church of England); Dec. 18th, FREDERICK ERNEST MUMFORD and Miss ENID MARY MORGAN (both in Sunday School). In our December report we mentioned that bro. Gibbs had gone to Australia with the paramount object of introducing the Truth to his parents, but he had not been idle during his brief sojourn among us. Having preached the Gospel to sis. North, he was able to witness her baptism a day or two before he sailed. This should have been reported before, but owing to one of those lapses to which the human mind is subject, it was overlooked. It is our earnest prayer that our four new co-labourers will "endure to the end." The following visiting brethren and sisters have been welcomed to the Table of our Lord, namely sis. Lee, bro. Eves, bro. James, bro. J. and sis. E. Hayes (Eastleigh), sis. Gillespie, sis. Eato, bro. and sis. E. Ask (W. Ealing), sis. Smith (Bristol), sis. Warwick, bro. A. A. Jeacock (Croydon), bro. Restall (Edinburgh), bro. R. H. and bro. R. Clarke, sis. Allen, sis. Squires, sis. P. Squires, sis. M. Squires, bro. Brett (Luton), bro. Marchant (Ropley), bro. and sis. C. F. Clements (Sutton), sis. MacLarty (St. Alban's), bro. and sis. Tellam, sis. Millroy (Brighton), bro. and sis. W. Rivers (Holloway), bro. and sis. Dale (Coventry), sis. H. Dale (Birmingham), bro. P. Mitchell (Plymouth), bro. and sis. W. J. Webster, sis. Mills (Seven Kings), bro. A. Wade and sis. Beeson (Colchester), sis. D. Jannaway (Southport), sis. M. Smith (Los Angeles). —F. C. WOOD, *Asst. Rec. Bro.*

**LONDON (Fulham).** —*12 Lettice St., Parsons Green, S.W. 6. Sundays: Breaking of Bread 4 p.m.; Lecture 6.30 p.m.* It is with regret we have to report it has been our painful duty to withdraw from our bro. Desmond R. Moore for continued absence from the Lord's Table and joining another meeting not in our fellowship. It is with pleasure we thank the following brethren for their services with us in the work of the Truth: brethren Ivor Evans, M. L. Evans, H. M. Doust, D. L. Jenkins (all of Clapham), G. H. Denney (Holloway), A. E. Headon (St. Alban's), O. Smith (Crayford). In addition to the above we have been cheered by the company at the Lord's Table of the following brethren and sisters: bro. and sis. Maundrill, sisters D. L. Jenkins, E. Jenkins, I. Evans, Singleton, Sowerby, D. Sowerby, E. Irish, M. L. Evans (all of Clapham), sisters Chapman, Clark, R. Clark, bro. Woodall (Putney), sis. O. Smith, bro. L. Penn (Crayford) and sis. Piffen (Holloway). We have commenced the year 1939 with peace and goodwill in our small meeting at Fulham. But without and about us (in the world at large) we see all the signs of war and strife, sure indications of the gathering storm which will usher in the end of the Gentile times, and thanks be to God, the return to earth of our absent Lord, who will make peace and goodwill universal. Let us be ready. —G. CATTLE, *Rec. Bro.*

**LONDON (Putney).** —*Amleside School, 125 Upper Richmond Rd., East Putney. Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Class 8 p.m.* Nearly 200 brethren and sisters attended our Fraternal Gathering at the Wandsworth Town Hall on Dec. 10th. The great subject of Godlikeness engaged our attention during the evening, and called forth the best from our three speakers, and all present could not but be edified by the many things which were brought to our notice concerning our place in God's purpose in the creation. The speakers were bro. S. F. Jeacock (St. Alban's), bro. H. W.

Hathaway (Clapham) and bro. G. H. Denney (Holloway). We would express our thanks to the following brethren who have spoken at our Sunday and Thursday meetings during the past two months: brethren F. W. Brooks, E. A. Clements, H. M. Doust, S. J. Douglass, M. Haines, D. L. Jenkins, W. P. Lane, J. G. Mitchell, R. A. Parks and C. Parks (Clapham), J. Hunt-Smith and A. A. Jeacock (Croydon). We would also mention with gratitude the pleasure we have had in welcoming so many visitors to the Table of the Lord. Since last report they include, in addition to the many brethren mentioned above, the following: sis. D. Higgs (Bristol), sis. D. Bayles, C. Bullen, D. Hopper, G. Spenser, H. B. Learman, Doust, E. Maundrell, C. Parks, brethren R. Learman and J. Doust (Clapham), bro. H. Lingood (Fulham), sis. H. Ell (Holloway), bro. D. and sis. Hunt-Smith. —J. A. BALCHIN, *Rec. Bro.*

**LUTON.** —301 *New Bedford Road*. We are very happy to report that two others have put on the saving Name of Jesus in the waters of baptism. Mr. ARTHUR JOHN HORACE JONES (formerly Presbyterian) was baptized on Dec. 9th last, followed a week later by his wife, BARBARA MARY KATHLENE JONES (formerly Church of England). Dec. 31st they sailed from Tilbury Docks for Melbourne, Australia (bro. Jones' home). We commend them to the brethren and sisters of that town. We have had the unhappy duty of withdrawing fellowship from bro. P. Day for joining himself to a meeting not in fellowship. It was agreed unanimously that we endorse the position of the Clapham Ecclesia as laid down in their resolution re "Military Service," together with the following addition: "We are convinced that brethren now engaged in 'Munition Making' should be dealt with on the lines of Paragraphs 1 and 2 of the above resolution, and we are prepared to maintain this position." We desire to thank all brethren who have assisted us during 1938. We propose, if the Lord will, to hold our annual Fraternal Gathering on Easter Monday, April 10th; programmes and details will be issued later. Sincerely your brother in Christ Jesus. — S. BURTON, *Rec. Bro.*

**MARGATE.** —*Forresters' Hall, Lower Union Row. Sundays: Break of Bread 4 p.m.* We gratefully acknowledge our thanks to the brethren who during the past season have helped and encouraged us by exhortation and address, and those brethren and sisters who have cheered us by their visits. We regret the loss by removal to Watford of our sis. Stiff. Will brethren communicating with this ecclesia note change of address of secretary to V. Lloyd, 48 Marine Terrace, Margate. Yours sincerely in the One Hope. — V. LLOYD, *Rec. Bro.*

**MOTHERWELL (Scotland).** —*Orange Hall, Milton St. Sundays: Breaking of Bread 11.30 a.m.; School 1.15 p.m.; Lecture 6.30 p.m.* Greetings to all those of like precious faith. We take this opportunity of thanking the Editors of the *Berean Christadelphian*, and those who help by contributing to it, and also thank the Watching Committee at Clapham for their representative watchfulness and good work. We held our Fraternal Gathering on Tuesday, Jan. 3rd, and were pleased to have the company of brethren and sisters from the Glasgow (K.S.) Ecclesia, and also a few friends. About 54 were present. We had a refreshing and upbuilding time together. Bro. A. McKay, of this ecclesia, gave an address on "The Jew: Oppressed and Exalted," and bro. D. Clark, of Glasgow, gave an address on "The Day of the Lord." The Sunday School children sang a few Songs of Zion, and rendered a few recitations, followed by the distribution of prizes. We thank brethren J. L. Wilson and D. Clark (Glasgow, K.S.) and bro. F. P. Restall (Edinburgh) for helping us to proclaim the Truth in this district. —J. BROWN, *Rec. Bro.*

**NEWPORT (Mon.).** —*Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread 11 a.m.; School 2.45 p.m.; Lecture 6.30 p.m. Wednesday: Meeting 7.30 p.m. Thursdays: M.I. and Eureka Class (alternately) 7.30 p.m.* Greetings in Jesus' Name. It is with pleasure we report that on Dec. 11th we had a visit from bro. M. L. Evans (Worcester) who faithfully delivered to us the words of exhortation and lectured in the evening, six strangers being present. Also we have been pleased to listen to words of exhortation from our bro. J. Neal (Cambridge) now of Cardiff, who on Dec. 4th lectured also in the evening. It is our intention, God willing, of holding our annual Fraternal on Easter Monday, April 10th; further details will be given later. Since our last report we have been pleased to welcome around the Table of our absent Lord the following brethren and sisters:

bro. and sis. G. E. Morse (Cardiff), brethren M. L. Evans (Worcester) and J. Neal (Cardiff). Sincerely your brother in Israel's Hope. —DAVID M. WILLIAMS, *Rec. Bro.*

**NEW TREDEGAR (Mon.).** —*Pentwyn House, Cwmsyfiog.* It was our pleasure on Dec. 25th to invite to the Table of the Lord, sis. Enid Mary Morgan, who was recently immersed into the Saving Name at Clapham Ecclesia. On the other hand we sorrow with our bro. Davies in the death of his wife, which occurred very suddenly in the early morning of Dec. 19th. We feel sure that all those visiting brethren and sisters who were recipients of her hospitality will join us in our expression of heart-felt sympathy with our brother. Your sincere brother. —IVOR MORGAN, *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 at the People's Hall, Heathcote Street.* On Dec. 27th, we held a Tea and Fraternal Gathering amongst our own members, with a few visitors from Leicester and two from West Ealing. A profitable time was spent in the consideration of the faithful women of the Bible, as follows: 1, Ruth, speaker bro. A. C. Bradshaw; 2, Martha and Mary, speaker bro. G. Tipping; 3, Dorcas, speaker bro. R. Stubbs; 4, Sarah, speaker bro. J. B. Strawson. Since our last report we have been pleased to have the help of bro. E. A. Clements (Clapham) in the work of the Truth. —J. B. STRAWSON, *Rec. Bro.*

**OLDHAM.** —*Priory Buildings, Onion Street (Committee Room, 1st floor). Sundays: Breaking of Bread 2.30 p.m.; Lecture 6.30 p.m. Wednesdays: Bible Class 7.30 p.m.* We rejoice to record that one more has embraced the Truth and entered the race for life eternal. On Thursday, Nov. 17th, 1938, Miss FLORENCE WOOD was baptized after a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ. We rejoice at this fruit to our labours, and trust that our new sister will endure to the end and so gain a place in the Kingdom of God. On Oct. 8th, 1938, bro. W. C. Newell (Sheffield) and sis. Nellie Cockcroft (Oldham) were united in marriage. We all wish them much happiness in their new relationship, and trust it will be to their mutual well-being in their walk in the Truth. We lose by the transfer of our sister to Sheffield, so that the number of our ecclesia remains at 13. Visitors (since our last report) whom we have welcomed at the Table of the Lord are bro. and sis. J. B. Strawson (Notts.), bro. and sis. J. Allen, sis. Hazel Allen, bro. and sis. F. H. Jakeman, bro. and sis. E. Hingley (Dudley), bro. W. Southall, bro. and sis. R. Smith and sis. Doris Smith (Birmingham), bro. J. Silcock (Wigan), bro. and sis. W. C. Newell (Sheffield), bro. T. Heyworth, bro. Noel Heyworth, sis. J. Heyworth (Whitworth), sis. M. Smith (Littleborough), bro. and sis. J. H. Lambert (Pontefract), bro. J. Harrison and sis. B. Harrison (Prescot), sis. D. Jannaway (Southport), sis. Cook (Blackburn), sis. E. Ball (Maghull, Liverpool), sis. M. Bullough (Liverpool). We thankfully acknowledge the labours of those brethren who have served us in the work of the Truth. —W. COCKCROFT, *Rec. Bro.*

**PEMBERTON.** —*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.* On Boxing Day, Dec. 26th, we held our annual Sunday School Party and Prize Distribution. A most enjoyable time was spent together listening to recitations by the scholars, and singing appropriate hymns and anthems. Visitors from Oldham and Prescot also joined in with us. In the service of the Truth we have been assisted by the following brethren: bro. H. Heywood, bro. H. Cockcroft (Oldham), and bro. G. W. Park (Prescot). Their services were very much appreciated. Visitors to the Lord's Table include sis. H. Cockcroft (Oldham), sis. G. W. Park (Prescot) and sis. D. Jannaway (Southport). —B. LITTLER, *Rec. Bro.*

**PLYMOUTH.** —*Oddfellows Hall, 148 Union Street. Sundays: 11 a.m., 6.30 p.m. Thursdays: 7.15 p.m.* Since our last report we have been pleased to welcome to the Memorial Table bro. L. R. Hodge (Clapham), who assisted us in speaking duties, sis. Parsons (Croydon), and bro. and sis. W. Quin (who are normally in isolation) of Blackburn. On reviewing the year just closed, it is agreed that we have been greatly blessed, and have consequently entered on the opening year with much in evidence to encourage us in continuing our testimony concerning the faith once delivered to the saints. The general trend of affairs is recognized and the continued warning that all resources are being gradually marshalled to be ready for State purposes when required, inclines our ears to the Spirit's

comforting messages; for instance, Isaiah li. 7 and 8, "In such an hour as ye think not, the son of man cometh". Will it be a thrill of relief, hopeful though fearful, or a cold shudder down the spinal column when the announcement is made to us that Christ is in the earth? May the encouragement we now receive help us to be among those who shall be found watching, for the time is near Sincerely your brother in hope of Life. —J. WIDGER, *Rec. Bro.*

**PRESCOT (nr. Liverpool).** —5 Brookside Road, Shaw Lane. *Sundays: Breaking of Bread 3 p.m. Thursdays: Bible Class 7 p.m.* As visitors to the Memorial Meeting we are glad to have had in our company once again bro. Tom Heywood (Oldham), bro. Noel Heyworth (Whitworth), sis. E. Mallinson (Liverpool). We are constantly reminded of Hymn 46: "Time and change are busy ever, Man decays and ages move," as we thus enter upon the year 1939. What will it bring? The principal desire of every true Christadelphian is the Return of Christ. 1938 has passed, and still He tarries, but we are fully confident, not for long; therefore let us ever be in that state of preparation, with lamps well trimmed, and filled with oil, fully realizing and appreciative of the second part of the verse already referred to: "But His mercy waneth never, God is wisdom, God is love." With fraternal love from all at Prescott. Your brother in Israel's Hope. —G. W. PARK, *Rec. Bro.*

**SHEFFIELD (Yorks.).** —61 Crawshaw Grove, Beauchief. Sis. Newell and I, having now settled here in Sheffield, would welcome the company of other brethren and sisters in fellowship, and extend a cordial invitation to any who may be in the district. Normally we meet with other ecclesias, but we would gladly break bread in Sheffield with any others of like precious faith. With sincere love in the Truth. —WILLIAM C. NEWELL.

**SOUTHEND-ON-SEA.** —76 Ruskin Avenue (*Corporation Buses to either Tennyson or Ruskin Avenue from centre of town and both stations*). *Breaking of Bread by arrangement at 6 p.m. EXCEPT on 1st Sunday in month.* We have been pleased once again to welcome to the Table our bro. and sis. Young. They have been staying with us for a few weeks, sis. Young recuperating her health. We are glad to record her great improvement in health whilst with us. It has been a time of much mutual edification. "They that feared the Lord spake often one with another." We still carry on in mutual help in this little ecclesia, although no opportunity yet occurs of re-opening the public proclamation of the Truth. We extend a hearty welcome to all visiting brethren and sisters who will let us know in time. —WM. LESLIE WILLE, *Rec. Bro.*

**SWANSEA.** —98 Llangyfelach Road, Brynhyfryd. *Sundays: Breaking of Bread 5 p.m.; Lecture 6.15 p.m. Wednesdays: Bible Class, 7.30 p.m.* Greetings in the Master's Name. We continue to sow the good seed of the Gospel, in the hope that those who have ears to hear may heed the call of the good news of the kingdom of the future age. We are pleased to report the continued attendance at our lectures of two friends. Once again we have had in our company around the Table of our Lord on Jan. 2nd sis. Muriel Bullin (Clapham). With love to all of like precious faith. —LES. H. BOWEN, *Rec. Bro.*

**WESTON-S.-MARE.** —Fairhaven, Bleadon Hill. Greetings in the Master's Name. We are very pleased to have to report that another Gentile has come out of the prevailing darkness of the present evil world in the person of Miss ERITH MARJORIE WORGAN, who put on by immersion the Name of Christ. This took place on Dec. 22nd by the assistance of the Bristol Ecclesia at the Berean Hall, Southmead, Bristol. This is a cause of rejoicing to us at Weston-super-Mare, as this candidate for eternal life is the first fruits of our labours in this district in the Master's Vineyard. We pray that our new sister may run with patience the race that is set before her, and at the end receive with us the coronal wreath from the hands of our Master when he comes to set up his Kingdom. If any brethren who are thinking of coming to this part of the country on holiday would let us know, arrangements can be made for Breaking of Bread at Fairhaven. —A. E. TANDY.

## AUSTRALIA

**VICTORIA.** —63 *Murphy Street, Bairnsdale*. Sincere greetings in the Name of our Lord. I am pleased to say that my brother and his wife (bro. and sis. A. K. Pate) have returned from isolation in Omeo, and we are once more breaking bread together each week. Just after their return, bro. James Hughes, of Elsternwick, favoured us with a visit, and we had a very enjoyable reunion, as it is over a year since bro. Hughes was last here. He gave us a very fine exhortation at the Sunday meeting and also spoke very interestingly on the Ezekiel Temple the following night. We were sorry his visit could only be for a few days. Loving greetings to all in the One Faith. Your sincere brother in Christ. — EDWARD PATE.

**LAMBTON (N.S.W.).** —*Masonic Hall, Morehead St. Sundays: Breaking of Bread 10.45 a.m.; School 9.45 a.m. Wednesdays: Bible Class 7.30 p.m. at Sis. Bryens Residence, Cremorne Gardens, Charlestown*. Again we wish to record our appreciation and gratitude, as recipients of our Heavenly Father's blessings, for the company of the following brethren and sisters at the Lord's Table since last writing: bro. and sis. Dobbs (Brisbane), bro. and sis. E. Dando, bro. H. Dando, sis. Dando sen. and sis. P. Dando (Cessnock), bro. J. Dando and bro. and sis. L. Shapcott (Sydney). We tender our sincere thanks through the Father of Mercies for assistance faithfully rendered in the Truth's service. Also we rejoice and welcome to our ecclesia sis. M. Anderson, of Sydney, Albert Hall Ecclesia. Sis. Anderson obtained employment at the General Hospital here, and provides a welcome addition to our little ecclesia. To those of like precious faith, we wish to convey love and fraternal greetings in and through Him who pleads the Household's cause in Heaven. —D. T. JAMES, *Rec. Bro.*

## CANADA

**LONDON (Ont.).** — *Orange Hall, 388 Clarence St. Sundays: School 10.15 a.m.; Breaking of Bread 11.30 a.m.; Lecture 7 p.m. Thursdays: Bible Class 8.15 p.m., 110 Dundas St.* We regret to report the death of bro. Hornick on Dec. 27th, 1937. Bro. Hornick obeyed the Truth late in life, but was a very earnest brother for his age. We also lose by death, bro. S. Burt, on Jan. 4th, 1938. Bro. Burt has been over 40 years in the Truth, and one of our arranging brethren for many years. Both brethren were buried in Mount Pleasant Cemetery. Bro. Gwalchmai, sen., testifying to the faith and hope of our brethren now sleeping, awaiting the Resurrection Morn. We are pleased to report progress in that we have assisted four more to put on the Saving Name of Christ in baptism: ALBERT STUNDEN, ERNEST HOWARD (Sunday School scholars), ARTHUR MARTIN, husband of sis. Lev. Martin, all on April 7th, 1938, and Mrs. VIOLA PYNE (wife of bro. F. Pyne) on July 3rd, 1938. We trust that each one will strive for a place in the Kingdom of God. Bro. Frank Pyne was disfellowshipped for marrying out of the Truth, but has since resumed fellowship (see above note re his wife's baptism). We regret the necessity to disfellowship bro. Jas. Hunter, because of his continued absence from the Table of the Lord on Oct. 9th, 1938. We held our Fraternal Gathering on Labour Day, Sept. 4th, 1938. A goodly number of brethren and sisters from the United States and ecclesias in Ontario were present. The subject of the address was "Perilous times and call to Holiness." We are indebted to bro. H. Smallwood (Toronto), bro. Marlett (Brantford), and Bro. Vibert (Hamilton), who so ably addressed us on their portions of the subject, all of which was very beneficial for our eternal welfare. Bro. Baines (Montreal), on the Sunday previous, gave us the word of exhortation and lectured for us. We are also indebted to bro. Percival (Hamilton) for the words of exhortation. We take this opportunity of thanking all our brethren for their labours in the Truth for our benefit. We have been favoured with the company and fellowship of a number of brethren and sisters from Montreal, Toronto, Brantford, Hamilton, Canton and Detroit. —W. D. GWALCHMAI JUN., *Rec. Bro.*

**MONTREAL (Qu.).** —*Allies Hall, 618 Charron St., Pt. St. Charles. Sundays: Breaking of Bread 11 a.m.; School 10 a.m. Wednesdays: Bible Class 8 p.m.* We are pleased to announce that bro. A. H. Davis, Gaspe, Quebec, from whom we withdrew some time ago, has been reinstated in

fellowship with this ecclesia. Visitors: bro. and sis. C. J. Webb (Pembroke, Ont.). —J. V. RICHMOND, *Rec. Bro.*

**OSHAWA (Ont.).** —354 *Division St.* Greetings to the Household of Faith. We are still carrying on the work of the Master, and although we cannot report further increase, we are grateful to our Heavenly Father that the few of us here can still meet around the Lord's Table to remember the Captain of our Salvation and to strengthen each other in our most holy faith. Our number has been reduced by one, for on Oct. 8th, 1938, our sis. Jean Ellis, daughter of the writer, was united in marriage to bro. Fred Higham, of the Detroit Ecclesia, where she will now meet. We are sorry to lose her, but rejoice that she has found a help-meet "in the Lord." We wish them every happiness in their new relationship. Since our last report the following have visited us and been welcomed around the Lord's Table: bro. and sis. Geo. Gibson and daughters sis. Irene and sis. Norah, bro. and sis. Geo. Jackson jun. (Toronto), bro. F. Higham (Detroit), sis. Lilian Cope (Hamilton), and bro. L. Cook (Brantford). The last named bro. has obtained work here, but does not yet know if it will be permanent; we are hoping it will be so. We take this opportunity of thanking all those who labour to produce the *Berean Magazine*. Your brother in the patient waiting for Christ. —GEO. ELLIS.

## NEW ZEALAND

**CHRISTCHURCH.** —It is with great pleasure I have to announce the obedience to the Truth of Mrs. ELIZABETH ROBINSON, formerly Presbyterian, sister of the late sis. Troup, who upon a clear understanding of the Truth as it is in Jesus the Anointed, was immersed into the All Saving Name. We pray that our Father in Heaven will grant her power to continue faithful to the end, and with all of like precious faith, be amongst those who will receive the "Well done, good and faithful servant, enter into the joy of your Lord." —S. MORTON TROUP, *Rec. Bro.*

## UNITED STATES

**LAMPASAS (Tex.).** —*Sundays: Breaking of Bread 10 a.m.* Our Ecclesia numbers but 10, yet we meet four times a week for Bible Class, Lectures, etc. We attended the Fraternal Gathering at Hye, Texas, this year, when we had wonderful meetings, bro. Arthur Wolfe (Pomona) did most of the speaking. A large number were present. We are pleased to report from here that three more have put on the only Name given whereby we must be saved, bro. and sis. HURST (Gorman) and sis. TUNNELL (Stenbenville). Our visitors have been bro. and sis. Lloyd (Midland, Texas), bro. and sis. Smith and two daughters, sisters Susie and Billie Smith (Houston, Texas), sis. Frank Martin (Stonewall), bro. Lee Wolfe, sis. Louis Hurst, also our son and daughter from Gorman. The writer of this report, who has been quite ill has now recovered. —S. S. WOLFE, *Rec. Bro.*

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"The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean enduring for ever: the judgments of the Lord are true and righteous altogether" (Psa. xix. 8, 9).

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## NEW ZEALAND

**Cambridge, Waikato.** —Herzl Connolly, William Street.

**Huntley, Waikato.** —A. Surgenor, Hakanoa St.

**Wanganui.** —E. W. Banks, 48 Roberts Avenue.

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

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

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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 Gormby 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.  
**Pembroke, Ont.**—Cyril J. Webb, 258 Herbert Street.  
**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, 3021 Westwood 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. M. Phillips, Route No. 5.  
**Chicago, Ill.** —W. J. Clements, 5807 Magnolia Ave.  
**Clyde, Texas.** —Mrs. M.A. Tunnell, Route 2, Box 138, Callahan, Co.  
**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, Ithaca R.D. 2, New York.  
**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.  
**Lampasas, Texas** —S. S. Wolfe.  
**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. Pecos St., c/o Hughes Tool Co.  
**Newark, N.J.** —M. M. Packie, Loantaka Way, Madison, New Jersey.  
**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, Coleta.  
**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

FORTHCOMING FRATERNAL MEETINGS. —Bridgend, Feb. 18th; Croydon and Sutton (joint), March 4th; Luton, April 10th.

JEWS' RELIEF FUND. —J.D.B., £1; Mt. Albert, £5; Norfolk, 10/-; B., 3/-; W., £4; K.M.W., 10/-; Zion, £10; E.H., £8/8/0; Anon., 5/-, 6d. 16/-; B., 2/-; L., 2/6; T., 1/-; Louis B., 2/-; One of least, 4/-; L., 4/-; B.E., 8/-; Plymouth, £4/2/7; Coventry, £2/10/0; D.A.O., 1/-; E. and M.R., \$5; R.P., £1; B.S.R., 10/-; H.W.T., £5/7/10; F.K., £1; D.T.J., £1; F.P., 4/-; C.M.B., 7/-; D., 2/-.

SPARE CLOTHING PARCELS have been received from Hanwell, Luton, M.S., Illegible Postmarks (2); Victoria; Coventry; B.S. (Brighton). All correspondence and parcels should be sent to 19 Grove Road, Brixton, S.W. 9.

DISTRESSFD FLND. —Receipts to Dec. 30th: N.Z., £2/10/0; A bro., 10/-; J.D.B., £1; Norfolk, 10/-; An Ecclesia, £5; Sis. B., 3 / -; W., £4; C, 2/-; K.M.W., 10/-; Zion, £10; W. Ealing, £2/6/2; G.C., 1/-; Anon., 10/-, 10/-, 5/-, 4/-, 2/-, £1/12/0; M., 2/-; J.T., 12/-; L., 2/6; L., 4/-; One of Least, 4/-; B.E., 8/-; D.N., 5/-; D.A.O., 1/-; R.P., £1; B.S.R., 10/-; T.W.L., 2/-; D.T.J., £1; F.P., 4/-; D., 2/-.

EMPHATIC DIAGLOTT. —A brother has a copy for sale, 10/- carriage paid; condition as new. Write: E.F., 133 Browns Lane, Allesley, Coventry.

CHANGES OF ADDRESS. —Bro. B. A. Warrender to 544 Salem St., Glendale, California; Bro. E. W. Evans to 230 New Church Rd., Hove 3, Sussex.

RICHARD (Sask. Canada). —Please read sister Bull instead of sister Cowan in Richard Ecclesial News for December, 1938.

BOOKS WANTED. —"Diary of a Voyage" and any other books on the Truth by bro. Roberts and Dr. Thomas. —F., c/o Editor.

SUTTON AND CROYDON. —The fraternal meeting announced for Feb. 25th will take place on March 4th instead, if the Lord will.

CHRISTADELPIAN ANSWERS AND CHRISTADELPHIAN TREASURY. —A young brother is very anxious to obtain copies in good condition. Would pay double cost price. Write to c/o bro. H. W. Styles, 112 Erie Avenue, Brantford, Canada.

WANTED. —A pamphlet, "What is Blasphemy?" by Dr. Thomas; and "Destiny of the British Empire," by bro. R. Roberts. —Publisher.

CORRESPONDENCE LEAGUE (CLAPHAM). —Sis. Jenkins asks if sisters in isolation who receive letters would endeavour sometimes to reply, if only a brief P.C., as in so doing they would greatly encourage the sisters engaged in this work.

COVENTRY. —A regrettable division has occurred in the ecclesia at Coventry concerning which we propose to withhold comments for the present, in the hope that both parties will exercise mutual love and patience, striving to settle the existing differences in harmony with Scriptural teaching. The editors cannot adopt or accept the position of judges in these matters.

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