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April 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

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

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

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

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BEWDLEY. —H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Rd., Franche, Nr. Kidderminster.

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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.)

COVENTRY. —T. Franklin, 272 Windmill Road, Longford.

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.)

GREAT BRIDGE. —T. Phipps, 91 New Road.

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HITCHIN. —Harold Shorter, 26 West Hill. (B.B. 5.30 p.m.)

HOVE (Sussex). —E. F. Ramus, Halstead Cres. Drive, Woodingdean, Sussex (B.B. 11.15 a.m.)

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.)

LONDON (Fulham). —G. Cattle, 8 Bradbourne St., Parsons Green, S.W. 6. (B.B. 4 p.m.)

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.).

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ROPLEY (Hants). —S. Marchant, Monkwood.

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

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SHIFNAL (Shropshire)—Mrs. E. J. Price, 14 Church St. (B.B. by appointment).

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.)

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

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

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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

APRIL, 1939

NO. 316

Representative Things

By Dr. John Thomas

The acquisition of knowledge by mere verbal signs is tedious and generally difficult. All kinds of teachers, from the teachers of babes to the dignified professors of the highest branches of philosophy and science, are so convinced of this, that where the case admits of it they endeavour to exemplify by representations addressed to the senses of their disciples. Thus the teacher of a child is not content with telling his pupil that h-o-u-s-e stands for house, but he demonstrates it by presenting him with the representation or picture of a house. This impresses the idea on the child's mind indelibly, so that whenever he sees the word house, this representative word is immediately succeeded in his mind by the idea or image of the thing itself. The professor of mathematics points to his representative diagrams, the chemist to his experiments, and so forth; all of them for the common purpose of making more intelligible the precepts they wish to inculcate.

Knowledge of all kinds gains access to the human mind by all the senses—by seeing, by hearing, by tasting, smelling, and feeling. If only one sense be engaged in the acquisition of it, it is not likely to be so quickly and comprehensively acquired as when two or more senses are employed. The prophets of Israel were sometimes made to see, hear, taste, smell, and feel in relation to the one and the same subject, before they were permitted to make known or deliver their message to the rulers and people of the nation. This gave them a full assurance of knowledge which could not be made more certain, seeing that there remained no other avenue to their minds, no sixth sense to receive additional impressions.

It is manifest from the divine oracles that God teaches men as they teach one another, not by precept only, but by example, type, or representation also. This is apparent from the many visions seen by the prophets who, in describing what they saw, delineate and paint it, as it were, on the minds of those that read their descriptions; so that in this way the visions were transferred from their minds to them. Vision, however, is not the only representative mode of instruction exhibited in the sacred Scriptures. The events of Israel's history, the leading men who figured in their several generations, the temple furniture, national festivals, and other institutions of their law, are all *representative* things, that is, things illustrative or shadowing forth a something God has declared shall be. The proof of this is contained in the following passages; —Thus it is written in 1 Cor. x. 6: "These things were our

examples (*tupoi*, types) to the intent that we should not lust after evil things, as they also lusted." The things here referred to were the overthrowings of the Israelites in the wilderness because of the displeasure of God at the faithlessness and obduracy of their hearts, although He brought them safely through the tempestuous sea, fed them with "angels' food," and slaked their raging thirst with water from the flinty rock. The food, the drink, and the rock, are styled "spiritual meat," "spiritual drink," and the "spiritual rock," the spirituality of which they did not perceive. The word spiritual in this place, is *pneumatikon* in the original text, and evidently means figurative, typical, or representative, for, says the Apostle, "that Rock was," or represented, "the Christ," from whom the rivers of living waters were to flow. The Rock in Horeb was indeed a beautiful and expressive emblem of the Lord Christ; for when Moses smote it, Jehovah's representative stood on the top of it, thereby connecting the Lord and the Rock as the sign and the thing signified. From the seventh to the tenth verses of this chapter the apostle cites various instances of the perverseness of Israel in the wilderness, notwithstanding the goodness of God to them, and finishing his citations by declaring that "all these things happened to them for ensamples," or types, "and they are written for our admonition upon whom the ends of the world" or ages of the law, *aionoon*, "are come." The deduction from which is, that the gospel was preached to the generation of Israel that came out of Egypt, as well as to the generation contemporary with the apostles; but that it did not profit them because, although baptized into Moses, they did not continue in the faith, but turned back in their hearts to Egypt; so also the belief of the same gospel would be unprofitable to those who are baptized into Christ, if they continue not in the faith but commit sin even as they.

But these representative things, or "ensamples," do not find their full and complete significancy in the spiritualities pertaining to the believers of "the truth as it is in Jesus." They have a meaning which will appear only at the engrafting of Israel again into their own olive tree. The passage of the Red Sea and baptism of the Twelve Tribes into Moses is an historical event which has an *individual* and *national* signification. Thus, as the national baptism into Moses, released Israel after the flesh from their bondage to the Egyptian adversary, so the individual baptism into Christ releases the believers of the same gospel, or Israel after the spirit, from their moral bondage to the adversary, or sin incarnate in the flesh. But the national baptism into Moses also represents the future national baptism of the Twelve Tribes into Jesus as the Christ, and prophet like unto Moses, whom the Lord their God was to raise up unto them from among their tribes. They have sung the song of Moses, but they have yet to sing the song of Moses and the Lamb on the shores of the Egyptian Sea in celebration of their Second Exodus from the house of bondage. The man whose name is the Branch, even Jesus and not Moses, will be the king in Jeshurun who will divide its waters, and lead them in triumph to the eastern shore. Then will the nations rejoice with Israel; for the Lord will have avenged the blood of His servants, and have rendered vengeance to His adversaries, and have been merciful to His land, and to His people (Deut. xxxii. 43).

The testimony which writes these things upon our hearts is found in nearly all the prophets; a quotation or two must therefore suffice in this place. Let the reader consult the eleventh and twelfth chapters of Isaiah. There he will find that a Branch is to grow out of Jesse's roots who is to judge the poor with righteousness, and to strike terror into the hearts of his adversaries, at a time when the earth shall be full of the knowledge of the Lord as the waters cover the sea. In that day of glory and intelligence, He is to stand as an ensign for Israel and the nations, around which they will all be gathered in one glorious dominion. The introduction of that day of rest is to be characterized by the assembling the outcasts of Israel, and the gathering together of the dispersed of Judah from the four wings of the earth *a second time*. A return from Egypt is especially referred to in the eleventh and fifteenth verses, in the latter of which it is declared that "the Lord (that is the Branch) shall utterly destroy the tongue of the Egyptian Sea (that is, the Red Sea) and with his mighty wind will he shake his hand over the river (Nile) and shall smite it in the seven streams (or mouths) and make go over dry-shod." This can only refer to the future, for there has been no second gathering of the Ten Tribes called Israel, or of the two tribes styled Judah, since the first gathering of the latter from the Babylonish captivity. The Branch, whose name is "the Lord our Righteousness" (Jer. xxiii. 5, 8) is the ensign and the gatherer; for Jehovah formed him from the womb to be His servant, to bring Jacob's tribes again to Him, and to restore the desolations of Israel (Isa. xlix. 5, 6, 8). He is Jehovah's servant,

then, to do all these things, which are the exact antitype of what Moses effected, and therefore illustrated or represented by the redemption from Egypt: as it is written, "There shall be a highway for the remnant of his people, which shall be left from Assyria, like as it was to Israel in the day that they came up out of the land of Egypt." The result of this second national redemption from civil and ecclesiastical bondage among the Gentiles will be the restoration of political harmony and concord among the Twelve Tribes, their national supremacy over the rest of the world, and their drawing water out of their own country's wells in safety, and therefore termed "the wells of salvation" in their song of joyful thanksgiving for the restoration of their land and kingdom by "the Repairer of the breach, the Restorer of the paths to dwell in" (Isa. lviii. 12).

(To be continued)

Editorial

THE BIBLE:

ITS DOCTRINES A CONDEMNATION OF THE REPORT.

Probably the most convincing evidence for condemnation of the Commission's Report is to be obtained by contrasting the doctrines of the Bible with those advocated or upheld in the Report. Readers of this Magazine scarcely need to be reminded of the vital importance which the inspired writers of the Scriptures place upon doctrine; they are equally well aware of the fact that the leading men in the Church, especially those known as Modernists, often quite openly dissent from the doctrines of the Bible.

A few illustrations of the manner in which the importance of doctrine is enforced in the Scriptures will form a useful foundation for the consideration of this portion of our subject. The words of Christ to the Scribes and Pharisees leave no room for doubt as to his mind concerning doctrine: —

"Howbeit in vain do they worship me, teaching for doctrines the commandments of men. . . Making the word of God of none effect through your tradition, which ye have delivered" (Mark vii. 7, 13)

To those who marvelled at his teaching, Jesus answered: —

"My doctrine is not mine, but his that sent me" (John vii. 16).

The Apostles were no less emphatic in their exhortations to maintain soundness of doctrine, as well as in their warnings of approaching apostasy, as is illustrated in the following statements: —

"But speak thou the things that become sound doctrine" (Titus ii. 1).

"Till I come, give attendance to reading, to exhortation, to doctrine.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and those that hear thee" (1 Tim. iv. 13, 16).

Concerning departure from these doctrines, he wrote: —

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. iv. 3, 4).

How completely these predictions have been fulfilled is evidenced by a reference to the Commission's Report, where, for instance, concerning the subject of *Creation* we are informed: —

"No objection to a theory of evolution can be drawn from the two Creation narratives in Gen. i. and ii., since it is generally agreed among educated Christians that these are mythological in origin, and that their value for us is symbolic rather than historical."

No form of words could possibly be more opposed to the doctrine of Christ than the foregoing. Christ unhesitatingly endorsed and upheld the creation record of Gen. i. and ii., as, for example, when contending with the Pharisees, he said: —

"Have ye not read, that he which made them at the beginning, made them male and female"? (Matt. xix. 4).

Here is complete and unquestioning endorsement of the Mosaic record of direct creation by God, and a consequent denial of the modern theory of evolution, which *educated Christians*, so the Report informs us, have adopted in place of the Mosaic record which they regard as mythological. When *education* leads to the denial of the doctrines, or teaching of Christ, surely the claim to be a *Christian* should be relinquished. Like Israel in the past: —

"This people honoureth me with their lips, but their heart is far from me."

And that these words are equally applicable to what passes current as Christendom, the *Report* we are considering amply demonstrates.

Here, in reply to a little objection which has been raised against some of our remarks in this series, we may point out that nowhere have we contended that these are the views held by *all* Churchmen; we are not dealing with the belief or unbelief of Churchmen in general, but solely with the *Report* which has been issued by the Commission on Church Doctrines appointed by the Archbishops of Canterbury and York. We are glad to be informed that there are some in the Church of England who unreservedly accept the teaching of the Bible: but with our own slight acquaintance with Church members, we fear their numbers are lamentably small.

There are indeed few Bible doctrines which find complete and unqualified endorsement in the *Report*. Regarding angels, it endeavours to dismiss the whole of the simple and beautiful doctrine (or teaching) of the Bible by a suggestion that they may possibly be only symbolical beings. It says: —

"To believe positively, whether on the ground of Scripture, or on the ground of tradition as interpreting Scripture and as lending weight to an inherent probability, in the existence of spiritual beings other than human is in no way irrational.

"Nevertheless the Commission desires to record its conviction that it is legitimate for a Christian either to suspend judgment on the point, or alternatively to interpret the language, whether of Scripture or of the Church's Liturgy, with regard to angels and demons in a purely symbolical sense."

We are constrained to ask these learned "divines," what value there can possibly be in the assurance given by Christ to his faithful ones, that in the age to come "they shall be equal unto the angels and die no more," if the angels be merely symbolical beings? From the standpoint of the *Report*, either Christ did not know the true position and nature of angels, or if he did know, he must obviously have deceived his friends. What utter confusion do these "blind leaders of the blind" work! Blind indeed to all Bible teaching must they be who, on this subject, could pen the following: —

"So likewise the 'war in heaven' of Rev. xii. 7 may be held to stand for the recognition of our participation, as the 'soldiers and servants' of Christ, in the struggle between good and evil upon a cosmic scale."

The most elementary acquaintance with the Apocalypse, and a little reading of *Eureka* would suffice to expose the utter fallacy and ignorance underlying these views, notwithstanding the fact that they are advanced with such an ostentatious display of *learning*.

On the subject of miracles, the attitude of the *Report* is that of veiled unbelief, as is evident from the following extract: —

"It has to be recognized that legends involving abnormal events have tended to grow very easily in regard to great religious leaders, and that in consequence it is impossible in the present state of knowledge to make the same evidential use of the narratives of miracles in the Gospels which appeared possible in the past. This is a religious gain, inasmuch as the use of miracles to force belief appears to have been deliberately rejected by our Lord."

What a striking contrast is to be observed between the foregoing and Christ's own words: —

"Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake" (John xiv. 11),

And of Peter's declaration: —

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know" (Acts ii. 22).

Space now forbids us to follow the *Report* in its many and varied perversions of the doctrines of the Bible in such matters as: —

Baptism (so-called) of infants;
Immortal-soulism;
Heaven-going at death;
The Trinity, etc., etc.

All of these, and many other theories and views are advanced in the *Report*, and are spoken of as *Christian Doctrines*, whereas the teaching of the Bible, as our readers so well know, is the exact opposite of these views. In almost every particular the Truth of God has been changed into a lie by the apostate system of religion so much respected in the world to-day, but which very shortly will be manifested in its true character by Christ who will completely destroy it by the brightness of his coming.

What are the conclusions to be drawn from our consideration of this *Report*? Foremost, there is the conviction that the Church is utterly astray from the truths of the Bible. It is truly a system of superstition and ignorance concerning the Word of God, although learned in all that constitute the "wisdom of this world." To this apostate system the Bible is a discarded book. Its simple, harmonious and satisfactory teaching is unceremoniously brushed on one side, and instead thereof, human speculations, philosophy, pagan doctrines and traditions are advanced and advocated. Nevertheless, the Bible is unassailable: it has stood the onslaught of its foes, and the veiled attacks of its false friends, and it stands to-day unaffected by these experiences.

We, in our day and generation, are in some measure the custodians of these oracles of God: ours is the responsibility of defending the Bible against these malicious attacks; ours is the glorious possession of the Truths as revealed in its pages; ours is the great hope of Salvation which is therein promised. The world, including the *Religious World*, is truly in darkness: the ecclesias are the domain of the light of the Truth. To lose our hold upon the Bible now, will be to lose Salvation in the day of the coming of Christ. May we, then, ever tightening our grasp upon these great doctrines of the Bible,

and clinging tenaciously to its teaching, continue in the things which we have learned, and retain to the end our conviction that "thy word is true from the beginning" (Psa. cxix. 160).

W.J.W.

Reviewing the Subject of Temptation

After mature consideration of the question of temptation it becomes apparent that few of all the able articles which have been written have sufficiently emphasized the point, which when understood makes the whole subject much easier to comprehend.

I refer to the definition in James i. 14, 15, that temptation arises from the lusts or propensities drawing the mind toward that which is desired.

The meaning is so clear that it seems impossible any could fail to understand it. Yet while all appear to accept it unreservedly there has been little stress laid on the point the apostle makes showing it is a process requiring time for its accomplishment. Not that the time must necessarily be long, yet it must be sufficiently long to allow for the completion of the process. There must be a decision in the mind for good or evil before lust can bring forth sin.

Taking this inspired definition as a criterion by which all temptation must be judged, we are assisted in arriving at correct conclusions.

If we wish to correctly understand the passage in Matt. v. 28, we simply apply the definition here set down and must inevitably conclude that the mind has been influenced by inordinate desires until a decision has been reached. Or, as brother Roberts puts it, "Only opportunity was lacking" (to the commission of crime).

Again we read in Prov. xxiv. 9, "The thought of foolishness is sin, and the scorner is an abomination to men." Here the persistent harbouring of evil thoughts comes under the same head as in the instance of adulterous intention.

Again, 1 Tim. vi. 9, "They that will be rich, fall into temptation and many hurtful lusts, which drown men in destruction and perdition." Here also we can rest assured that the definition of James applies equally well. The foolishness and lusts were indulged in until the drawing away allowed for the conception and birth of the child "sin."

Returning to the chapter in James, we are informed (verse 13), "God cannot be tempted with evil." Herein lies the difference in the man Christ Jesus, in the days of his flesh, and his Heavenly Father, God. It is testified that he (Jesus) was "tempted in all points like as we are, yet without sin" (Heb. iv. 15). And this is explanatory of his being "touched with the feeling of our infirmities." This is made clear also in Heb. ii. 18, "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Surely this appeals to us all, as nothing less than that which in the eternal fitness of things would be required of a great antitypical High Priest.

We cannot dogmatize about the temptation of our Lord beyond saying the definition of James shows that temptation is a drawing from within; hence the propensities must have been active to some extent without which temptation could not exist. We feel inclined to think brother Roberts had some grounds for his opinion that an outside tempter strove to excite these propensities. We know our Saviour's tendency would not be one grovelling earthward, hence beyond the natural desire for bread, after fasting, and its powerful appeal to the mind to grant what it desired, there is a difficulty in understanding the lofty mind of our Lord turning to consider anything more which was merely to satisfy the flesh unless there were some outward suggestion made.

In the case of Abraham (Gen. xxii.) an angel acted as an outside agency of suggestion. Going back to the temptation of the first Adam, the outward suggestion was made by the serpent, which created an inward appeal. These evil desires or propensities afterward became a fixed principle in the flesh nature. Hence Paul says in Rom. vii. 5, "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." Thus we see the development and fixation of evil propensities within the race, made it possible that many would be drawn away to sinfulness by the suggestions and promptings of their own evil nature, even apart from any outside suggestion.

Our Saviour was not only mighty to save, but quick to repel any suggestion of an evil course. The climax of all his temptations seemed to occur in Gethsemane when "His sweat was, as it were, great drops of blood falling down to the ground" (Luke xxii. 44). The suggestion previously made by Peter, "Be it far from thee, Lord" (Matt. xvi. 22), which was quickly rebuked, might have occurred to him again, in the agonizing ordeal in Gethsemane, when he saw Peter peacefully sleeping. The desire to escape death with its accompaniment of humiliation and suffering, was very natural. It would be wrong to dally with it, but not wrong to pray. This was not only not wrong, but it was a necessary example for his followers for all time. Hence we find him supplicating his Father, whose infinite wisdom, power and resourcefulness might point out a way of escape in harmony with His own will. Not for an instant was there any suggestion of rebellion against that will.

Triumphant over sin, he rose triumphant over death also. Let us ever endeavour to be like him. Let us say with the patriarch Job, "When he has tried me, I shall come forth as gold" (Job xxiii. 10). Let us also remember Jesus' words to Peter, "Watch and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak" (Mark xiv. 38).

Lake Ariel, Pa., U.S.A.

H. A. SOMMERVILLE.

Consider Him

THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST

XVI—BEGINNING OF THE CREATION OF GOD.

In the first of this series we considered the application to Jesus of the title *Alpha* and *Omega* (*Berean*, March, 1938, page 108), and saw how he is "the beginning of the Great Mystery, Deity manifested in flesh" and also "the terminal manifestation of Eternal Spirit" in the future. What John saw had to be written down and sent to the seven ecclesias in Asia and to the last—that at Laodicea—Jesus is revealed as "the beginning of the creation of God." It is very evident, as bro. Dr. Thomas shows (*Eureka*, I, page 406) that this designation refers to that new creation to come of which "Jesus Anointed is the creator and himself also the first element of it that has been created without human intervention."

Comparing the creation of the "new Heaven and new Earth" with that of the material world (Gen. i.), Dr. Thomas concludes that the same Spirit which then operated was "afterward incarnated in Jesus; so that he, when anointed, was not only the created, but the antecedent and creator of all things defined." A comparison of the two creations produces some remarkable analogies, especially when noting Peter's definition that "one day with the Lord is as a thousand years, and a thousand years as one day."

First Day. —The initial work of the Creator was to divide light from darkness (Gen. i. 3-5). In the commencement of the first millennium our first parents plunged themselves through sin into spiritual darkness, but the glimmering light of redemption shines in that great promise in the sentence upon the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15). In this first covenant there is a beautiful showing forth both of the failure of the type and the fulness of the antitype. The perfecting of

the light of salvation is in the glory to be enjoyed when the God of peace shall bruise Satan under the feet of His saints who will be comprised in that new creation (Rom. xvi. 20). To trust in the flesh is utter darkness. But God is light, and in Him there is no darkness at all. Christ is the Light of the World, who hath brought life and immortality to light.

Second Day. —The next stage was that of the firmament to divide the waters. The second millennium commenced with the birth of Noah with whom God, after the Flood, made His covenant that the waters should no more return to cover the earth, to establish which, God set His bow in the cloud. This implies the full possession and replenishing of the earth, a dominion which shall presently be claimed by the rightful Heir, and when the saints shall, with him, reign upon the Earth. Then shall be that rest which Lamech anticipated when he gave Noah his name, saying, "This shall comfort us concerning the work and toil of our hands, because of the ground which the Lord hath cursed."

Third Day. —The appearance of dry land—Earth—was the next stage. The third millennium begins with the birth of Abraham to whom was given a covenant respecting the inheritance of the Earth. The promise that he should be the heir of the world was to Abraham and his seed through the righteousness of faith. The one seed "which is Christ" shall give his multitudinous seed to see the fulfilment of the oath which God swore unto Abraham and confirmed to Isaac and Jacob. This, as Christ shows, implies the resurrection of the saints (Matt. xxii. 31, 32) and their being given the actual possession of the earth. These promises are secure in the seed, through whom all families of the earth are to be blessed.

Fourth Day. —On this there appeared the sun to rule the day and the moon to rule the night. The fourth millennium is introduced by the covenant made with David concerning the King to sit upon his throne for ever. The "sweet Psalmist of Israel" thus describes him, "And he shall be as the light of the morning, when the SUN riseth, even a morning without clouds" (2 Sam. xxiii. 4). The language used in reference to this covenant has a distinct bearing upon the day's creation to which it is parallel. Thus Psalm lxxxix. 27-29, 35-37: —

"Also I will make him my firstborn, higher than the kings of the earth; my mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. . . . Once have I sworn by my holiness that I will not lie unto David, His seed shall endure for ever and his throne as the SUN before me. It shall be established for ever as the MOON, and as a faithful witness in the heaven."

In the morning of the resurrection, out of Zion, the perfection of beauty, God shall shine through that Sun of Righteousness. All nations shall be blessed in him, for they shall fear him "as long as the SUN and MOON endure, throughout all generations." Thus these four great typical covenants all speak of better things that are yet to come. We now come to the "fullness of times" which begin with the appearing of Christ.

Fifth Day. —The waters of the seas were filled with fish and other living creatures. The fifth millennium saw the "Word made flesh" in the person of the Son of God, the great heir of the covenants in whom all the promises of God are yea and amen. It had been foretold through Isaiah that the scene of Christ's ministry should be "by the way of the sea beyond Jordan, Galilee of the Gentiles" (chapter ix. 1). This commenced, as Matthew informs us, after the temptation in the wilderness (chapter iv. 13-16) when Jesus began to preach repentance. Walking by the sea of Galilee, we find him gathering from its shores to be his disciples men who were following their calling as fishermen. To them he said, "Come ye after me, and I will make you to become fishers of men" (Mark i. 17). When the Spirit was poured out upon the Apostles, it was mainly to maritime countries among the islands of the sea and the isles afar off that they were sent in the preaching of the Gospel.

We listen to those parabolic utterances of Jesus and we hear him say: —

"The Kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore and sat down, and gathered the good into vessels, but cast the bad away."

Galilee (districts) of the nations comprises the sea from which men and women have been drawn from the bondage of sin unto life eternal. Sometimes we wonder at the working of the Divine hand in the methods employed "to take out of the sea of human life, for God's after use, a proportion of the rational creatures swimming in its waters" (R.R). Considering God's ways with His people, the Psalmist exclaims: —

"Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known" (Psa. lxxvii. 19).

Sixth Day. —"And the Lord God formed man of the dust of the ground." This was the completion of the work of creation.

There have existed during this epoch leading up to and including the sixth millennium, component parts of that "perfect man in Christ Jesus" who is to be visibly manifested in the fullness of the times of the Gentiles which we believe to be upon us. Reference to this "multitudinous seed" having been made repeatedly in this series, it is only necessary here to quote briefly from Dr. Thomas' exposition of Rev. xvi. 15 to enable us to understand the correspondence of the antitype: —

"With a very few exceptions now existing among the living, *the future* constituents of the Perfect Man are nothing but *incorporeal dust and ashes*—dust without form or body. When living in the present state they were men and women who understood, believed, obeyed and walked in the truth, and thereby obtained registry in the Lamb's Book of Life. In the resurrection epoch dust is formed into bodies . . . they are caused "to hear the voice of the Son, who has the life in himself"... their consciousness of a previously developed character being impressed upon them, the angels gather them together . . . unto the Lord Jesus Christ.

"This coming forth . . . *restores* them to an equality with the few among the living, who may attain perfection with them." *Eureka*, III, pages 585-6.

The "earthy" nature (if found worthy at the judgment seat) will be transformed into "heavenly" in order to partake of the unspeakable joys reserved in the Paradise of God for them.

Seventh Day. —This was the day of rest, the sabbath which Israel were commanded to keep holy by carrying out what God required (Isa. lviii. 13). Concerning this Jesus said, "The sabbath was made for man, and not man for the sabbath; therefore, the Son of Man is Lord also of the sabbath day" (Mark ii. 27). The seventh millennium—"the rest that remaineth for the people of God" will be hallowed by the Lord of the sabbath. Then will the nations respond to the command of the lawgiver so that, in the new heavens and new earth, there shall be peace, assurance and rest.

* * *

Thus we have traced (necessarily briefly) how throughout the whole course of the earth's history and away into the future, Christ is there in shadow and substance—and is the "beginning of the creation of God." The time to be gathered to him cannot be far distant. The night is far spent. The day is at hand, even that morning without clouds.

May we be found watching!

M. J.

OBJECTS OF ECCLESIAL WORK.

The objects of ecclesial operations are twofold: (1) The building (or refreshment, encouragement, strengthening, or building up) of its individual constituents in the faith—"the edifying of itself in love" (Eph. iv. 15); and (2) the exhibition of the light of Truth to "those that are without." In this twofold capacity the ecclesia is "the pillar (that which upholds) and ground (that which gives standing room) of the truth" (1 Tim. iii. 15). These two objects will always be carefully pursued by enlightened and earnest men. Neither is to be lost sight of, and neither sacrificed to the other. Edification is the more agreeable: but the testimony of the truth is the more dutiful function. We must, therefore, resist the tendency to exalt the former over the latter; and, at the same time, be on our equal guard that we pursue not the latter to the sacrifice of the former. There is a tendency in young ecclesias to give the public testimony the more prominent place; and in older bodies, perhaps the tendency is to prefer that which is individually profitable to that which may seem to them a bootless exhibition of divine matters to a heedless public. A right condition of things gives both an equal place. Duty to Christ will sustain older ecclesias in a course from which their individual preferences would withdraw them; and the need of comfort, and the luxury and service and worship will help the younger bodies to give due place to breaking of bread and exhortation.

R.R.

Gleanings from the Daily Readings

THE CREATION. —GEN. I, II.

The beginning of the revelation of the Deity is a model of simplicity and dignity. The reading of this account will give no one a headache; and is a pleasant contrast to the dissertations of the scientists.

The first verse states the fact of creation: no time is given. The earth may have been revolving in space for countless ages, before the events of the third verse and onwards.

The *Power* in the work of creation was that of the Eternal Himself; whilst the instrumentality was no doubt that of the angels, which accounts for the use of the plural term *Elohim*. We learn from Psalm ciii. that the angels are ministers "that do His pleasure"; and doubtless this was true of the six days work of creation.

What a beautiful order we see in the successive steps of creation. First, the dense vapours covering the deep are sufficiently thinned to admit enough light to distinguish day from night.

Secondly, an aerial expanse is created to divide the waters of the clouds from those of the deep.

Thirdly, portions of the earth's crust are elevated above the waters, which causes the latter to be segregated into seas, and the earth begins to produce grass, herbs and trees.

Fourthly, the clouds are dispersed, to reveal the Sun shining in his strength, and the Moon and Stars, illuminating the night in various degrees of "glory."

Unlike the mechanical efforts of man, these do their work efficiently and quietly. "In solemn silence all, move round this dark terrestrial ball."

On the fifth day the waters give birth to the varied forms of organic life, that contribute so much to the food supplies of mankind. Lastly, the earth was caused to bring forth birds, beasts, and creeping things, which are so interesting and entertaining to the mind of man and so useful for his service.

Then, to crown all, man is made in the Divine image, and endowed with faculties to have dominion over all the rest. We note that before the "Fall" the food of man was vegetarian—entirely. The eating of flesh is not actually mentioned until after the Flood (Gen. ix. 3).

Some think that the six days of creation were long periods. As this idea seems to lean to the theory of evolution, we prefer the literal sense of the words—as brother Roberts did. Consideration of space forbid reference to many things that are interesting and instructive, but we must linger for a moment on the creation of Eve.

Adam has a deep sleep, his side is opened, and a rib extracted: His blood is shed, and from his wounded side, the Bride is developed. She is innocent and beautiful and is united to her Lord, in the Divine institution of marriage. What wonderful types we see in relation to "the Lord from heaven" and his spotless Bride, "all glorious within."

Then again, how harmonious and equal are the ways of God. Our first parents were given one simple Law, suited to their circumstances and lack of experience. They disobeyed the only commandment given them, and they fell from grace, and transmitted to their posterity all the effects of their sin, which it is Christ's mission to abolish.

PSALM I, II.

In the first Psalm an instructive contrast is presented between the godly and ungodly, in their respective ways and ultimate destiny.

We are reminded that God only tolerates the ungodly for a time. These serve a purpose in connection with the tribulation that chastens and purifies the characters of prospective sons of the Deity.

A blessing is pronounced upon the man who dissociates himself from the counsel of the wicked, and takes delight in the "treasures of wisdom and knowledge" to be found in the law of the Lord.

The latter is likened to a deeply rooted tree planted by perennial springs, with abundance of fruit and fadeless leaves. One thinks instinctively of Rev. xxii. and the river of life, and the fadeless trees on either side whose leaves are for the healing of the nations.

In Jer. xvii. 5-8 there is a similar comparison of the respective ends of the godly and ungodly, to that of the first Psalm. If we are wise, we will not hesitate in choosing "the eternal inheritance" rather than the temporary "pleasures of sin."

Psalm ii. abruptly introduces us to a world in tumult and in fierce opposition to Christ at his return. Notwithstanding the tumult, God's King will be established in Zion, and all the earth will be his inheritance. The lovers of "force" will meet more force than they ever thought of before they "serve the Lord and rejoice with trembling." But blessed are they that put their trust in him.

MATTHEW I, II.

In verse 1, Jesus Christ is introduced as son of David and of Abraham. This is designed. It amounts to an intimation that in Christ both Covenants are to be fulfilled; yet although Jesus was the promised "seed," he had to be also "Son of God." "From thence is the Shepherd, the Stone of Israel" (Gen. xlix. 24).

There is a delicacy in the arrangement, and in the record, which bespeaks its divine origin. His mother must of necessity be a "virgin" of David's line: yet she must also be a married woman, before his birth—for obvious reasons.

Then also the misgiving of Joseph had to be set at rest completely. This was done by angelic visitation, as befitted the importance of the matter.

We note that *two* names are given to the Son of God. Jesus (the Saviour), and Immanuel (God with us). The first title pertains to his mission as recorded in the New Testament; whilst he will probably be known as "Immanuel" during his millennial reign: although this title is true of him as the manifestation of the Deity in both phases of his great work of human redemption.

The second chapter of Matthew, and the various details of the birth at Bethlehem, the flight into Egypt, the recall from there, and the domicile at Nazareth: all wonderfully illustrated the "ways of Providence" in using human designs and plots to work out His own predetermined purpose.

The appearance of the Star in the East reminds one of the sublime prophecy of Balaam: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth" (sons of tumult).

The last part of this reference probably signifies the destruction of the Gogian hosts at Christ's return. The "Star" also is applied by Christ to himself, in Rev. xxii. 16, "I am the root and the offspring of David, and the bright and morning Star."

We look forward to "the new creation," when the morning stars will sing together and all the sons of God will shout for joy.

B.A.W.

First Principles in Relation to Conduct

III.

I. —DIRECT EVIDENCE OF THE NECESSITY OF BELIEF.

(Continued from page 98.)

Continuing our examination of first principles we notice in studying the recorded instances of Baptism in the New Testament, that "belief" is always a prime necessity. Take the case of the Ethiopian Eunuch (Acts viii.). This man was riding in a chariot and reading from the prophet Isaiah (chapter liii.). Not being able to understand the meaning of it, or to whom it referred, Philip was sent by the Spirit to give enlightenment. From this Scripture (Isaiah liii.) which speaks in prophecy of the death and resurrection and work of Jesus, Philip taught Christ to the Eunuch, who then desired Baptism. Philip in consenting to this said, "If thou *believest with all thy heart* thou mayest"; thus showing how absolutely futile baptism would have been without the heartfelt belief. Again, the jailor at Philippi in answer to his question to Paul, "What must I do to be saved?" was told, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house" (Acts xv. 30, 31). Baptism followed.

Of course the classic illustration of the principle of *first belief, then baptism*, is the case of Cornelius the Centurion, recorded in Acts x. A devout, just man, who gave much alms to the people, and who oft resorted to prayer, is told that despite the much respected qualities, he lacks something essential for salvation. Peter, having a vision is sent to Cornelius to give the necessary instruction, or "to show him what he ought to do." The sequel shows Peter preaching the Gospel, and Cornelius and his company, believing it, being baptized.

It is thus very clear that ignorance alienates from God: knowledge and belief are essential to "make nigh unto God." This fact is explicitly stated by Paul in his epistle to the Ephesians (iv. 18), "Alienated from the life of God through the ignorance that is in them," reminding us, too, of the "times of ignorance which in times past God winked at" (Acts xvii.).

There is much more of this kind of direct evidence in the New Testament, all serving to illustrate the fact that far from salvation being a mere matter of leading what many would call a good and moral life, or concerned with those "whose lives were in the right," it is fundamentally a matter of knowledge and belief in what God has caused to be preached, which involves a knowledge and belief in God's purpose in Christ Jesus, sealed and attested in Baptism. Such earnest belief, then, becomes a basis of what we shall speak of in our second part which, as we foreshadowed last month, will deal with—

II. — BELIEF AS A BASIS OF HOPE.

Clearly a belief of the Gospel is necessary, because God having revealed it for our knowledge it is our duty to respond, more especially as He has expressed it definitely as His will that we should know and believe, and that in fact He will not consider our candidature for life eternal without it. The Giver of that priceless reward clearly possesses the prerogative of laying down the conditions: and that is the preliminary condition of entrance into the race—a belief in God's purpose and Gospel through Jesus Christ. Then, as giving us an insight into God's reason for insisting on our belief, we find that earnest belief in the Gospel gives us a goal at which to aim: a definite Hope to which to push forward: a climax and realization of purpose in which to have faith, and from which we may draw the strength and main motive to do all the other things God commands us. Our belief is no mere collection of facts, but a glorious foundation for Our Hope of the Future, and a continuous incentive and encouragement to "Hold fast, until He come." The Scriptures speak much of Faith and Works, and the mainspring of Faith is the "Glorious Hope of the Gospel" which is believed. Paul defines Faith in Hebrews xi. as the "evidence of things not seen", "the substance of things hoped for". The details are seen in the details of "the things concerning the Kingdom of God and the Name of Jesus Christ."

Annandale in his "Concise" dictionary, under "belief," gives the following: —

"An assent of the mind to the truth of a declaration, proposition, or alleged fact, on the ground of evidence, distinct from personal knowledge."

Under "believe": —

"To credit upon the ground of authority, testimony, argument, or any other circumstances than personal knowledge." "To expect or hope with confidence."

Now these definitions show us how close is the connection of "belief" with "hope," confirming our view of the necessity of "belief" in order that we may, upon the evidence of Scripture, have "confident hope" in the future. The evidence upon which our belief and hopes are based is, of course, the evidence of prophecy and miracle, attested in a thousand-and-one different ways, whereby we have confidence in the Bible as "God's Word." That Word then reveals to us "God's Plan"; our belief follows, and gives origin to our faith and hope, which in turn acts as our guiding light and motive all through our lives, sustaining and encouraging through suffering, sorrow, or joy. Without this faith, the Apostle says, "It is impossible to please God" (Heb. xi. 6). Whether our hopes are mere mirages or dreams depends upon the way we have sifted the evidence. A thorough examination of the evidence will give an earnest belief and confident hope in the glorious things God has planned for the future, and will also enlighten us to much that seems to many minds perplexing in the present. The Belief and Hope of the Gospel alters our whole conception of present things and sheds a radiant illumination upon what must be thick darkness to the unbeliever.

So pleased is God with an attitude of earnest Faith in His children that He reckons it to them for righteousness. In Rom. iv. 5-13 this is particularly emphasized, the implication being that Faith atones for much that our works may leave to be desired, although our ardent faith will manifest itself in "works," for as the Apostle James says, "Faith without works is dead" (James ii. 26; also ii. 17-25).

There are various expressions of our Hope given in the Scriptures. The following are a few such: —

- "Hope of Israel" (Acts xxviii. 20).
- "Hope of the Resurrection of the Dead" (Acts xxiii. 6).
- "Hope towards God" (Acts xxix. 15).
- "Hope of the Promise" (Acts xxvi. 6).
- "Hope of the Righteous" (Gal. v. 5).
- "Hope of the Gospel" (Col. i. 23).
- "Hope of Salvation" (1 Thess. v. 8).
- "Hope of Eternal Life" (Titus i. 2; iii. 7).
- "Blessed Hope" (Titus ii. 13).
- "Full assurance of Hope" (Heb. vi. 11).
- "Hope set before us" (Heb. vi. 18).
- "Lively Hope" (1 Peter i. 3).
- "Hope within us" (1 Peter iii. 15).

In the eighth chapter of Romans the Apostle Paul therein shows that Hope implies something "not seen." "For we are saved by Hope: but hope that is seen is not hope: for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (verses 24, 25). Also the Apostle John, speaking of the expectation of being made like unto Christ says: "Every man that hath this hope in him purifieth himself, as he is pure" (1 John 3). Both these testimonies indicate the influence upon conduct of a true Hope and Belief. All the way through the Hope is held out to us as a consolation, a comfort, a refuge, an anchor of the soul. In contrast we see the description of the man who is alienated through ignorance, "having no hope, without Christ, without God in the world" (Eph. ii. 12).

Southend.

WM. L. WILLE.

Reflections

SHELTERS OF SAFETY.

It is a comforting reflection to the brethren and sisters of Christ that "The name of the Lord is a strong tower, the righteous runneth into it and is safe." We, no less than the world at large, realize the necessity of strength and safety in taking refuge; but whilst the shelter we rely upon is supported by Divine assurances, others we find are sunk in superstition, propped up by speculations and covered with the mould of doubt. Indeed, the descendants of those to whom these latter shelters have been delivered down through the ages are getting very doubtful of their efficacy, if modern religious thought is any criterion. A shelter of another kind is exercising the mind of the world to-day, the question being as to where and how the civilian population may obtain a safe shelter in time of war, and a very difficult problem is presented to the authorities on whose shoulders lies the weight of a heavy responsibility in advising millions of their fellow countrymen of the best means of preserving their lives at such a time. Shall we evacuate our cities? Can we find sufficient cover in a steel shed? Are deep dug-outs necessary or even safe? Is everyone provided with a Gas Mask? These and other such are the questions exercising the minds of our statesmen and testing the ingenuity of the cleverest engineers, whilst the War Chiefs push on with military, naval and aerial preparations with might and main. Is there any doubt that we are living in a progressive time of trouble? Joel's cry to "wake up the mighty men of war" has been heard in every land. Indeed they are wide awake and busy. His call to these mighty men to "beat your ploughshares into swords" finds its answer in the Nazi slogan, "It is

Guns we want, not butter." And so the whole of Germany goes short of one of the principal means of sustaining life to provide the means of death. Meanwhile, the so-called "man-in-the-street" goes on his way with fear and hope alternating in his heart, wondering what it is all about and how it may end. Ignorant as the vast majority are of God's purpose, they know nothing of what these things portend nor of the only safe shelter from that "time of trouble such as never was" which lies ahead.

* * *

It is said that "where ignorance is bliss, it is folly to be wise," but that is only true as long as we are content to live in a fool's paradise. Witness Noah's contemporaries. Our duty is to continue crying aloud, as did Noah of old, whether our contemporaries hear or whether they forbear. We, in England, were living in such a paradise in the Autumn of 1938. In the mercy of God and in His overruling providence we were then spared the terrors of an aerial bombardment, and in the writer's opinion this country will continue to be spared from any intensive bombardment with its attendant horrors, for God's promise, "I will bless them that bless thee" still holds good. Britain has a divinely-appointed mission affecting God's people, and she must be ready and fully prepared to act in accordance with the requirements of prophecy when the time comes, and so her preparation goes on apace. Nevertheless the wise man does not rely on his own opinion, but while waiting fulfilment of prophecy prepares himself and takes such precautions as may seem necessary in the circumstances.

* * *

What, then, is our reaction to the signs of the times, and how do we view the days that lie ahead? It is quite possible that a temporary lull in the brooding storm may follow Hitler's domination of Middle Europe, and the appeasement of Italy may bring a sense of relief to a distracted world. But the Bible reveals the fact that those who put their trust in such shelter are living in a fool's paradise. There is a day of "sudden destruction" coming from which there will be no escape apart from that strong tower provided for the righteous, and there is little doubt that "we which are alive and remain" at that time will be eye-witnesses of the outpouring of God's wrath to a limited extent. We say to a limited extent as we believe the full manifestation of those terrors is reserved for the Gogian hosts on the mountains of Israel, in accordance with the concluding verses of Ezek. xxxviii. Isaiah links up the circumstances attendant on the day of the Lord in a remarkable way in chapter xxvi., "Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead. Come, my people, enter into thy chambers and shut thy doors about thee; hide thyself, as it were, for a moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood and shall no more cover her slain." This is a shelter as literal as is the resurrection of the saints and God's indignation which appals a world whose ignorance is to give place to an understanding of the Truth when His hand is lifted up.

* * *

It is thought by some that to accord with prophecy, disasters of the first magnitude must be visited on the nations individually, striking at their capital cities in order that they may be "startled" effectively. (That the ships of Tarshish will be destroyed will be sufficient for England, we think.) But even so, it is a matter we may contemplate with equanimity if our shelter is efficacious. It is written in Psalm xci., "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee." Mussolini's "Forest of Eight Million Bayonets" will meet with the same fate as the Assyrian host of Sennacherib. Meanwhile, as we read of the miseries endured by the inhabitants of other parts of the world, let us remember with thankfulness of heart that we are provided with a shelter even now, in that we are living under the protection of the Tarshish power, for the earth still helps the woman as she awaits the day of redemption. In the divine purpose the Tarshish power undoubtedly embraces the U.S.A. whose friendship for the Jew is manifest in her policy.

* * *

Speaking of the protective shelters which are the subject of so much discussion in the world to-day—the hole in the ground—the trench—or the dug-out—we cannot help being impressed with the words of Isaiah (ii. 18), "They shall go into the holes of the rocks and into the caves of the earth, for fear of the Lord and for the glory of His majesty, when He arises to shake terribly the earth." Three times in the same chapter is this feature brought to our notice. Again, the prophet Micah (vii. 17) speaks of the same time thus, "They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth, they shall be afraid of the Lord our God and shall fear because of thee." And this was written well nigh 3,000 years ago. We doubt if the full import of these utterances was seen by the author of *Eureka*, but they seem to offer no difficulty of interpretation in our day.

* * *

We cannot avoid a certain amount of anxiety in these times of trouble and difficulty, but let it be tempered with a full assurance of faith that God has spoken words of comfort to us concerning these very times in which we live. The Prophets, the Psalmist, and the Lord Jesus Christ constantly refer to them, and the burden of their message is surely summed up for us by Jesus in the well-known words, "When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh."

F. G. F.

"Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually." —Psalm cxix. 116-117.

An Exhortation on Jury Service

The time for the return of Christ to the earth to set up the Kingdom of God is near. The midnight hour is fast approaching. The cry has gone forth to all the world, that the judgments of God are soon to be executed. These facts are recognized and fully understood by the true believers. Any subject, therefore, that pertains to a preparation for the coming of these events should be of vital interest to the believer. We therefore feel very strongly that the question of jury service and the duty of the believer to the State comes within the category of divine precepts which should govern the conduct of the believer while he is a stranger and pilgrim journeying toward the Promised Land—The Kingdom of God.

In Acts xiii. it is recorded the believer has been called out from the Gentiles, to hear and believe the Gospel and to take on the Name of Christ. This calling out means we have been separated from the practices, doctrines, and the work that dominates and controls the Gentile rule or order of things. The calling out, the putting on the Name of Christ, the adoption into the family of elect ones, not only means a separation from the doctrines and errors of so-called Christendom; it not only means a moral separation from everything that may tend to weaken us; but in a very real sense, not always recognized, it means a separation from what the usual run of mankind considers the highest and most noble pursuits of life; that is, one's duty to his country, the active participation in the affairs of the State, both in its political and civil functions.

The Apostle Paul (Ephes. ii.) reminds us of that period in our life when the functions of the world held us captive, and you (writes Paul) hath he (Christ) quickened (made alive) who were dead in trespasses and sins, wherein in times past ye walked according to the world, according to the Prince of the Power of the Air, the spirit that now worketh in the children of disobedience, having our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others. That at that time, says Paul, you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God.

Paul then shows the new life in Christ Jesus, the separated life, and our changed position, having become related to things that are above, being no more strangers and foreigners, but fellow-citizens with the saints and the household of God.

It is plain, therefore, from the words of Paul, that if the believer has been taken out from the rule of the Gentiles or nations, and has become a citizen with the saints in a new order of things, then he can no longer take part in the rule of the Gentiles socially, politically, or in any other function that requires affiliation with the enforcement of the duties of the State.

This brings us to another thought. The Apostle Paul in 2 Cor. v. 20 calls the believers, Ambassadors of Christ. Now what do we understand by this word Ambassador? Is an Ambassador a citizen of the country in which he tarries or is sent? No, he is a stranger. He simply sojourns or lives in that particular country as representative of another country. For instance, the Ambassador of this country to Germany lives among the German people but never becomes a citizen. If he did become a citizen he would no longer represent this country. He would become disqualified to represent this country. This then, by analogy, shows what our position is as Ambassadors of Christ.

In Philippians iii. 20 we are told that our citizenship (or commonwealth) is in heaven, from whence also we look for the Lord Jesus Christ. This, therefore, means we cannot be a citizen of any earthly country, in the sense that we can render our full allegiance to the duties such citizenship imposes. In other words, we cannot serve two masters. It means that our duty is entirely Christian. Thus it naturally prohibits the believer from taking part in war, from voting, from using violence in any form, from using force by employing legal means.

All these things are wrong, so wrong and inconsistent with the spirit of Christ, that according to the *Birmingham Amended Statement of Faith, Rule 35*, it means disfellowship in case of serving in the army or as a policeman, taking part in politics or recovering debts by legal coercion, that is, by going to law. We now come directly to the question of jury duty. The Apostle Paul in 1 Cor. vi. teaches very plainly it is wrong to use force by legal methods to force a decision or gain a point.

"Dare any of you having a matter against another go to law before the unjust and not before the saints?" Rather, says Paul, as servants of Christ as true Christians, you should in order to avoid this procedure prefer to be defrauded or suffer wrong. In this connection we suggest reading the words of brother Roberts in *Christendom Astray*, pages 394-400. Brother Roberts, commenting on the words found in 1 Cor. vi. 1-4, has this to say, "It is generally conceded that a brother has no right to resort to law against a brother, but some conceive they may do so against a stranger. The first thought upon such a proposition is that it is contrary to the entire spirit of Christ's teachings to suppose we are at liberty to apply any process of hurt to strangers which we are not to apply to brethren. His command to be absolutely harmless extends even to an enemy, still more to a debtor who may not necessarily be an enemy. The supposed distinction in favour of brethren in this matter would be a return to the spirit of things which said, 'Thou shalt love thy neighbour and hate thine enemy,' which Christ expressly forbids." From the words of brother Roberts on this subject, but of more importance from the words of the Apostle Paul, it seems quite logical and proper that if those in the Truth are forbidden to go to law against either a brother or stranger to obtain judgment by force, it certainly must be wrong to use the same process in acting as a juryman to force a decision for someone else. Let us carry the question to more serious consequences. We might not feel it was wrong to sit on a civil jury to enforce collection of debts, etc. We should all know, however, that even as explained by brother Roberts in the book mentioned above, in many cases if the judgment is against the debtor and he is not willing or able to pay, the forces of the law you may have by your decision set in motion, often lead to violence and bloodshed, but in no way can we justify the action of a believer who willingly acts as a juryman in a murder trial.

New Jersey, U.S.A.

G. W. PURSLEY.

(To be continued.)

Signs of the Times

ECCLESIASTICAL

"The False Prophet" (Rev. xix. 20; 2 Thess. ii. 8)

THE CHRIST AND THE ANTI-CHRIST Pope Pius XI has died and the Cardinals have met together and chosen his successor. The late Pope was a very notable man in present-day human politics. The successor to him has a hard task before him and apart from the usual hazard of mortality may be the representative of the Anti-Christ whom the Lord shall destroy by the brightness of his coming.

Cardinal Pacelli is the new Pope and his election by the Conclave of 62 Cardinals appears to have been done in record time. He was chosen on the third ballot by the necessary majority.

Outside St. Peter's in the Square were lined up 1,000 carabinieri and 500 militiamen with steel helmets and fixed bayonets. The contrast with the simplicity of the Son of the carpenter of Nazareth and his artisan disciples will be appreciated by those to whom the Word of God is the supreme authority and who prove churches and spirits or powers by its testing doctrines.

The new Pope, it is expected, will pursue the policy of his predecessor. His choice is not popular in Germany because his sympathies are well known not to rest with the swastika.

The new Pope adopted the name of the man he succeeded and will be known as Pius XII.

It is interesting to remember that the new head of the Roman Church was, in 1917, the Papal Nuncio at Munich and was entrusted with the Pope's Peace Proposals.

Baron Porcelli, who was Italy's Foreign Minister in 1914, tells in his memoirs that the Pope supported the Kaiser at the outset of the War, and each had made the other certain promises. When the fortune of war began to turn against the Kaiser, the Pope tried to save him from complete wreck. Cardinal Pacelli recently strongly condemned the "new paganism" of Germany.

MORMONS BROADCAST The Mormon Church from Salt Lake City is seeking sanction to acquire and operate a short wave station now owned by the Chicago Federation of Labour, so as to be able to reach the entire world at any time.

POLITICAL

"Prepare War" (Joel iii. 9)

COST OF WAR PREPARATION Sir John Simon has announced that £900,000,000 will be spent upon armaments for defence purposes. He expects to have a budget figure of £1,265,000,000 to meet the coming year's expenditure, but his intention is to raise part of it by borrowing, and to find from taxation £915,000,000. This is a colossal sum for 48,000,000 people to find. It works out at approximately £19 for every man, woman and child in the United Kingdom. If it were not for the fear of war, more than half of this unproductive expenditure could be avoided.

The coming age will show God's way of Peace by complete disarmament. Ploughshares will take the place of swords and pruning-hooks will be needed and not spears.

"Fear" (Luke xxi. 26)

IRON
SHELTERS

Iron structures are being supplied to London's householders, to be placed in their gardens and back yards. It is hoped that these will be strong enough to withstand aerial bombardment. Tests have been made and appear to show the usefulness of these new elements of protection.

"Wars and Rumours of Wars" (Matt. xxiv. 6)

GEN. FRANCO
WINS

General Franco has at last realized his ambition. After 2½ years of warfare he has become virtual dictator of Spain. Recognition of this fact has been made by France and Britain. The long-standing feud between the clerical and aristocratic element on the one side and the peasant and artisan parties on the other side, is not healed. The history of Spain for the last hundred years seems to show that it never will be. The fears that Spain may be used as a base of operation against Britain by the Fascist (or totalitarian) powers seem to be well founded, but the present British Government has officially disclaimed any misgivings on this point. The cruelties of war and its aftermath are to be seen in General Franco's declaration that he would give no amnesty to the defeated Republicans. He said he could not understand "how any responsible Government could interest themselves in the fate of the assassins still at large in the parts of Spain which remain unliberated."

"The instruments of the churl are evil" (Isa. xxxii. 7).

THE
LATEST
BOMB

Germany has produced a compressed air bomb of terrific power, according to General Arnold, chief of the United States Air Force. He says that the bomb was so powerful that when it was given a trial at Barcelona it killed everybody within a quarter of a mile.

"The Burdensome Stone" (Zech. xii. 3).

THE
ARAB-JEWISH
CONFERENCE

Never was there a more definite fulfilment of prophecy than the one we quote, "I will make Jerusalem a burdensome stone for all people." The most earnest endeavours now being prosecuted by the British Government to bring about peace between Arabs and Jews in Palestine are doomed to failure.

Britain, it would appear, is bound at all costs to maintain its position in the Holy Land. The solution lies in rigid control by a British-appointed regime. Possibly this will come about. Ishmael and Isaac never did dwell together in peace, and never will.

We have received from the Jewish Agency for Palestine a remarkable "Appeal to the British People," containing a series of striking facts and concluding thus: —

"The work we have done in Palestine in the past twenty years has proved that Palestine is capable of absorbing additional large numbers of Jews to the common good of all its inhabitants. It offers immense immediate possibilities of settlement for many thousands of homeless people."

"Open wide the gates of Zion for the Jewish people."

"Let the weak say, I am strong" (Joel iii. 10)

SWITZERLAND
PREPARES
Switzerland, fearing Germany, and possibly Italy, has commenced a great programme of armament. A new super tax is proposed of one per cent, for the purpose, which would bring in some £30,000,000.

This would be added to the £50,000,000 already spent by the Government in its endeavour to make the country "a fortress in the heart of Europe." All political leaders have combined to issue a statement in which these words occur: "We must act before it is too late. We must make material sacrifices to-day. Our country must be made safe to hand to our sons." The slogan in Switzerland to-day is, "Death rather than slavery."

"Prepare War" (Joel iii. 9)

ITALY
PREPARES
Signor Mussolini has been presiding over Italy's Supreme Commission of National Defence this month at prolonged meetings. Said he from the chair, "Before long we shall have complete plans for war such as no other country possesses."

"Peace, when there is no peace" (Jer. vi. 14)

THE
QUAKER
POSITION
The Society of Friends has just issued the findings of its Executive Committee regarding National Service. Here are pregnant sentences therefrom: —

"It is the fear of war which has stimulated Mr. Chamberlain and his colleagues to this extension of the idea of voluntary service. The Prime Minister says, 'It is a scheme to make us ready for war.' To share, therefore, in this particular scheme is to share in the preparation for war. We do not believe that this is, as Sir John Anderson says, 'one of the surest bulwarks of peace.' For any such belief we find no warrant."

TRADE
MISSION
Mr. O. Stanley, President of the British Board of Trade, with Mr. R. S. Hudson, Parliamentary Secretary of the Overseas Trade Department, are to visit Berlin this month in an endeavour to open up negotiations for an Anglo-German trade agreement. Several prominent permanent officials are to accompany their chiefs. In his latest speech, Herr Hitler used the words, "Germany's watchword must be 'Export or die'."

"The Merchants of Tarshish" (Eze. xxxviii.).

B.I.F.
The British Industries Fair has been a greater success than ever, buyers from all over the world attending. Czecho-Slovakia sent over 200 buyers, Hungary 160, Poland 135, and Holland 681.

One of the star exhibits at Olympia, London, was the new anti-aircraft gun made by Messrs. Vickers. Once focussed upon an aeroplane it gauges its speed and predicts its exact place in the sky far enough for a shell to hit it. All the gunner needs to do is to watch a needle on a dial and fire the gun.

"Perplexity" (Luke xxi.)

POLAND
A wave of perplexity has been sweeping over Poland. Attacks on German property have occurred in Warsaw,

Cracow, Poznan, Vilna, and other centres. The demonstrations were developed by Polish students as a protest against the policy of appeasement and concession in favour of the Nazis pursued by the Government and by Colonel Beck, the Foreign Secretary.

"Gog of Magog" (Ezek. xxxviii.)

RUSSIA'S
CHANGING
SYSTEM

A remarkable book has just been published, written by an American engineer, Mr. J. D. Littlepage, who occupied an important managerial position in the gold mining enterprises of the Soviet for over ten years, and has just retired.

He makes it clear that Stalin is gradually abandoning Communism where that creed conflicts with common sense. Many Communist theories as to the organization of industry have had to be recast in the light of experience. The flat rate of pay has proved unworkable, and many factories are now on a piecework basis. The general condition of the masses of the people have immensely improved since the old Czarist regime passed.

Human liberty, as known in Britain and U.S.A., does not exist.

The unrest of many under their yoke of bondage shows itself in the sabotage trials that are held so constantly. These are evidences of the little wars—little civil wars—still going on between those holding conflicting opinions.

G. H. D.

"Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments" (Psa. cxix. 108).

The Land and People of Israel

A recent question in Parliament provides confirmation of the figures (several times mentioned on this page) of the growth of Jewish population in Palestine. The Colonial Secretary stated that in 1919 (the first year for which figures were available) there was in Palestine approximately 635,000 Arabs and 58,000 Jews. In 1938 there were 1,004,000 Arabs and 411,000 Jews. Thus in nineteen years a sevenfold increase of Jews has taken place, and it is significant of the benefit that Zionist colonization has brought, that there should be such a great increase in the Arab population.

* * *

The second instalment of the £83,000,000 fine imposed on German Jews last November became due in February, but it is estimated that less than half the amount required was collected. This, no doubt, was the reason for the issue of a decree requiring Jews to surrender to the authorities their gold, silver and platinum articles, as well as jewellery containing precious stones. It is stated that some form of compensation will be given. The endeavour to eliminate the Jews from economic and cultural life continues: the latest decrees have been to exclude them from wholesale business, forestry and farming.

* * *

For a long time German Nazis have been trying to plant their racial regime in Hungary. On account of pressure from Hungarian Nazis an anti-Jewish bill was drawn up by the Government under the premier, Dr. Imredy. It was not regarded as strong enough by the Nazis, who asserted that the premier had Jewish blood in his veins. This he denied—but suddenly changed his tone and admitted that his grandmother's father was a Jew, who had been baptized at the age of seven in 1814! As a

consequence of this "revelation," Dr. Imredy resigned, so that the piloting of the anti-Jewish bill went to other hands.

* * *

The position of Jews in Central Europe is becoming increasingly difficult. Germany is applying pressure in Czecho-Slovakia for the introduction of anti-Jewish legislation. In Roumania there is a partial improvement as a result of King Carol's rule; but on no part of the Continent are there particular reasons for optimism by Jews as to their future.

* * *

At the time of writing, negotiations still proceed between the British Government, Jews and Arabs, although it has all been a record of disagreement. The Arabs claim that Palestine was promised to them as a reward for their help during the war. The correspondence between Sherif Hussein and Sir Henry McMahon has been published and while the promises seem ambiguous in writing, it is contended by Britain that it was not intended to include Palestine in the lands promised to the Arabs.

The Jews stand out for a fulfilment of obligations entered into by the Balfour Declaration of 1917, the essence of which was incorporated into the British mandate for Palestine. For Britain it is an intensely difficult problem. She is anxious to maintain Arab friendship, especially because other European powers seek domination in the Mediterranean and Near East. On the other hand friendship to the Jews is desirable, especially in view of the fact that America is keenly interested in Britain's maintenance of the Mandate. As well, Britain cannot ignore the fact that there are many thousands of Jews whose only hope of escape from intolerable conditions is settlement in Palestine.

Britain's burden is a heavy one to bear, and she is faced with a well-nigh insoluble problem. Maybe some kind of settlement will be reached ere these lines are read, but we repeat the conviction that Britain will not be able to give up her hold in Palestine, nor will she cease to protect the Jews in that land. Ezekiel's prophecy will be fulfilled—and soon, we hope, will the solution of the problem come by the advent of Israel's King.

DISTRESSED BRETHREN AND SISTERS.

We are again happy to acknowledge the generous support of our readers for this fund which is devoted to the help of those who, though rich in faith, are poor in this world's goods. The recipients are brethren and sisters of small ecclesias who are not able to render much help or, as in most cases, in isolation. "Cast thy bread upon the waters; for thou shalt find it after many days."

JEWISH RELIEF FUND.

A cheque for £11 6s. Id. has been sent to the Committee administering this relief, and has been acknowledged as follows. This clears this account up to the end of February.

*Federation of Polish Jews in Great Britain,
24 Aldgate, London, E.C.2.
6th March, 1939.*

I enclose our official receipt for cheque valued £11 6s. Id., being donations received from the Berean Christadelphians, for which please accept our thanks.

Unfortunately the tragedy of our co-religionists expelled from Germany in No Man's Land is now becoming a disaster, for I dare say you will have read in the daily newspapers, that the Germans are now expelling the wives and children who were originally born in Germany but whose fathers are Polish, and so that instead of there being 16,000 in No Man's Land, within the course of the next few weeks there will be somewhere in the region of 30,000. You can thus imagine what a large amount of

money is required in order to alleviate them. Hence your donation is always acceptable. Unfortunately instead of the position becoming brighter it daily grows worse, and one shudders to think what the end will be.

Only yesterday I spoke to a gentleman who has returned from No Man's Land, and he informs me that death for the best part of these people would be the easiest and best way out, for there appears to be no other hope for them.

With regards and very best wishes, permit me to remain,

Yours faithfully,

JACK GOLDBERG, *Secretary.*

P.S. —I should like to take this opportunity of thanking those who have so kindly sent along to this office gifts of second-hand clothing. I can assure you that the need is still great, and if they could send further parcels along, they will be much appreciated and faithfully applied.

Correspondence

Sincere Greetings. Your cover note *re* "Jury Service" was read with much interest in view of my case when I lived in Surrey (1933).

I received the usual summons, and sent the letter, copy of which I enclose (which you may use as you wish) and received exemption from service. When making this application to be excused, I worded the letter so as to be used at any further date, should the question be put to me "as to how long I have held these views?" (being an ex-officer, R.N.V.R.)

Taking this opportunity of expressing our appreciation of the matter now appearing in the *Berean*. With love in the Master's service, sincerely your brother in the Hope of Israel,
Knebworth, Herts.

J. L. METTAM.

The Sheriff of the County, Surrey.

February 23rd, 1933.

Sir, —I am in receipt of your Summons to appear as a Common Juror, at the County Hall, Kingston-upon-Thames, on the 8th of March.

I respectfully beg to be excused from this public service, on the grounds that it contravenes my religious calling.

My religious beliefs call upon me to abstain from *voting, military service*, and the participating in the *administration* of the present passing Kingdoms of Men, which are shortly to be displaced by a *Divine Political Kingdom* (Matt. v. 5 and John xviii. 18-36).

I am quite willing to suffer any personal inconvenience, such as being held at the Court during its sitting, or anything else you may suggest. I trust, Sir, that you will be able to assist me in the keeping of my faith and allegiance to my *Lord and Master*. I am, Sir, yours faithfully,

J. L. METTAM.

* * *

Greetings in Christ. Concerning Christmas, Sunday, and other Days— It is well to be reminded that we should "Let not our good be evil spoken of." We should avoid going to extremes. Under ideal conditions—the time of the Kingdom—there will be "the voice" and Satan will be chained.

Christmas and other holidays are days on which it is made possible in this time of evil, for believers to get together and should be received with thanksgiving.

In Scotland it is New Year's Day. The writer looks back to childhood, and many more years, when Christadelphians met in "Fraternal Gatherings" around this time, a time when the world could be forgotten.

Boston, U.S.A. has had their Sunday School Gathering at this time for some years, and on January 2nd, 1939, we took occasion to speak to the children, believers and visitors of the pagan origin of Christmas and New Year's Day. It was made the introduction to the opening grandeur of "The Opening Year" at the return of Christ.

Scriptural education is good, and it is good that we should be exhorted to look into some things that have become customs, and beware that we do not introduce pagan customs into our services. Your brother in the patient waiting,
Mass., U.S.A.

ROBERT WILSON.

* * *

With reference to Jacob's prophecy concerning his sons, in the 49th chapter of Genesis, I have had difficulty in understanding the immediate and yet future fulfilment regarding most, and if you are thinking of a subject for treatment in the magazine, I should think an exposition would be generally appreciated. Faithfully your brother in Israel's Hope,
Guildford.

A. COCHRAN.

The Parable of the Lowest Place

"He put forth a parable to those who were bidden, when he marked how they chose out the chief rooms. When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him. And he that bade thee and him, come and say to thee, Give this man place, and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee" (Luke xiv. 7).

* * *

This, like the last, seems not so much what is technically understood by a parable, as a piece of perceptive counsel. Yet it is a parable in so far as it selects one sort of occasion, and one form of humility to inculcate a lesson that applies to all occasions and any form. Invitation to partake in wedding festivities is a casual occurrence, and it would be a poor modesty that was to be confined to such occasions. It is, therefore, a parable in teaching a general lesson by a special instance. The need of the lesson may not be apparent in modern educated circles where it has become embalmed in the forms of their etiquette: but a different feeling is created in the contemplation of either the harsh and undisguised emulations of Greek and Roman life, or Jewish either, 1,800 years ago; or the barbarous self-assertiveness still prevalent in the vast mass of human population on the earth. To the end of Gentile times, Christ's will remain the unmistakable indication and inculcation of the kind of behaviour that is acceptable with him. He emphasized the lesson with the remark: "Whosoever exalteth himself shall be abased: and he that humbleth himself shall be exalted." The lesson may have no power with the mass of men, but it will to the last prevail with those who conform to the mind of Christ with the docility and zeal of true apostles. A modest and retiring disposition everywhere is more or less the indirect result of the commandment which took shape in this parable.

R. R.

"MISERABLE SINNERS."

The Church Prayer known as the "Litany" emphasizes that those who speak it are "miserable sinners." This phrase, rightly, is not used in Christadelphian prayers, but sometimes such words as these are spoken: "We have no righteousness of our own." This is not—certainly should not be—correct. It is true before baptism, for forgiveness of sins and justification is entirely through the grace and mercy of God, as it is written in Eph. ii. 8 (20th century version), "For it is by God's lovingkindness that you have been saved, through your faith. It is not due to yourselves; the gift is God's; it is not due to obedience to law. . . ."

On this subject Brother Thomas has some very forcible words; writing in *Anastasis* of some adversaries of the Truth: —

" 'We have' (say they) 'no righteousness of our own. Jesus Christ is our righteousness. He covers us. And the Deity beholding his righteousness, does not see our filthy rags. If we confess our sins, He is not only just to forgive us, but to cleanse us from all unrighteousness.'

"Here" (Brother Thomas writes) "is truth misapplied, and which therefore nullifies it. The phrase 'filthy rags' is nowhere used in Scripture as descriptive of 'the righteousness of the righteous' (Ezek. xviii. 19-30). It is only used once; and then it is expressive of the 'righteousness' of unpardoned, but repentant Israel (Isa. lxiv. 6). Hence, therefore, it is only correctly applied, not to the work of faith and labour of love, or good works of the righteous, but to the righteousness of unpardoned sinners. *If a saint have no righteousness of his own, Jesus Christ will refuse to be righteousness for him at the judgment.* He covers naked sinners, that, as saints, they may develop works; that by these works which perfect faith, they may be justified, as Abraham was (James ii. 21-26). Zealots in their frenzy do not perceive the difference between the justification of sinners and the justification of saints. Sinners are 'justified by faith' in the obedience of faith, which is baptism; while saints are 'justified by works' in the presence of the Righteous Judge 'at his appearing and his kingdom'."

Ecclesial News

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

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

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

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

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

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

**"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS WHICH ARE DONE HERE"
(Colossians iv. 9).**

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BIRMINGHAM. —*The Meeting Room, 174 Edmund Street. Sundays: Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m.; Wednesday Bible Class, 8.0 p.m.* It is with pleasure we report the following baptisms: Miss E. N. COX on Nov. 23rd, 1938, and Mr. and Mrs. PARISH on Feb. 16th, 1939. We hope they will hold fast the beginning of their confidence and rejoicing in the hope firm unto the end. On the other hand it is with sorrow, although not as those who have no hope, we report the death of sister Marion Dow, age 77, who was laid to rest in Yardley Cemetery on March 2nd, awaiting the coming of the Lord, now so near, and the resurrection of the dead. We have welcomed the following around the Table of the Lord: Bro. and sister M. L. Evans and bro. Blake, Worcester; bro. and sister Newell, Sheffield; bro. A. Nicholls, Plymouth; bro and sister Rivers, sister Beryl White, Clapham; bro. F. H. Jakeman, bro. E. Hingley, bro. Hebbard, and bro. and sister Ferguson, Dudley; bro. Strawson, Nottingham. We shall, if the Lord will, hold a Fraternal Gathering on Friday ("Good Friday"), April 7th. Programmes will be available and distributed later. A cordial invitation is extended to all of like precious faith and fellowship. —W. SOUTHALL, *Rec. Bro.*

BOURNEMOUTH. —*Richmond Hall, Charminster Road (corner of Alma Road). Sundays: 10.45 a.m. Breaking of Bread; 6.30 p.m. Lecture; Thursdays, 8 p.m., Bible Class.* We are glad to report that the Divine mercy has been extended to another, who has laid hold of the hope set before us. On Feb. 11th, Mr. EDGAR HARRY OULDCOTT was baptized into the sin-covering Name after a good confession of the Faith. Our new brother found the Truth through an advertisement of *Christendom Astray* inserted some seven years ago by bro. Frank Jannaway. His letter was sent on to us and contact was made. He was then in the Army, and being drafted out to India, we lost touch with him; but he carried *Christendom Astray* and other works on the Truth out abroad. Having returned to England he was drafted to these parts. In allegiance to Christ he has completely severed his connection with the Forces, serving now under the banner of the Lord of Hosts. We rejoice once again in this declaration of God's righteousness, and trust our brother may fight the good fight of faith, to lay hold upon eternal life at last. We thank the Eastleigh brethren for their help on this occasion. Our Fraternal Gathering in January was a source of spiritual uplift to us all, and we appreciate the labours of the brethren who ministered to us. Brethren Eve (Eastleigh), Joslin and Hone (Clapham) gave us sound addresses in exhorting to faith and good works, and carrying us forward to the great consummation of our hope. Brethren and sisters were with us from Bridport, Dorchester, Plymouth, Eastleigh and Clapham, and their companionship much enjoyed. We thank our Father for these mercies. Visitors have been: bro and sister Cyril Clements (Sutton); bro. H. Woodgate (Hove); Bro. and sister Hone, bro. A. Hone, sister Joyce Jackson (Clapham); bro. Widger, sisters White and Frazer (Plymouth); sister Hallett (Bridport). In the proclamation of the Gospel we have been helped by Clapham brethren, Joslin, W. E. White, and S. Warwick, and acknowledge this good service. —K. T. JACKSON, *Rec. Bro.*

BRIDGEND. —*Christadelphian Hall, Nolton Corner Chambers. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Mondays: Mutual Improvement Class, 7.30 p.m. Wednesdays, Bible Class, 7.30 p.m.*— It gives us pleasure to record, in the mercy of the God of heaven whom we serve, the success of our first Fraternal Meeting held on Saturday, Feb. 18th. Under the general heading of the epistle of James, chapter v., "Be patient therefore brethren, unto the coming of the Lord," a very profitable and uplifting time was spent. The brethren who spoke for us were I. Rees (Newport), W. Morse (Swansea), J. Neale (Cardiff), and Frank Walker (Bristol). We thank them for their faithful testimony. There were present brethren and sisters from Weston-super-Mare, Bristol, Newport, Cardiff, New Tredegar, Rhondda, Swansea and Plasmarl, whom we were very pleased to welcome. Brother D. M. Williams (Newport), and brother F. Walker (Bristol) have faithfully ministered to us both in exhortation and Lecture. We express our indebtedness again to an anonymous brother, per bro. W. Wille, for a gift of £7 2s., which is being used as specified; also 10/- from "Anon," Oxford. We have welcomed around the Table of the Lord bro. Tandy and sister Worgan (Weston-super-Mare), and brethren Frank Walker (Bristol) and D. M. Williams (Newport). —GOMER JONES, *Rec. Bro.*

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 greatly rejoice in the return to fellowship of bro. and sister Bailey who, with us, have decided to

blot out the mistakes of the past and endeavour to work together in the bonds of unity and truth. God willing, we purpose to hold our Fraternal as usual on Whitsun Monday, May 28th, in the above Hall. Programmes and particulars to follow in due course. We thank the following brethren whose company we have rejoiced in around the Table for their companionship and help in the work of the Master: brethren Cambray, Lewis, Lambert (Newport), J. Neal (Cardiff), Gomer Jones (Bridgend), Paul Ford (Clapham), A. E. Tandy (Weston-s.-Mare), and Price (Wellington). We have also had the company of sister Worgan (Weston-super-Mare), and sister Gomer Jones (Bridgend). Bro. Price came to Bristol in hope of finding work and stayed with us for three weeks. He succeeded in obtaining employment and was on his way home for the week end to see his mother and return to start work on the following Monday; but unfortunately he had a collision with his motor cycle and broke his right wrist, which necessitated his return home to Shifnal, leaving us without the extra help we were expecting to receive. We understand he is now progressing favourably. We have heard from bro. and sister Brown, senior, late of Bournemouth ecclesia, and now living about thirty miles from Bristol, that they are no longer in our fellowship, having joined the Temperance Hall Fellowship at Peasedown. Bro. Arthur Brown and sister Mary Brown hope to meet with us whenever possible. —Yours fraternally, A. G. HIGGS, *Rec. Bro.*

HITCHIN. —*Hermitage Hall. Sundays: Breaking of Bread 5.30 p.m.; Lecture 7 p.m. Wednesdays: Cosy Cafe (adjoining Lloyds Bank): Bible Class, 8 p.m.* We are pleased to be able to report that the loss by transfer of two members reported last month has been cancelled by the addition of bro. and sister Hembling and bro. Harvey Linggood, who have come to live in this district. Definite arrangements have now been made to hold a Fraternal Gathering on Saturday, April 29th (tea commencing at 4.30 at Hermitage Hall), if the Lord will, the subject being "The man of God: his Thoughts, his Words, his Deeds, and his Life." Our recent visitors to the Lord's Table, who have also helped us to keep the enlightening lamp burning in this corner of the Master's vineyard, have been bro. Leslie Walker (Clapham) and bro. C. Seagrave (St. Albans). (*Note.* —It would be greatly appreciated if all brethren writing here would use my full name and so avoid confusion with our brother Herbert Shorter.)—HAROLD SHORTER, *Rec. Bro.*

HOVE (Sussex). —*The Gymnasium, 114a Western Road. Sundays: Breaking of Bread 11.15 a.m.; Lecture 6 30 p.m. Wednesdays: Bible Class, 7.30 p.m.* We again have had the pleasure of the company of a number of brethren and sisters from various ecclesias: Sister Deeley (St. Albans), bro. Brooks, bro. E. J. B. Evans, sister Crumplin, sister Singleton, sister P. Banta and bro. Gill (all from Clapham), bro. and sister A. A. Jeacock (Croydon), sister Lee (Eastleigh). Most of the brethren exhorted at the morning meeting and lectured in the evening. We are thankful that the increase in attendance of the strangers (noted last month) has been maintained. Bro. and sister Browning (lately returned from Kenya) will in future be members of our ecclesia. We are pleased and thankful for this addition. Also sister E. W. Evans (Clapham) has been transferred to the Hove ecclesia. Again we express our pleasure. Bro. and sister E. W. Evans have removed to Hove, but owing to ecclesial duties bro. Evans will remain a member of the Clapham ecclesia for the time being. But we will appreciate the help and advice of our beloved brother. We also have to record in sorrow the death of our bro. R. Mercer. Bro. Mercer removed from Holloway (London) to Hove a few months ago in search of health, but—"Thy will be done." On February 26th, our brother, beloved by all of us, fell asleep in full assurance of faith in the promises of God. He was laid at rest in the Hove Cemetery on March 1st, in the company of many brethren and sisters. Our brother has been well known for many years for his faithful service in the Truth. We know such service will receive the great reward promised through our Lord Jesus who declared himself "The Resurrection and the Life." Our love and sympathy is extended to our sister Mercer in her hour of trial. Bro. G. M. Clements spoke words of comfort and exhortation at the graveside. We continue to hold an evening meeting for the Breaking of Bread for the benefit of those unable to attend the morning meeting, on the last Sunday of each month, commencing at 5.45 p.m. —E. F. RAMUS, *Rec. Bro.*

ILFORD. —*96 Cranbrook Road. Sundays: Breaking of Bread 5.30 p.m.; Lecture 7 p.m. Thursdays: M.I.C. and Eureka Class 8 p.m., 27 Wanstead Park Road.* Since our last report we have been pleased to welcome the following visitors: Sister Mallard (St. Albans), bro. J. M. Taylor (West

Ealing), bro. and sister Barton (Luton), and bro. Hunt-Smith (Sutton). The brethren mentioned assisted us by way of Lecture, and their help was much appreciated. It gives us very great pleasure to record the immersions on Feb. 8th of Mr. LEWIS VICTOR WILLIAMS and Mrs. ELIZA McCRAITH WILLIAMS who, after expressing a good confession of their faith, were baptized into the Saving Name of Jesus. We pray that God will so bless them that the race they now commence may culminate in Eternal Life. —P. J. A. COLIAPANIAN, *Rec. Bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread 11 a.m.; School 11 a.m.; Lecture 7 p.m. L.C.C SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road)—Tuesdays: Eureka Class and Mutual Improvement Class (alternately) 8 p.m. Thursdays: Bible Class, 8 p.m.* It is with joy that we record the baptism of three more into the saving Name of our Lord: 12th Feb., Miss MURIEL DOREEN RALPH (ex. S.S.); 19th Feb., Mrs. FLORENCE CAROLINE BOXALL (ex C. of E.) and Miss ENID MAUDE COVERLEY, the daughter of our sister Coverley. We rejoice with sister Coverley that God in His mercy has given her this comfort to console her in the loss of her husband; and with bro. Boxall that he now has his wife as a co-worker; and with bro. and sister Ralph, that they have witnessed the obedience of their eldest daughter to the command of Christ. May they all with us receive the coveted prize. We lose by removal to Southend, Sister I. J. Davies, sister E. M. Davies, and sister D. J. Davies; also sister S. Spencer to Putney. The following visiting brethren and sisters have been welcomed at the Lord's Table: bro. and sister A. F. Jeacock and sister Piffin (Holloway), sister Wright (Bishop's Stortford), sister Allen, sister Squires, sister P. Squires, sister M. Squires (Luton), bro. James, bro. Eve (Eastleigh), sister Smith (Bristol), bro. P. Dexter and sister Eato (W. Ealing), sister Warwick (Putney), sister Feltham (Coventry), bro. Townsend (Wellington). —F. C. WOOD, *Asst. Rec. Bro.*

LONDON (Holloway). —*Delhi Hall, 489 Holloway Road, Upper Holloway, N. (near Royal Northern Hospital; tubes, Highgate or Holloway Road). Sundays, 11.0 a.m. and 7.0 p.m. Wednesdays, 8.0 p.m.* We received the news of the falling asleep of bro. Mercer (Hove) with great sorrow and a sense of personal loss, for bro. Mercer was for many years a faithful fellow-labourer with us at Holloway. We commend his sister-wife to the care of the God of all comfort. The loss of faithful brethren increases our yearning for that day to dawn when Jesus shall return to earth and wipe away all tears, sorrow and sighing to flee away for ever. —GEO. J. BARKER, *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.* We have benefited by the transfer to this ecclesia from Clapham of sister Spencer whose company we trust will bring mutual assistance to us all in our journey Zionwards. We regret, however, that the addition of our sister to our number provides no numerical increase in the ecclesial strength owing to our having been obliged to withdraw from bro. J. H. Miles on account of his continued absence from the Table of the Lord. We continue our witness for the Truth in this district by lecture and card distribution, but little response is shown by the public at large; we are, however, encouraged by the continued attendance at the lectures of two interested friends and know that our labour will not be in vain. We can only plant and water, looking to God for the increase. We have been grateful for the assistance of the following brethren who have spoken at our Sunday and mid-week meetings: D. Bayles, G. M. Clements, S. Douglas, H. L. Evans, C. Kitchen, H. Southgate, F. C. Wood, P. Ridout, W. A. Mitchell, and R. W. Parks (Clapham), F. Beighton and W. J. Webster (Seven Kings), A. N. Warry (West Ealing), and A. T. Abbotts (Sutton). Further, since last report we have had the company at the Table of the Lord of bro., sister, and sister D. Bayles, sister C. Bullen, sister Butt, sister Cordial, sister Crumplen, bro. J. and sister Doust, sister Hopper, senr., and sister G. Hopper, bro. R. and sister Learman, sister I. Maundrell, bro. and sister C. Kitchen, and brethren H. and D. Southgate and sister R. Southgate (Clapham), bro. V. W. Lloyd and sister Lloyd (Margate), bro. and sister Ell (Holloway), sister D. Higgs (Bristol), bro. H. Linggood (Fulham), and bro. A. H. Warry (Ealing). We thank them all for their help. —J. A. BALCHIN, *Rec. Bro.*

LUTON. —*Oxford Hall, Union Street. Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m.; Bible Class, Thursday, 8 p.m.* If the Lord will we shall hold our annual Fraternal Gathering on

Monday, April 10th (Easter Monday), in the Adult Schools, Church Street, Luton. A programme has been arranged for four addresses of fifteen minutes each, under the general heading: "Unto you that fear My name, shall the Sun of Righteousness arise . . ." The speakers: brethren D. C. Jakeman, A. A. Jeacock, S. Shakespeare and F. C. Wood. Tea at 4.15, after meeting at 6.0 p.m. There is accommodation for some three to four hundred. At the moment we are getting little response from the stranger; we realize that we can but sow and water, it is God that gives the increase. We appreciate very much the labours of the brethren who have ministered to us. Sincerely your brother in Christ Jesus, SYDNEY BURTON, *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 the Master's Name. It is with pleasure we report another visit of our bro. Shakespeare, of Dudley, on Feb. 12th. Our brother in the morning exhorted us to hold fast to our most holy faith amidst the prevailing trials and tribulations which are without, and lectured in the evening, a goodly number of the alien being present, namely sixteen. On Feb. 25th we held our annual Tea and Prize Distribution of the scholars of the Sunday School. Through our heavenly Father's mercy and blessing towards us a very pleasant time was spent with the children; the children singing School Hymns and giving recitations, which was followed by Lantern slides of Palestine, followed by the Prize Distribution, our bro. J. Neal, of Cardiff, performing this pleasant duty with appropriate words to the occasion. Then followed moving pictures of the Holy Land, our bro. Cambray kindly lending his Lantern and projector on this occasion, and performing the pleasant duty of showing it to the children. The little gathering was well attended by the brethren and sisters. Brethren and sisters also being present from Bristol, New Tredegar and Bridgend. The time having gone all too quickly, we ended our joyous gathering in singing hymn 103, "Hail to the Lord's Anointed," concluding with prayer by our bro. G. E. Morse, of Cardiff, thanking our heavenly Father for His goodness and mercy towards us, inasmuch that we were able to spend a pleasant few hours together with the children in the way and manner we did. It is also with pleasure we report that on Sunday, Feb. 26th we assisted another one of Adam's race to put on the Sin-covering Name of our Lord and Saviour Jesus Christ in the appointed way, through the waters of baptism; our new sister being Miss MAY GOUGH, the daughter of our sister Gough. We pray that she will so run the race that at the Master's return she, with us, may be accounted worthy to reign with him in his glorious Kingdom. Since our last report we have been pleased to welcome around the Table of our absent Lord the following brethren and sisters: bro. and sister S. Shakespeare, bro. and sister W. Sharp (Dudley); bro. J. Neal, bro. G. E. Morse, (Cardiff); and sister L. Jenkins (Brockhollands). Will brethren and sisters please note that there was an error regarding the time of our meeting at our Fraternal on Easter Monday (God willing) in the *Berean* for March. The correct time of the meeting is 2 p.m., not 8 p.m.; tea 4.45 p.m. A hearty welcome is extended to all brethren and sisters in fellowship. Your sincere brother in Israel's hope, DAVID M. WILLIAMS, *Rec. Bro.*

NOTTINGHAM. —*Old Lenton Street Hall (off Broad Street). Sundays: School, 10.0 a.m.; Breaking of Bread, 11.0 a.m.; Lecture 6.30 p.m. Bible Class: Wednesday, 7.45 p.m., at the People's Hall Heathcote Street.* We rejoice to report that Mrs. EDITH MAY GILLARD, the wife of bro. Gillard, was baptized into Christ on Feb. 15th. We pray that our sister may endure to the end and receive the crown of Life. The subject for the Fraternal Gathering to be held on May 13th, if the Lord wills, is, "The Coming of the Lord draweth nigh," to be dealt with as follows: "Look up, and lift up your heads" (Luke xxi. 28), Speaker, bro. M. L. Evans (Worcester); "Take heed to yourselves" (Luke xxi. 34), Speaker, bro. W. Southall (Birmingham); "Watch and pray always" (Luke xxi. 36), Speaker, bro. N. Widger (Hitchin). The attendance of strangers at the Special Lectures at Netherfield was poor, but there were two regular attenders who showed a definite interest and we trust that the seed sown may yet bring forth fruit. Since our last report we have had the help of the following brethren in the work of the Truth: Bro. W. Southall (Birmingham), bro. E. Hingley (Dudley), bro. M. L. Evans (Worcester), and bro. S. Shakespeare (Dudley). We have also been pleased to welcome to the Table of the Lord, bro. and sister Newell (Sheffield), sister E. Hingley (Dudley), sister M. L. Evans (Worcester), sister M. Smith (Littleborough), and bro. and sister A. C. Bradshaw (Leicester). —J. B. STRAWSON, *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.* During the past few weeks we have been assisted in the service of the Truth by bro. W. Cockcroft (Oldham), bro. H. Heywood (Oldham), bro. S. Shakespeare (Dudley), and bro. G. W. Park (Prescot). We thank these brethren for their labours. Visitors have included sister H. Heywood, sister S. Shakespeare, sister G. W. Park, and sister D. Jannaway (Southport). —B. LITTLER, *Rec. Bro.*

PLYMOUTH. —*Oddfellows Hall, 148 Union Street (near the Railway Arch). Sundays: Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m.; Thursdays, 7.15 p.m.* God willing, it is intended to distribute prizes to our Sunday School Scholars on Friday, April 7th, and it has been decided that an Ecclesial Gathering, with Tea, shall be held in conjunction therewith, each of three visiting brethren giving an address. Any brother or sister in fellowship likely to be anywhere near please note the date and, if possible, give us the benefit of his or her company. Tea at 5 p.m., Ecclesial Meeting, 6.30 p.m., to close about 8.30 p.m. Further particulars, if desired, may be obtained from J. WIDGER, *Rec. Bro.*

ST. ALBAN'S. — *Oddfellows' Hall, 95 Victoria Street. Sundays: 11 a.m. and 6.30 p.m. Thursdays, 8 p.m.* If the Lord will, we shall take advantage of the Whitsun week-end to have an outdoor Fraternal Meeting on lines similar to the one held last year. We hope to have some details ready for the next issue of the magazine. —S. JEACOCK, *Rec. Bro.*

SHERINGHAM (Norfolk). —Greetings. I have, in God's mercy, been able to visit the brethren and sisters at Bury St. Edmunds and Ipswich. I was greatly encouraged by being able to meet and converse with those of like faith. Having just read the Dec. 27th Fraternal Addresses, I would like to express my gratitude to those who make it possible for us in isolation to read and enjoy the exhortations and addresses. Sincerely your brother in Christ, OWEN WOODHOUSE.

SWANSEA. —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.* Greetings in the Name of the Lord Jesus Christ. We continue to try to encourage people in the things of the Truth, and like our Master (Jesus) we find few indeed who will follow him. Our work seems to be to keep ourselves unspotted from the world and all its allurements. The need in these last days of the Gentiles is to watch and stand fast in the faith. We are to be living sacrifices, keeping as far away from the world and its works as we can, for truly it lieth in wickedness, and is soon to be destroyed. The further we keep away from the world the nearer we get to Christ. What an exhortation. Christ is Coming; may we receive the "Well Done"—the joy and the glory. With love in the one hope of our calling, faithfully your brother, STANLEY J. BOWEN, *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.* We still continue to sow the seed, and we pray that we may be permitted to continue during the period of our waiting for the consummation of all our desires, rejoicing in the full assurance that our redemption draweth nigh. We have welcomed at the Table of our Lord, sister Phyllis Bowen, of St. Albans. Sincerely your brother, in the hope of Life Eternal, L. H. BOWEN, *Rec. Bro.*

WHITWORTH, nr. Rochdale (Lancs.). —*19 Tonacliffe Terrace.* —Greetings in the Master's Name. Since our last report we have had as visitors to the Table of the Lord, bro. F. Alsop and sister Sophia Heyworth (Coventry), also sister S. M. Smith (Littleborough, nr. Rochdale), whose company we much enjoyed. The times in which we live are stirring and momentous; they herald the coming of the Just and Holy One of God, the Prince of Life, to rule for God and bring God's glory, and not man's, to fill the earth. May we heed the exhortations to watch and be ready, lamps filled, well trimmed, to meet him with joy and receive the "Well Done." Sister M. Cook (Rishton) and sister E. Ideson (Clitheroe) wish me to convey their sincere thanks for letters and exhortations sent to them. With united love in the Truth, bro. T. HEYWORTH.

CANADA

HAMILTON (Ont.). —*I.O.O.F. Hall, King William and Wentworth Street. Sunday: Breaking of Bread 11 a.m.; Lecture 7 p.m.; School 9.45 a.m. Wednesdays: Bible Class 8 p.m.* We have been assisted in the work of the Truth by bro. Geo. Gibson (Toronto), bro. J. Beasley (Oshawa). We thank our brethren for their labour of love in ministering to us the word of exhortation and lecturing in the evening. We are encouraged and cheered from time to time by the presence of our visiting brethren. On Dec. 21st the Sunday School Scholars held their Tea and Entertainment and prize giving for the year's work, which was enjoyed by all the brethren and sisters present. We regret very much to have to report the withdrawal from bro. and sister Norman for long continued absence from the Lord's Table; also bro. G. Baldock for disorderly walk. We have been pleased to welcome the following visitors: bro. and sister Geo. Gibson, sister Nora Gibson, bro. McGee, sister Baker, junr. (Toronto), bro. J. Beasley (Oshawa). We welcome all of like faith. —E. D. COPE, *Rec. Bro.*

UNITED STATES

CHICAGO, Ill. —*Meeting, 1920 Irving Park Blvd. Breaking of Bread, 10.30; Sunday School 11.45.* Since our last report our ecclesia has been saddened by the death of sister Accola, who fell asleep on Oct. 9th, 1938, after a long illness. We have had the pleasure of welcoming the following visitors: bro. Richards (Detroit) bro. and sister Round (Los Angeles, Calif.), sister Hamilton (Denver, Col.), sisters Hardaker and MacKelvie (Elizabeth, N.J.), and sister Sproul (Sagautuck, Mich.). Bro. Round lectured for us. Five of our members visited Detroit on New Year's Day, and we were all greatly pleased with the appearance and the general arrangements of the new building as a place of worship, which they have just erected and completed for themselves. —W. J. CLEMENTS.

GLENDALE, Calif. —*Hahn Hall 103A, N. Branch Blvd. Sundays: Breaking of Bread 11 a.m.; Lecture 7 p.m.* Our little ecclesia has suffered a great loss in the death of bro. Tel Van Noy, who passed away on Dec. 14th. He had only been a few years in the Truth, but was an earnest and faithful brother, and we laid him to rest in the blessed hope of a happy resurrection to eternal life, and a place in the Kingdom of God, for which we wait. Our sympathy goes out to sister Van Noy. We continue the public testimony, but there is little response in this land of sunshine and pleasure. However, the ecclesia we believe is growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. —B. A. WARRENDER, *Rec. Bro.*

PORTLAND, Ore. —*614 Maegley Tichner Bldg. Breaking of Bread Service 11.15 a.m.; Mid-week Bible Classes, 627 N.E. Graham St. and 2212 N. E. Prescott.* We have some news at this time which all Christadelphians are always glad to hear; two more have come out of the darkness which enshrouds the nations into the glorious light of the Gospel. Mr. ARTHUR TILLING, and his wife, Mrs. VIRGINIA TILLING. Our new brother is the son of bro. and sister Geo. Tilling of this city, and grandson of our sister Baldwin, of Santa Barbara, Calif. After a good confession of the "One Faith" they were baptized into the Saving Name of the "Anointed Jesus" on Nov. 18th, 1938. May they prove themselves worthy of receiving the prize, "Eternal Life." On Jan. 8th, 1939, we held our yearly Fraternal Gathering, the subject for the speaker on this occasion was "Signs preceding the Coming of Christ." We are very few here, yet we try to carry on as if we were many, therefore strength and encouragement can be obtained from these gatherings if the "Spirit of Christ" is manifested. We received a visit from Los Angeles of bro. and sister Howard Brinkerhoff. Bro. Brinkerhoff gave us the word of exhortation. We are always comforted by receiving visitors. —JOHN T. RANDELL, *Rec. Bro.*

WORCESTER, Mass. —*Levana Hall, Sawyer Blvd., 393 Main St. Memorial Service, 10.30; Sunday School, 12.0 noon; Lecture, 7.0 p.m.* Our hearts have been gladdened inasmuch that another has been drawn to labour in the Master's vineyard. Miss JESSE KENNEDY, formerly a Congregationalist, after giving a good confession of the "things concerning the Kingdom of God and the Name of Jesus Christ" was baptized on Nov. 11th, and received into fellowship on the 13th. Our

prayer to our heavenly Father is that she may run faithfully and receive a crown that fadeth not away. On Nov. 20th we enjoyed the presence of bro. and sister C. E. George and bro. and sister O. Johnson of Philadelphia, Pa. Bro. Johnson exhorted the brethren and sisters on the very timely subject, "Feed my Sheep." We held our annual Christmas entertainment on the 26th of Dec, enjoying a feast of the good things that our heavenly Father supplies for the sustenance of our mortal life, after which the brethren and sisters and Sunday School Scholars proceeded with the programme of entertainment lasting over two hours, including distributing prizes to the Sunday School Scholars. We enjoyed the presence of about fifteen of the brethren and sisters from Boston, Mass., on this occasion. On Feb. 12th we were encouraged by the presence of two more brethren from Philadelphia, Pa., bro. Stanley and bro. Harold Elliot. With love to the Household, RUSSELL A. WAID, *Asst. Rec. Bro.*

NEW ZEALAND

Cambridge, Waikato. —Herzl Connolly, William Street.
Huntley, Waikato. —A. Surgenor, Hakanoa Street.
Wanganui. —E. W. Banks, 48 Roberts Avenue.
Wellington. —J. Morton Troup, 74 Glen Road, Kelburn.
Whangarei. —K. R. MacDonald, 27 Stanley Street.

AUSTRALIA

Brisbane, Queensland. —Samuel Gallier, Ipswich Road, Moorooka.
Canberra, Federal Capital Territory. —O.E. Dye, "Naioth," Coranderrk St., Reid.
Cessnock, N.S.Wales. — E. Dando, 51 Hickey St., Cessnock.
Melbourne. — James Hughes, 6 Riddell Parade, Elsternwick.
Launceston, Tasmania. — Carmel Gee, 14 Frankland Street.
Lambton, N.S.Wales. — D. T. James, The Reservoir, Hartley St.
South Perth, West Australia. —Miss M. Jones, 24 Brandon Street.
Sydney, N.S.Wales. —R. H. Baxter, Albert Hall, 413 Elizabeth St.
Victoria. —E. Pate, 63 Murphy Street, Bairnsdale, Gippsland.
Wagga, N.S.Wales. —C. W. Saxon, 25 Gorniby Avenue.
Wongan Hills, West Australia. —E.J. York, Evington Vale.

CANADA

Brantford, Ont. — H. W. Styles, 112 Erie Avenue.
Edmonton, Clover Bar, Onaway, Alta.—G. Luard, Clover Bar, Alta.
Guelph. —J. Hawkins, 9 Elizabeth Street.
Hamilton, Ont. —E. D. Cope, 120 Flatt Avenue.
Iroquois Falls, Ont.—C. H. Styles, Box 335.
Lethbridge, Alberta. — Sydney T. Batsford, 412, 7th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B.—Wm. E. Hayward, 11 Waterloo Street.
Montreal. — J. V. Richmond, 2051 Wellington Street.
Mount Albert, Ont.—Howard Toole.
Oshawa, Ont.—Geo. Ellis, 354 Division St.
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. 15th Street.
Pomona, Cal. —Oscar Beauchamp, 742 E. 6th Street.
Portland, Oregon. —John T. Randell, 627 N.E. Graham St., Portland, Ore.
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.
Syracuse, N.Y.—S. L. van Akin, 1530 East Genesee St., Apt. 19.
Worcester, Mass. —Russell A. Waid, 75 Olean Street.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

HYMN BOOK wanted with Tonic Sol-fa notation. Bro. J. T. Wilson, 28 Barterholm Road, Paisley, Scotland.

CHRISTENDOM ASTRAY wanted. The yellow soft linen cover which used to sell for a shilling. Bro. J. V. Richmond, 2051 Wellington Street, Pt. St. Charles, Montreal, Canada.

WITHDRAWALS. —We deprecate using language in announcing a withdrawal which will have the effect of making repentance and acknowledgment of error more difficult for the offender. Let all things be done in love. A change of mind—not punishment—should be the object of a withdrawal, and a brief notice of the fact should be sufficient announcement.

SPARE CLOTHING. —Parcels have been received from St. Alban's; Potters Bar; L.P.; M.S.; Coventry; Halesowen. All communications and parcels should be sent to 19 Grove Road, Brixton, S.W.9.

JEWISH RELIEF. —The following sums have been received to the end of February: —F.C. 2/7; E.M.R., 10/-; W.F., 19/-; J.R., 1/-; Canton, \$10; S.S.W., \$2; E.K., 4/-; E.J.C., 2/6; L.P., 10/-; Coventry, £3/9/-; A.W. (N.Z.), £1; A Sister (N.Z.), £2.

FOR BRETHREN AND SISTERS IN NEED: —Two Sisters, 15/-; F.M., 2/-; M.J., 13/-; An Ecclesia, £4; Plymouth, £3/6/10, Anon., 10/-; E.K., 3/-; E.J.C., 2/6; An Ecclesia in the South, £5; L.P., 10/-; A Sister (N.Z.), £2.

SISTER MERCER wishes to return thanks to the numerous brethren and sisters who have sent letters of consolation and floral tributes on the occasion of her recent great bereavement.

EMPLOYMENT. —Brother, 25, seeks employment as transport lorry driver or any driving job. L., c/o Editor.

PLYMOUTH. —A Fraternal Meeting will be held, if the Lord will, on April 7th. Brethren and sisters in fellowship are cordially invited.

BOOKS FOR DISPOSAL. —Old *Bereans*, *Cloud and Sunshine*, Mosheim's *Ecclesiastical History*. Bro. T. Heyworth, 19 Tonacliffe Terrace, Whitworth, Lancs.

"MY DAYS AND MY WAYS."—Bro. J. L. Wilson, 28 Barterholm Road, Paisley, Scotland, is anxious to secure a copy, or two if possible.

SISTER V.B. —If it is agreed that our Lord was tempted in all points as we are, there should be no cause for division. We have never declared that outside agency was not possible in the Temptation of Christ, but is it not written that temptation comes from within?

UNUSUAL ADMISSION. —The "Rev." C. J. Bucknall, vicar of Wilton, Stoke-on-Trent, refused to bury a recruiting sergeant because the coffin was draped with a Union Jack. The widow protested because, she said, "The Union Jack was his religion." The Vicar said, "It is the symbol of the British Empire which will, like all 'earth's proud empires,' pass away." It is not surprising to read that on appeal the Vicar's Bishop said he was wrong.

BRITISH MUSEUM. —The 45th visit of the South London (Clapham) Bible and Mutual Improvement Class will take place, God willing, on Saturday, May 6th. Parties will leave the Entrance Hall from 2.0 to 3.0 p.m. Tea at 4.30 at the express Dairy Company's Tea Rooms, 25 Bloomsbury Way (late Hart St.) W.C.I, followed by Fraternal Meeting in the Essex Hall, Essex Street, Strand, at 6.0 p.m. An affectionate invitation is extended to all brethren and sisters in fellowship.
