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July 1939

# The Berean CHRISTADELPHIAN

**A Magazine devoted to the exposition and defence of the  
Faith once for all delivered to the Saints; and opposed to the  
Dogmas and reservations of the Papal and Protestant Churches;  
With the object of making ready a people prepared for the coming of the Lord**

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

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

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

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

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

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**COVENTRY.** —T. Franklin, 272 Windmill Road, Longford. (B.B. 2.30 p.m.)

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

**DERBY.** —F. Gillard, 21 Spencer Street, Alvaston.

**DORCHESTER.** —S. F. Osborn, 23 Dagmar Road, (B.B. 3.45 p.m.).

**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.)

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

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

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

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

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

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**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.)

**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.)

**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.

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

**WORCESTER.** —H. Blake, 18 St. Dunstan's Crescent.

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# The Berean

## CHRISTADELPHIAN

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

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

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### **Further Remarks on Pork Eating** **By Dr. John Thomas**

*Question.* —Did Jehovah command the Israelites to abstain from eating swine's flesh merely as a test of obedience, as a positive law, or was it for their own interest? Again; if, on the supposition of an answer, that it was not altogether a positive law only, but was connected with their welfare, then it would appear that it was not good for them. I ask, secondly, if it was not good for the natural Israel to eat swine's flesh, is it good now for the spiritual Israel. — J.W.

*Answer.* —In relation to eating of meats, or not eating of them, it is easier to ask questions than to answer them. Why Jehovah thought proper to do this, and not to do that, is easier asked than answered. In Paul's day there was a class of professors who were very much addicted to the work of perplexing themselves about recondite matters to the neglect of what was obvious and plain. He says, "They intruded into things which they had not seen, being puffed up in vain by the mind of their flesh" (Col. ii. 18). We must be careful that we fall not into this error; and to avoid it, it is necessary that we keep a strict watch over "the flesh" which is much more gratified in intruding into the motives of others, even of the Creator Himself, than in accepting His testimony and simply keeping His commands. "The flesh" is not satisfied with "the simplicity which is in Christ." The case of Naaman is very instructive upon this point. Naaman was a "natural man," and gave utterance to "the mind of the flesh." Elisha told him to "go and wash seven times in Jordan, and be clean." Though Elisha was a man of God, he enunciated a simple order, or command, unaccompanied by any pious or godly drapery, rite or ceremony, so pleasing to the flesh. The flesh, called Naaman, rebelled at this simplicity. It required a show of godliness; a demonstration of respect to a great man; and some holy action. It was willing, and would have delighted in being commanded, to do "some great thing." It would then have felt like making itself famous for something; but simply to do what it was commanded, conferred upon it no glory or renown. Poor human nature, alas for thee!

The flesh is always devising for itself yokes of bondage which God hath not imposed. This propensity to be doing what it is not asked to do, and of neglecting to do what it is told, is the foundation of all "the will-worship and humility and austerity of body," which constitutes the godliness of the Old Adam. The world is full of it. We see it in the superstitions of Rome, Wittemberg,

Geneva, and so forth; and we would be glad if we could say that we did not see it among those who have believed and obeyed the gospel of the kingdom of God.

Out of respect to our correspondent as a brother in Christ, we entertain his question, for which, and for all similar, we have none. He asks us why Jehovah commanded Israel to abstain from swine's flesh? We answer, for the reason Jehovah Himself gives, which is because "*he cheweth not the cud.*" "Whatsoever parteth the hoof and is cloven footed, and cheweth the cud, among the beasts, that shall ye eat." Swine are cloven footed, and if they had chewed the cud they would have been as clean to Israel for food as any other animal; but as they chewed not the cud they were constituted legally unclean to Israel. To abstain from eating swine's flesh, or horseflesh, was therefore, "*an element of the world*"—a part of "the righteousness of the law which is fulfilled in us, who walk not after the flesh (or hand-writing of ordinances pertaining to the flesh) but after the Spirit." Eels are as unclean by the same law because they have no scales.

But some may enquire, why was the distinction of clean and unclean arbitrarily imposed at all? The answer is, that all the enactments of the Mosaic law partook of the nature and character of the law, upon the principle that the parts or elements of a whole share in the constitution thereof. Now, the Mosaic Law in its entirety was "*the representation of the knowledge and the truth;*" hence its parts, elements, or rudiments, were also individually representative of things pertaining to the truth, or substance, or "body which is of Christ." The New Testament sets forth "*the revelation of the mystery;*" or the exposition of the secret meaning of the law. The law was "the wisdom of God in a mystery," which it was the business of the apostles and writers of the New Testament to expound. From them we learn what was signified by the unclean animals of the law, who chewed not the cud. The mystery is revealed in Peter's vision upon the housetop. A sheet was lowered from heaven full of unclean animals, which he was ordered to kill and eat. But he refused, saying that he had never eaten "*anything common or unclean.*" He was told, however, that he was not to call that common or unclean which God had cleansed.

Now when Peter came to narrate the vision he had seen, he told his hearers that it had taught him the lesson that he was to call "no *man* common or unclean; for that God was no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." All those non-Israelitish nations were dogs and swine, lions, tigers, eels, eagles, vultures, and so forth; animals that chewed not the cud, without scales, and so forth, according to the law. The bread of God, or the divine pasturage, had not been fed to them; so they could not chew or ruminant upon it; but they lived upon the garbage of the flesh, served out to them by pagan philosophers and priests, as men do now who are ignorant of the word. But the time had come when Peter stood before Cornelius to afford men of all nations an opportunity of putting off the swine and putting on the sheep, which "parteth the hoof and is cloven-footed, and cheweth the cud" in the green pastures and beside the still waters of God. The grass of these pastures is good and nourishing. They graze in the reading and hearing of the word; and in meditating upon what they have received, they bring up the cud and chew it in detail, and so appropriate it to the growth of the inner man (Act x. 11; Lev. xi.; Rom. viii. 4; Col. ii. 14-23).

When a Gentile obeys the truth, as we have said, he puts off the dog and the swine, and puts on the sheep; but if he turn again to the weak and beggarly elements of the law; and "turn from the holy commandment delivered to him; it has happened to him," says Peter, according to the proverb, the dog has turned to his own vomit again; and *the sow that was washed* to her wallowing in the mire (2 Pet. ii. 22). This is as much as to say that, before the vomiting and the washing, they were separated by the law as dogs and swine.

As, in our answer, we have not placed ourselves upon the "supposition" prepared for us by our worthy correspondent, we need not follow him into the argumentation that grows out of it. There is no evidence that swine's flesh was interdicted to the natural Israel because it was not good for them. We care not at all about the physiologists, who have as many crotchets when it suits them as the theologians. If we square our diet by their fashions, which are as *outrés* and unstable as a French milliner's, we shall be reduced to bran bread and water. We shall not quarrel with anyone who chooses

this sort of prison fare, provided he does not incorporate it with the gospel as a condition of salvation. Swine's flesh, horses, hares, eels, all legally unclean, are wholesome enough where the digestion is good; but where this is not the case it is difficult to find anything that agrees. There are some that cannot eat it, and there are some that cannot eat beef or mutton; the peculiarity is in the eater more than in the eaten. According to a man's experience, so let him eat and be thankful, for both clean and unclean are sanctified by the Word of God and prayer.

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## Editorial

### "CHRIST MORE THAN MAN"

In the first chapter of Matthew we read of the book of the generation of Jesus Christ, and in the first verse he is called "the son of David, the son of Abraham."

These are two of the most renowned characters in Jewish history— one the friend of God and the other a man after God's own heart, but the lives of these men were widely separated in point of time.

The subordinate portion of the family pedigree of Jesus is traced afterward in the chapter, but in the first verse Abraham and David occupy the headlines, in this interesting and important chapter.

If we ask the reason why, the answer is simple: it was because the two great covenants of promise which embrace within their scope the divine plan of redemption, were made by the God of Abraham and David with these ancient worthies; and moreover, these two grand and majestic covenants were not only to be confirmed by this wonderful son (Rom. xv. 8), but they were to find their ultimate and complete fulfilment in him.

For this purpose, this most illustrious son must be a specially engraved stone cut out of the mountain of flesh without hands—a Branch of Yahweh, the righteous Branch of David (Zech. iii. 8; Dan. ii. 45; Isa. iv. 2; Jer. xxiii. 5).

He was the Branch of David, "according to the flesh," being the seed of the woman, Mary, of the lineage of David, and he was the Branch of the Lord (Yahweh), being begotten of the Spirit:

*"The word was made flesh and dwelt among us."*

Therefore, his name was called Emmanuel, which being interpreted is, God with us.

To this agree the words of the angel to Mary:

*"He shall be called the son of the Highest" (Luke i. 32).*

And the words of Peter:

*"Thou art the Christ, the son of the living God."*

When Jesus put the question to the Jews, saying, "What think ye of Christ? Whose son is he?" They replied, "The son of David." Then said Jesus unto them, "How then doth David IN SPIRIT call him Lord, saying,

*"The Lord said unto my lord, sit thou on my right hand, till I make thine enemies thy footstool? If David then call him lord, how is he his son?" (Matt. xxii. 41, 42).*

Jesus did not ask the question, what think ye of ME? or of MY DESCENT? but what think ye of the Messiah, the Christ, especially of his PATERNITY? The Jews reply was: He is the Son of David. Then came the climax of Jesus' questioning: "If David call him Lord, how is he his son?" To this question the Jews had no reply.

But the scriptures quoted above furnish the Spirit's reply, the Messiah, Jesus of Nazareth, is "the son of the living God"—"the word made flesh," "God with us."

If Jesus is not the Son of God in a more real and literal sense, than believers, who are "called the sons of God," then there is absolutely no force nor point to the question of Jesus, which not only embarrassed but silenced the Jews: "If David then call him Lord, how is he his son?"

By the Spirit begettal Jesus became RELATED TO THE HIGHEST ORDER OF BEING.

As the Branch of Yahweh (Isa. iv. 2), rooted in the Eternal, he was His manifestation of God—a progressive one, of course, but real at every stage.

God was in Christ at every step of the manifestation. This was absolutely necessary on account of the helplessness of human nature itself.

It was indispensable that sinful flesh should be divinely manipulated, fashioned and embroidered to develop that faultless character in the Lamb of God that was required to secure resurrection and take away the sin of the world.

Jesus was our Lord's proper name, while "Christ" was his official title. Jesus is the Greek form of the Hebrew name Joshua.

The name was formerly spelled Oshea (Num. xiii. 15), meaning "saviour," but the inspired Moses changed it by the addition of two letters of the Yahweh name. The compound name, therefore, signifies "Yahweh the Saviour."

The bestowal of this Jehovistic Name upon the seed of the woman, was no accident, for an angel from heaven directed both Mary and Joseph to call his name "Jesus," that the word of the Lord by the prophet Isaiah might be fulfilled, "Thou shalt call his name Emmanuel, which being interpreted is God with us."

The names "Emmanuel" and "Jesus" may therefore be styled equivalent terms, and conjointly they afford infallible proof that the Jesus of the New Testament is the Emmanuel of the Old, and that the son of the virgin the seed of the woman, is the word made flesh, the son of the living God.

THE DIVINE SONSHIP OF CHRIST furnishes an explanation to many of his sayings that otherwise could not be clearly comprehended. It supplies us with a key to the complete understanding of the Apostolic expression, "God our Saviour."

It explains to us how a man, born as a babe in Bethlehem could speak as having come down from heaven; how a man could be the Root as well as the offspring of David.

It also explains how he could be the High Priestly Offerer and the sacrificial victim at one and the same time. It was "through the Eternal Spirit" (Heb. ix. 14). It also makes plain how it could be said of him, "all things were made by him"; and how a spotless character could be developed in sinful flesh.

We can also readily perceive how Paul could speak of the ecclesia of God as being "purchased with his own blood," although it was the blood of the sinful nature of which the Anointed was a partaker (Acts xx. 28; Heb. ii. 14).

On the other hand, we can readily understand the same man as the seed of the woman, saying: "Of mine own self I can do nothing"; "My Father is greater than I"; "Father save me from this hour"; "My God, my God, why hast thou forsaken me."

All these varied phases of personal ability and disability converged in the person of Jesus of Nazareth whom God anointed with the Holy Spirit and with power. He was the son of the living God, the seed of Abraham, the son of David, the word made flesh, by being "made of a woman," that is made of her substance.

Being born of a woman, he was physically unclean (Job xiv. 4; xxv. 4), defiled by the principle of sin in the flesh that dwells in all of woman born (Rom. vii. 17, 23; viii. 3).

### CHRIST'S DEFILEMENT REMOVED

As bro. Roberts wrote: "The defilement was undertaken expressly *with a view to its removal*—the power of death was there that it might be destroyed by dying and rising again" (*Law of Moses*, page 243, chap. xxviii.).

Therefore, as Dr. Thomas pointedly observed, "If the Spirit did not take our nature, then is not our nature redeemed from the curse and reconciled to God. The Deity made Jesus more deity than any other man, but not less sin's flesh than we."—*Christadelphian*, 1873, pages 361-3.

Having been "made sin," the "filthy garments" of sin were taken away — removed — his "iniquity caused to pass from him," and a "change of raiment" was given him when his mortal body put on immortality (2 Cor. v. 21; Zech. ii. 3, 4).

He was the seed of the woman, one of her own nature, who was "made strong" by the Deity, to take away the sin of the world by redeeming the nature from death; first for himself, and afterwards they that are Christ's at his coming: their trespasses having been forgiven by the Father for Jesus sake.

Had the seed not been strengthened he would have been as helpless as other men to redeem either himself or his brethren, for Jesus himself said, "Of mine own self I can do nothing."

But Jesus being the Word made flesh, developed from the Spirit's overshadowing power, he was fundamentally and pre-eminently qualified to overcome, by the superior strength derived from his paternity; so that from the beginning of his life, he was full of the wisdom, grace and truth of the Father who made him "of quick understanding in the fear of the Lord to refuse the evil and choose the good" (Isa. vii. 16; xi. 3).

A knowledge of these things enables us to more fully comprehend the wonderful story that unto us a child was born, and that of a virgin, and a son was given, upon whom a name was conferred denoting the presence of Jehovah—a name that is above every name: the Name of One, at whose birth, not only shepherds, saints and wise men did obeisance unto him, but even angels worshipped him when amid the shining glory of Bethlehem's honoured plains, the Heavenly Choir sang that glad refrain:

"GLORY to God in THE HIGHEST, AND ON EARTH, PEACE, GOODWILL TOWARD MEN" (Luke ii. 14).

Furthermore, having these indisputable facts in mind, we can the more readily grasp other divinely inspired truths that have been infallibly recorded for our learning: that "the word was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, who was born not of the will of man, but of God, and full of grace and truth."

As the Word or Spirit, the same was in the beginning with God, and all things were made by him, "THE MAN who is my fellow, saith the Lord of hosts" (Zech. xiii. 7), the man at His right hand, the Shepherd who was smitten, but brought again from the dead, and thus far the only begotten from the dead—the beginning of the creation of God (Rev. iii. 14), the new creation—the True Light in whom the Father's beaming rays serenely glow.

Therefore, the man Christ Jesus, is the alpha and the omega, the beginning and the end: the One on whom our hopes depend.

B.J.D.

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

### VI

#### III. —DOCTRINE AND CONDUCT

*(Continued from page 212)*

As we have seen, the doctrine of the Kingdom of God on the earth very vitally affects our outlook on life and our reactions thereto and conduct; other doctrines although not so profound in their effects, nevertheless have a powerful influence upon conduct and upon our realization of responsibilities. Let us briefly refer to a few of these in order to see how at every step the importance of right belief can scarcely be exaggerated in so far as character is concerned.

The belief in God's existence; His interest in His creatures, and the fact of His unity, greatness, and exalted position as controller of all things, can be shown to affect our conduct vitally. As a matter of fact, a belief in God is the very basis of religion: it is the first of first principles. The doctrines already discussed would be impossible of belief apart from the foundation belief in God. "He that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him" (Heb. xi. 6). What does He expect from His creatures who intelligently accept His declaration and promise of salvation? One word answers this question—WORSHIP; that is, reverent and humble homage and adoration; and a spirit of recognition that all things come from Him (James ii. 17) and that by prayer and supplication He will respond and work with us. That attitude is what He definitely expects from us as His creatures and as those "called" out from surrounding darkness; as those who are being "transformed" for His Kingdom. The many elements or first principles of doctrines are calculated to form this spirit of humble dependence upon our Benefactor and of reverent worship of Him. This spirit having once been generated by an intelligent apprehension of the Truth is a lifelong factor in our conduct, acting as a restraint upon evil, creating over all our actions a spirit and atmosphere of warmth and love of God, which is entirely lacking in the unbeliever or rationalist, except in so far as he himself is unconsciously in contact with that atmosphere. Also according to the loftiness of our idea of God will be the degree of veneration and worship which we accord Him. We always think of Sprengel, the great naturalist, in this connection, whose fervent belief in God as the Author of all things caused him to have a firm conviction that not a single hair would be created in vain: how in investigating some flowers and noticing the upraised hairs in their corolla, his fervent belief led him to the discovery of their use as protection from the rain. Many other investigations were prompted in this man by what Lord Avebury calls his "deep religious feelings."

We find on a careful study this same spirit of worship pervades all the Biblical references to creation, to nature, pre-eminently so in those wonderful Psalms written by the sweet Psalmist who had such close intercourse with nature and with nature's God. For ourselves we cannot walk out in the midst of unspoiled nature or through a forest of grand and mighty trees, or God's cathedral as some have called such, without a thrill and a feeling of deep reverence and worship towards the Great Creator. But a further acquaintance with God from His Word deepens still more this feeling of reverence and this homage, for by a knowledge of sin and God's promises, of His holy character, and

His fidelity, we learn to realize our own unworthiness, our own "altogether unprofitableness" in His sight.

How reasonable is worship: how reasonable is work and service for God in view of these things. But the reverence felt for God in a student of nature is not sufficient: worship of God does not mean simply a reverent attitude towards Him. Acceptable worship means a reverential, loving homage to Him as the One God, through Jesus Christ His Son and our Mediator. No worship which falsifies these facts of the God-head is worthy the name of worship. God's oneness: His grace as manifested through Christ Jesus in giving him for our sins to die, must be believed and appreciated before we can come "acceptably before the throne of grace": and see what this involves, —a knowledge of God's exalted will: that man was disobedient: that no man could trace the way to restoration or render the perfect obedience which would bring life: that God in His love and mercy provided a man who should whilst suffering the just sentence of death in Himself, yet triumph over it on account of his sinlessness. This man—the man Christ Jesus—of our nature (Heb. ii. 14-17) yet without sin—produced miraculously through a virgin (Luke i. 35) to show how this wonderful work although performed through one of us, a man—was God's work (Rom. viii. 3). What a principle to accept:

As by one man's sin—death (Rom. v. 12).  
So by one man's obedience—life (Rom. v. 12).

None of this can be learned from nature: natural religion is a misnomer, religion being God's revealed way of re-joining that which is broken, and can only be seen by understanding His own revealed way in Christ Jesus—the Mediator—the one through whom "God was reconciling the world to Himself."

Having thus briefly alluded to this teaching of God as Supreme, Jesus Christ as God's Son, and referred to his death and restoration to life, all these facts bearing upon God's scheme to restore to favour sinful man, we briefly comment that a false belief would lead to a false worship, to an altogether worthless worship, because unintelligible and unauthorized. The false doctrine of the Trinity and Christ's death as our substitute instead of our representative, makes impossible a loving, appreciative, and intelligent response to God's invitations, or a worship that He will accept.

This then is a notable instance of Doctrine and its association with Conduct and Practise. The principles we have discussed are embedded in the very foundations of our mental attitude to God and Jesus Christ, and of course, consequently our very life and character.

What, now, of the Spirit of God? Here again the Bible doctrine is pure and simple, viz., that God is everywhere present by His radiating spirit or power (not a second person of a Trinity) Psalm cxxxix. God's presence is synonymous with His power, which is inseparable from Him like heat from its source, or light from its central fountain. In general God's Spirit radiates everywhere and sustains all things in their appointed place and position, but in particular this Spirit is called Holy, because specially separated and concentrated for a very special purpose, as in the begetting of Jesus (Luke i. 35) and in the mighty signs which the Apostles wrought when the Comforter, which is the Holy Spirit, was sent them on the Day of Pentecost.

What comfort and encouragement we gain (and surely this is a practical effect of doctrine) when we realize the everywhere-ness of God by His Spirit. How it enables us to understand the Providence of God, how "The angel of the Lord encampeth round about those that fear Him" and that "He is not far from any one of us," for "In Him we live and move and have our being" (Acts xvii.). God near us to hear our prayers, to help us in our strivings and to watch over us at all times: surely this is a practical doctrine, fundamental to our character formation? How, too, in this doctrine, we see the reasonableness and basis of prayer to God who can not only hear us, but search us and try our hearts, knowing us altogether. What a salutary effect upon our thoughts and actions such a contemplation of God's Power has. It cannot be denied that all this teaching and its consequences must be ennobling to the character and elevating to the mind, and uplifting to the soul of every believer thereof. None of this

expansion and elevation can result truly from a belief in an incomprehensible Trinity; self-contradicting; mystifying and undignified; one member of whom comes down as a man and dies to appease the wrath of another member, and returns again to Heaven. A true spirit of love and devotion can only flow from a clear apprehension of the true doctrines as outlined above from the Scriptures.

We have also had a glimpse of the wonderful expansion of mind which can take place to a believer who contemplates nature, not simply as an investigator, but as one who knows God from the Bible. His knowledge affects his vision of creation, and although no doubt before belief in the Bible much can be gained from a study of God's works, how much higher is the exalted appreciation of God's creation when God's word also is understood. By a sort of apperception a believer sees far more than he saw before. He brings with him a set of thoughts, and thoughts flow which cause contemplation to expand into deep devotion and love when confronted with some of the wonders and beauties of God's creation in nature. The study of God's word and His works are complementary the one to the other, laying the foundation of much of the devotional service we can render God, and expand our minds, elevating them to a capacity which is well pleasing to God, and which redounds to His glory and our eternal well-being.

*Southend*

W.L.W.

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## **Consider Him**

### THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST No. XVIII—BRIDEGROOM

Having pondered for a while upon the Beloved, it naturally follows that our next consideration should be of the Bridegroom.

John the Baptizer alluded to himself as the "friend of the bridegroom" (John iii. 29). It was his joy to hear the voice of the One he had come to herald. But much was to happen ere that complete union with the bride could take place for "the days will come" said Jesus, "when the bridegroom shall be taken from the children of the bridechamber" (Matt. ix. 15).

How true! Nevertheless, how the mercy of the Father is manifest in that we have been permitted to be "bidden to the wedding" and to have the opportunity of procuring the wedding garment. It is as well to pause to enquire—each one for himself or herself—whether that necessary attire is ready that, unlike the guest in the parable, we go not away from the feast speechless.

The union of marriage should imply the highest degree of affection and tenderness, the most complete identification of interests known among human relationships. Defining the respective positions of man and woman in this respect (Eph. v. 22-31) the Apostle Paul concludes by saying: "This is a great mystery: *but I speak concerning Christ and the ecclesia.*"

Who, apart from a spirit-guided person can set for the fathomless meaning of this? Then He, whose whole nature is defined by one word—love—uses this title to illustrate the affection He bears to His bride, we can scarcely do more than silently pray that we shall be included in the elect.

In the Scripture records there occur many beautiful instances of devoted love. It is recorded that "the soul of Jonathan was knit with the soul of David, and he loved him as his own soul." How tenderly, too, did David love his unworthy son Absalom. And how Jacob loved Rachel and served seven years which "seemed but a few days for the love he had to her." But neither the love of Jonathan for David, or of David for Jonathan, though it was so generous; nor the love of David for Absalom, though it was so passionate; nor the love of Jacob for Rachel though it was so devoted, can compare with the love of Christ for His people.

Love may have varying foundations—as in the instances mentioned—but Christ has set his affections upon us. Paul says while we were without strength and sinners (Rom. v. 6-8). The redeemed throughout all ages share alike the promises of eternal union, if they keep their garments unspotted. He has called His ecclesia by that endearing name? "the bride, the Lamb's wife."

What does He then intend to do for His betrothed? He will endow her with all his riches, even to a share of His throne. He will provide for her beyond her utmost thoughts, and make her happy, holy, honourable and glorious. The xlv. Psalm beautifully describes the love of this royal bridegroom.

At some unexpected point in this rapidly disintegrating world, a cry will sound out: "Behold, the bridegroom cometh." Then will come the deciding moment whether for each individual unit comprising the body termed "saints" there is to be that welcome into the king's palace or a thrusting away into outer darkness. Never in the world's history will there have been such a magnificent wedding as when this sovereign comes to take possession of her who is to be his queen. Now is the day of "making ready" (Rev. xix. 6, 7). Truly a day of toil and sorrow; the waiting seems to be long, and with what relief will come the glad release. If permitted to share that high honour, no doubt we shall appreciate the full force of the Apostle's words: "For I reckon that the sufferings of this present time are *not worthy to be compared* with the glory which shall be revealed in us" (Rom. viii. 18). Many exhortations and introspections will come to mind as we think upon Him whom we shall presently see face to face. Shall we hear that endearing invitation: "Rise up, my love, my fair one, and come away"?

Let us put to ourselves some further questions in the words of our late bro. Roberts: "Have we sustained the part of the chaste virgin getting ready for marriage—presentation to the bridegroom? Have our affections fastened and fed upon Christ our coming husband? Have we been as devoted to his affairs as he wishes? —as tender and loving towards him as he exacts? . . . The divine mensuration of love is obedience. A love that is barren of action as useless sentiment, having no value in the divine mode of appraisalment."

Bro. Dr. Thomas, of course, has a good deal to say on this entrancing subject in *Eureka*, notably in Vol. iii., but as space does not permit of extensive citation we must be content with a brief extract from Vol. ii. page 536. Touching upon the resurrection of the saints who are "the ark of the covenant in the nave" . . . developed "in the hidden chambers," the Dr. says: "When thus prepared in the chamber under all the circumstances indicated in the phrase 'Behold, I come as a thief,' they stand forth in manifestation as 'the powerful angel descended out of the heaven, clothed with a cloud; a rainbow upon the head; his face as the sun, and his feet as pillars of fire.' This is the Strong Man of Psa. xix. 5; in other words, 'the Spirit and the Bride' of Apoc. xxii. 17 who in this glorious manifestation are 'one' as the head, and the body, and the life, are one. As a bridegroom he will have come out of his chamber; and as a strong man he will rejoice for the race he has to run."

M.J.

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## **Matters of Fellowship throughout the World**

BOSTON  
U.S.A.

Following the publication in *The Christadelphian* recently of articles by the Editor condemning the "Clean flesh" heresy and those who are willing to condone it in their fellowship, the Boston Ecclesia thought it wise to write the brethren from whom they are separated in their own city calling attention to these articles and asking them to consider their position. Our Boston brethren have sent us a copy of this letter. It is a beautiful letter expressing truth with love and an example of good work in "admonishing as brethren" those from whom we are in our duty to the One Faith separated. May some good result.

JAMES v. 20. We are under a command to "admonish as brethren" those from whom we are in faithfulness to the Truth and to God obliged to be separate, 2 Thess. iii. 15. James tells of the blessing that such work accomplishes, "He shall save a soul from death."

RECONCILIATION LEAGUE We have had a good deal of correspondence with Bro. C. H. French of Epping, New South Wales, leading spirit in the "Reconciliation League". The sum of the matter is that this league is concentrating its efforts upon bringing together all who bear the name, (or claim the name), Christadelphian, whatever their differences regarding doctrine may be. In this it differs in no way from the "Amity" movement in England. We can have no part or lot in this kind of thing. Our position is one of absolute rigidity where the doctrines of the Truth are concerned. We move not an inch to right or to left and it is good to know that those responsible for these "broad" movements recognize, to use their own words, that we are "hopeless" when viewed as possible converts. Let us "hold fast."

REPERCUSSIONS One thing that these "toleration" documents and meetings has accomplished was not contemplated by the sponsors thereof. It has brought about a reexamination of the whole position all over the world and a strong movement in the opposite directions. Our own correspondence and the many interviews sought with us, shows that there is a great desire growing among brethren who want to be faithful to rid themselves of ambiguities and to seek the company of those who are striving and have striven, to maintain the purity of the One Faith by a rigid adherence to the true doctrine of fellowship. We believe that this movement is going from strength to strength and that while many will turn to the "House of Doubts" in Suffolk St., Birmingham, a large majority of the brethren will soon join hands in a real unity of belief, practice, love and purpose. May God guide the feet of faithful ones in that direction. There can be *no compromise* with error or those who advocate it.

E. H. BATH We have received a 48 page book from Bro. E. H. Bath on "Mortal Emergence Heresy". He says in conclusion "We challenge" those who hold the Truth "to meet the contentions with which we have riddled their sophistries." We suggest that a mere reading of the book itself would be quite sufficient to convince anyone that Bro. E. H. Bath was suffering from mental aberration. It was, for us. This is the only charitable conclusion.

G.H.D.

(N.B. —Oneness of mind, on which alone Scriptural fellowship can exist, would have to be shown on several matters which are at present the cause of separation. Stricklerism; Clean flesh; Suing at law for any matters, including divorce; and the Pearce—Davis, or Birmingham trouble of 1923, must all be included. There can be no compromise on the stand taken by the *Berean Christadelphian* and the ecclesias whom it represents. Our attitude has been repeatedly set forth in the pages of this magazine for many years, and our conviction that it is scriptural remains; unshaken. There can therefore be no question of departure from it. If union with some of those from whom we are now separated is ultimately achieved, it can only be as the result of a full and frank recognition of the scripturalness of the position adopted by the brethren who withdrew from the Temperance Hall ecclesias in 1923. Union without unity would be a calamity. —EDS.)

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### **DISTRESSED FUND.**

A brother writes "Month after month we read of the gratifying work of the Editors and the generosity of the readers of the *Berean* in ministering to the needs of our less fortunate brethren and sisters, as well as the Jewish Fund, which is a true manifestation of the spirit of Christ. One is also

glad to know that some of our unemployed brethren and sisters obtain work through the efforts of the brethren, —a good work for the Master “for inasmuch . . . ye did it unto me.”

Could not something further be done in this direction through the *Berean*? I speak from personal knowledge when I say what some of our brethren and sisters would have done without the *Berean* distress fund is appalling to think of, and I feel sure much can be done in the same way to help them in getting employment by continually reminding your readers about them, and result in the happiness of some brethren and sisters of Christ."

Similar ideas are put forward by the St. Albans ecclesia; we print their letter and our comments under Correspondence.

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### **JEWISH RELIEF FUND.**

The plight of the Jews in Poland gets worse every month. A telegram from Warsaw dated June 2nd says "24000 Jews are to be expelled from Germany or thrown into concentration camps. All Polish Jews living in the German border town of Kassel were last night forced by armed Gestapo men to cross the border into Poland. They were not allowed to take anything with them and were forced to leave all their belongings behind. 20000 more have been ordered to depart before the end of June, otherwise they will be imprisoned or deported. The funds of the relief committee it was announced today are completely exhausted."

All remittances sent to us will be sent to Poland for the relief of the terrible suffering of these poor people.

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### **“I will go on again”**

When I began  
To run the race for Immortality,  
I thought that I should run so easily  
After that day,  
When I put on the Name of Christ my Lord;  
And having found a goodly company,  
And narrow path withal;  
It seemed that I might almost find my way  
Straight to the mark, without one trip or fall.  
Oh! fool and vain,  
To think that I could fight and not know pain,  
Or climb and never stumble;  
Now 'tis plain, —  
I must have grown less earnest, or more humble;  
I think sometimes I cannot climb at all,  
For now I see,  
Far heights of holiness that seem to be  
All inaccessible, at least to me.  
Wretched am I.  
Depths of endeavour and sincerity,  
I had not dreamed of in my vanity;  
And still I try  
To rid myself of mine iniquity;  
And still iniquity takes hold on me,  
Till my heart fails, and I fall down and cry—  
I *cannot* serve the Lord. It is too high,  
I cannot reach it. I had better die

At once, than spend my breath  
In a vain strife that but continueth  
To heap up sorrow for my second death.

\* \* \*

That was an evil thought, evil and vain.  
"In death we are the Lord's." No, it is plain,  
I must go on again.  
Except the Lord had called me by His grace  
To run this race  
I yet had walked in some vain thoroughfare,  
Leading nowhere  
But to the gates of death. Except that He  
Had taught my hands to war, I yet should be  
Fighting in vain; as one that beats the air.  
Now, I remember God has said to me,  
"Pay unto Me thy vow.  
And in thy day of trouble call on Me,  
I will deliver thee, and then shalt thou  
Glorify Me." My heart seems lighter now;  
I will go on again, and bear in mind,  
If I have nought to fight with Christ will find  
Nothing to crown me for. Each evil thing  
I set my foot on now shall serve to bring  
Me one step nearer to my heart's desire,  
Till, being tried, as gold is tried in fire,  
I shall come forth at length,  
In purity and strength.  
Then at the judgment scene on Sinai,  
Trembling, rejoicing, scarce believing, I  
With all who overcame,  
All my sin conquered, all my sorrow healed,  
Shall share the glory yet to be revealed,  
Eat of the manna that has been concealed  
And bear my Lord's New Name.

MY. C.

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

As mentioned before, the fruitless discussions in London between Britain, Arab and Jew led to the Government issuing a statement of its policy with regard to Palestine. The intentions may be summarized as follows: the object is, to establish by ten years, an independent state in Palestine, bound to Britain in a way that will ensure the commercial and strategic requirements of the country. The new state is to be one in which Jews and Arabs will have proportionate shares in its government.

First of all, however, peace is to be restored to Palestine. Then comes a transitional period of five years during which self-government will be increasingly allowed. The immigration of Jews over the five-year period is to be limited to a total of 75,000 and afterwards no further immigration will be permitted unless the Arabs of Palestine acquiesce. Powers to prohibit and regulate transfers of land will be in the hands of the High Commissioner. At the end of ten years, if it appears that the establishment of the independent state will not be practicable then the Government will consult with the interested parties to see what best to do. However, before any of this proposed scheme can come into force, the British Government must obtain the sanction of the League of Nations Council to the proposals.

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The publication of the proposals has met with a storm of protest from all Zionists. Even in Parliament the scheme was passed with an unusually small majority of votes.

The Jewish Agency declares that "it is the darkest hour of Jewish history that the British Government proposes to deprive the Jews of their last hope and to close the road back to their homeland. It is a cruel blow; doubly cruel because it comes from the Government of a great nation which has extended a helping hand to the Jews . . ."

The Zionist viewpoint is that Britain has surrendered to Arab violence and that, in time, the Jews will simply become a minority in a land ruled by Arabs. They regard Britain's action as a breach of faith, as a departure from the terms of the Mandate and from the interpretation of the Balfour Declaration insisted upon by various governments many times since 1917.

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To look at the matter solely from the political point of view, one assumes that Britain has done the best thing possible with a very thorny problem. But our point of view is different. We remain confident that Britain will retain her hold on Palestine: indeed, that is implicit in the statement that the strategic position is always to be safeguarded. The political situation at the time of the end has already been laid down in Ezekiel xxxviii and we need not be alarmed at any apparent set back to the prophecy. We may yet see circumstances arise that will force further Jewish development of Palestine. We must wait and see—but in no way need we be discouraged. As Bro. Thomas has written, "the decisions of statesmen are destitute of stability." He also wrote in 1848, when Palestine was waste and desolate, that "the decree has long gone forth which calls upon the Lion of Tarshish to protect the Jews."

We saw these words fulfilled when Palestine was freed from the Turk in 1917 and since then the change has been phenomenal. Let us then, remember this and not be unduly affected by the "decisions of statesmen." God will realize His plan.

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While the Jews in Palestine have been subjected to the disturbance of Arab rioting for so long, this has not stopped the progress of the development of the land. New colonies of settlers are being founded continually. One interesting note of change that has come to the once desolate land is to be found in the opening of the Medical centre on Mount Scopus, on the outskirts of Jerusalem, near the Hebrew University.

It is described as the finest Medical centre of the Middle East. It has three large buildings; a hospital with 300 beds, a school of nursing and a medical research school with the most up-to-date equipment.

Such institutions are among the few beneficent works of men: but hospitals will not be needed in Palestine soon for there will be established (as Bro. Thomas wrote), "the Royal and Divine college of infallible physicians."

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The commission sent to British Guiana to advise on its feasibility as a place of refuge for Jews has not provided a hopeful report. It would be many years before large numbers could benefit and much experimental settlement would be needed before large sums of money were spent in colonization.

British Guiana, however, is as unacceptable to the Zionists as was Uganda, offered to the Jews by Mr. Joseph Chamberlain some thirty years ago. It is Palestine that Zionism works for and there only can Jewish hopes be realized. However, the real solution of the Jewish land problem is yet to come for it is the work of One they will not recognize to bring Jacob back from all lands of the enemy.

S.J.

## Peace

*Having recently been confined to bed with illness, one evening after the distress occasioned by severe pain had subsided, I lay watching from the bedroom window the quiet beauty of the sunset. The scene filled my mind with a sense of serene and restful calm, after the physical discomfort and restless tossings of days and nights, and my thoughts turned to the peace which Jesus gives; I have put some of them in writing, thinking it may help others. —H.B.*

It is not the purpose of these notes to inspire in the minds of brethren and sisters the *false* peace which is to be obtained in a sense of security generated by inviting them to dwell in dreamy luxury upon the beatific, peaceful state which awaits the redeemed at the accession of Jesus to power and great glory. The purpose rather, is to urge them to "make their calling and election sure;" to consider whether they are using their endeavours towards being included in the redeemed. The Apostle Paul writing to Timothy declared, "Godliness is profitable . . . having promise of the life that now is," and the peace it is here proposed to consider, is the gift of God *here and now*, to those truly enviable souls who place themselves in correct relation to His purpose in Christ.

In the present turmoil of international relationships, it is impossible to avoid the constant obtrusion upon our minds of the opposing ideas of "war" and "peace." The world, with feverish anxiety, desires to preserve its peace. To the people of the world, "peace" is merely a negative thing—simply the absence of the alarms and barbaric horrors of war; and for the maintenance of such a "peace," they are making strenuous efforts. But what a peace to preserve! It is well described by Mr. Winston Churchill as "a bloodless war."

In the Church of England "Order for Morning Prayer," there occur the words (to be intoned by the officiating priest) "Give peace in our time, O Lord!" As well might one pray to be safely brought to the port of Southampton while actively engaged in driving his car in the direction of Newcastle! Peace, is a goal to be attained only by travelling on the road which leads to it. God has told us where and how we may find it, and therefore it is useless to expect it regardless of the direction in which we are travelling.

But *our* peace—positive peace—the "peace which passeth understanding" to all but those who have experienced it—the peace of Jesus—is a vastly different proposition to any peace which the world has the remotest possibility of enjoying; even could it achieve that most wildly impossible of all its dreams, the establishment of righteousness, justice, trust and forbearance in its international activities. Peace does not necessarily mean "tranquility," in the sense of stillness all around; very often the reverse. Peace is a condition which Jesus truly said "the world cannot give"; and that, precisely, because the world knows nothing of it. But, thank God, "neither can it take it away." A peace which the coming of trouble cannot disturb; the advent of misfortune cannot ruffle; and the imposition of toil, suffering and hardship cannot destroy. A calm confidence that whatever may befall, the hand of God controls the destiny which He has marked out for us, and indicated in His Word.

In the Revelation through John xv. and xvi., we are shown two contrasted pictures, portraying those who take the road indicated by God as that which leads to real peace, and those who, on the other hand, endeavour to attain to a peace of their own by "climbing up some other way." In some sense, the two pictures might be compared to the obverse and reverse sides of a tableau worked out in tapestry. On the obverse side is displayed the ordered beauty in the pleasing proportions of the design, executed with masterly skill and infinite patience by the Great Weaver, bringing to view the enviable state of those who submit themselves to His will in respect of His pre-determined pattern, and therefore find a niche in the scheme. The reverse side shows loose ends; twisted strands; threads stretching from point to point, apparently without plan or purpose; an unmeaning and perplexing confusion to one who has not understood something of the basic scheme of the design; the Artist's

disposal of "by-products" in the construction of His purpose, and for which, having served His end towards the achievement of that purpose, He has no further use.

Chapter xv. opens with the equipping of the angels who pour out the seven last plagues: "I saw as it were a sea of glass mingled (Latin Vulgate, "mixed") with fire, and . . . (the victors) . . . stand on the sea of glass, having the harps of God." It is common knowledge that we live in the days of the pouring out of the last plagues, and John shows us this "sea" as the *standing-place* of the pure in heart, and undefiled of hand, during the time of the pouring out. Let us therefore examine it, to the end that we may learn whether or no we stand in the place which God has ordained for His servants in these last days of the Gentiles.

Students of prophecy know that "seas" and "waters" are the symbols by which are denoted the nations and peoples among whom the earth is divided. Usually the "seas" are depicted as being in a stormy and agitated condition; signifying a state of restless strife, or war, among the nations. But here we have a "sea of glass"! We are all familiar with the description of a calm sea as "the sea was like a sheet of glass," and in John's pen-picture not a ripple disturbs the serenity of the sea's surface. Peace! profound, pre-eminent, profuse, pervading, perfect, imperturbable peace! Such is the standing place of God's people in these troublous times, when the dire effects of His wrath are agitating and harassing the hearts and minds of the people of the world. These are completely removed from the sphere of terrorizing influence of the world's inescapable chastisement. Without doubt the time is rapidly approaching when the culminating effect of the pouring out of the seventh vial will be witnessed, and the placid surface of the "sea of glass," where stand the people of God, will still remain unruffled and undisturbed. For these there will be no disturbed and anxious questionings about problems of evacuation! No doubting and God-distrustful provision of man-made devices as a refuge of retreat in a panic-inspired rush! No frenzied searchings for gas masks! No hasty scramblings for A.R.P. shelters! Night is recognized as the strategic time for the operations of air raids, when bombs can be scattered under cover of darkness. Explosive bombs will achieve their devastating purpose at the time of discharge, and poison gases and deadly bacilli will be left to work their fell purpose after the raiders have departed; but through it all, the saints who really trust their God, will have their calm attention centred on His promise given in Psalm xci., "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. 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 . . . thy habitation.*" "Thou wilt keep him in perfect peace, whose mind is stayed upon Thee."

But the "sea of glass" is intimately mixed with fire! Fire, and the furnace, are the symbols of affliction: refinement and purification of faith and character also—but still affliction! And these people stand where they are subjected to much affliction from the fiery ingredient which is a constituent element of that mingled sea, but one which, however, is unable to disturb the pacific nature of the glassy surface upon which they stand.

But *who* are they who stand in this haven of peace and refuge provided by the Omnipotent? *Who* shall stand in this "secret place of the Most High"? The Psalmist answers: "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Or as expressed in the words of the agency through whom the "revelation of Jesus Christ" comes to us. "Them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." None who have, out of vain and frivolous considerations of self-interest, flippantly entered upon the grave and serious responsibility of witnessing for God and His Anointed, without first counting the heavy cost! None who have sworn deceitfully in solemnly assenting to the pledge to obey the Lord and serve Him only, and then treacherously turned aside to join in covenanted league with His enemies!

If this be the position where the servants of God are found, while the plagues are fermenting in seething terror and writhing torment, what is their business during that time? The inspired Word tells

us that they have in their possession "the harps of God." They only, are equipped to strike the heavenly chords in celestial music, and delight the ear of the Deity in voicing His praises in "the song of Moses and of the Lamb." All other sounds rising from the earth are "the voice of blasphemy." These people are not called upon to associate with the angels in the work of pouring out the vials of wrath. Neither are they sent to mingle themselves with the "afflicted" in their blaspheming. In no way do they permit themselves to be involved in agreement in thought, or community of action, with the objects of the divine displeasure. They stand utterly and completely aloof; separated entirely and unmistakably, from the spirit which animates and actuates the world; devoting themselves to their God-given and God-glorifying task.

Brother! Sister! Let us take care that we are not relegated to the reverse side of the "tapestry"; that we do not allow ourselves to become entangled in the loose ends, the twisted threads, and the aimlessly wandering strands at the back of the picture. Let us strive to get our feet planted firmly on the "sea of glass," where peace-filled minds, and quiet happy hearts shall cause our joyful voices to blend with "the harps of God," the ringing strings of which shall vibrate in harmony to the wonderful "song of Moses the servant of God, and the song of the Lamb."

*Worcester.*

H.B.

## Reflections

*"Forsake not the assembly of yourselves together" (Heb. x. 25)  
"Suffer the word of exhortation"*

COMPLEMENTARY DUTIES      The duty of attending at the meetings of the ecclesias is often and properly insisted upon. But there are many duties that are complementary one to the other. Certain brethren are

appointed to carry out duties, without whose labours the meetings could not be properly held. The recording brother is responsible to the Ecclesia to see that every brother who has work to do is notified thereof. He should always be one of the first, if not *the* first, to be in attendance so that he may be ready for any emergency. He should not slip in at the last moment. The doorkeeper should do his work with courtesy and kindness. A happy greeting at the door means so much to the lonely and the sad. He should look upon himself as giving the first and best possible greeting. A good door-keeper is very valuable.

The serving brethren who look after the comfort of the ecclesia should be as particular as a good housewife to see that all is cleanly and perfectly done. In handing the bread and wine such should do it unobtrusively.

It is not wise to speak of one duty as *more* important than another. Each should in its own limit be properly carried out. The presiding brother should not seek to add to the lecture or the exhortation. To do so is often a grave fault.

\* \* \*

The exhorting brother should take his duty very seriously. He may make or mar any meeting. Those who listen to him should be led to a spiritual height and be refreshed and strengthened. This means that the speaker must most carefully prepare what he has to say from the Word. He should not be content to string a few platitudes and a few clichés together and leave it at that. Only prayerful meditation can bring good exhortations into being. So we see that to make meetings helpful the duties of all are complementary to one another.

\* \* \*

WHAT IS EXHORTATION      The word translated exhort in most places in the New Testament has the meaning in the Greek of "comfort" and "encouragement."

There are, however, four Greek words rendered "exhort," the other three mean to "warn," to "propel" and to "morally impel." Let us take two outstanding instances of the one that occurs most. Acts xv. 31, "They rejoiced for the consolation and Judas and Silas exhorted the brethren and confirmed them." 1 Thess. v. 14, "We exhort you, warn the unruly, comfort the feeble, support the weak, be patient." Here we see what exhortation was understood to be in apostolic days. So an exhortation that merely "warned" or was confined to a chiding note would not be complete. Encouragement, comfort and the sounding of the note of rejoicing should always be there. When this is so the effect upon the brethren and sisters is plainly evident.

\* \* \*

*"To put you always in remembrance" (2 Pet. i. 12)*

SOMETHING TO REMEMBER      Some exhortations are complete failures because the speaker gives no line of thought that can be remembered. It may be said of him that he was very eloquent but one could not remember what he said. This often *is* said. Now only study and prayer can produce a message to be remembered. But the reward is great for the labour. Of some exhortations it has been said, "I can never forget it." The speaker who does not prepare makes no deep mark on the minds of his hearers.

\* \* \*

*"To the law and to the testimony" (Isa. viii.)*

THE USEFULNESS OF THE BIBLE READINGS      A meeting for the breaking of bread where all things harmonize, is very helpful and stimulating. The readings for the day form a useful foundation. In every set that we have, i.e., for every day in any year, there is at least one great spiritual theme that can be used as the foundation thought for the occasion. If the speaker base his exhortation upon it and the hymns are in harmony with it, the prayers inevitably are to some extent attuned and the combination soothes and strengthens the minds and sets the dominant note that stays the week through with the patient pilgrim on the way to the Kingdom of God. He has gained ground by the assembly having given him what it was designed to give— comfort, help, and warning of danger, fixed in a clear way easy to be remembered.

## **The Prophecy by Nahum**

In common with many of the prophetic scriptures, Nahum's prophecy had reference both to literal events of the past, and events of deep significance which have yet to come.

The prophet's mission was to Nineveh. That mighty city had repented at the preaching of Jonah some 150 years previously, but now, almost at the end of Hezekiah's reign, a further heavy message was pronounced, which lacked nothing in its fulfilment.

Nineveh was the capital of the Assyrian Empire, which became merged into the Babylonian under Nebuchadnezzar; a change which Daniel describes (chap. vii.) as the plucking of the Lion's wings, when "a man's heart was given unto it." This was "the head of gold" which likewise was to pass away, with all the violence, bloodshed, and ruthless cruelty of Oriental warfare.

It will be noticed, however, that at the time of the end the whole of Nebuchadnezzar's Image is to pass away at the same time; for when the king saw the Stone which was cut out without hands smite the Image on its feet, it was not the ten toes alone which were ground to powder, but all the metals were scattered before the wind at the same time. This is a clear indication that, at the time of the end, some power will be in occupation of the whole of the territory represented by the Image—not only the

European portion, but the land of the Persian and Assyrio-Babylonian Empires as well. Dr. Thomas clearly indicates that the power is to be Russia, the King of the North, who will possess not only the whole of Europe, but even Egypt (Dan. xi. 42), and the Mesopotamian countries.

We see here the significance of Nahum's prophecy against Assyria. The Scriptural prophecies deal not so much with nations as with countries; so that whatever nation is in possession of the land of Assyria when the end comes is, for purposes of prophecy, Assyria.

Nahum's words, then, are directed against the King of the North, and a close comparison of the latter part of chapter i. with chapters xxxviii. and xxxix. of Ezekiel reveals many striking similarities. Thus in verse 8: "What do ye *imagine* against the Lord? He will make an end", and verse 11: "There is one come out of thee that *imagineth evil* against the Lord, a wicked counsellor," we have words strongly reminiscent of Ezekiel xxxviii. 10: "Thus saith the Lord God, It shall also come to pass, that at that same time shall things come into thy mind, and thou shalt *think an evil thought*." Ezekiel continues with a description of the state of the land of Palestine, how it is at rest and dwelling safely until the enemy sets all in confusion. Likewise Nahum says (i. 12): "*Though they be quiet and likewise many*, yet thus shall they be cut down when *he* shall pass through."

A careful consideration of the chapter reveals the fact that the person addressed is not the same throughout. Thus, after foretelling the invasion of the land by Gog as a general declaration, the Spirit of God in Nahum addresses the people of the land specifically, with words of comfort (ver. 12 and 13): "Though I have afflicted thee, I will afflict thee no more. For now will I break his yoke from off thee, and will burst thy bonds in sunder." Yahweh has promised that at this most critical moment He will deliver His people by the hand of that man whom He has appointed. For, in the exact words of Ezekiel (xxxviii. 3 and xxxix. 1) Nahum says (ii. 13): "*Behold, I am against thee*, saith the Lord of Hosts."

The description of the wanton city in chap. iii. 4, 5, brings to mind that of Babylon, the Mother of Harlots, which will be the spiritual guide of the great confederacy; while the reference to clay and the brick-kiln in verse 14 is in accord with the words of Habakkuk (ii. 6), who pronounces woe on him who lades himself with thick clay. In *Elpis Israel*, Dr. Thomas describes how the iron element of the Roman Empire became mixed with the miry clay or barbarian element, to give the broken and brittle effect at the latter day. There is woe to the autocrat who is head of this confederacy of iron-clay peoples, because it is upon them that the blow is to fall.

Reverting to chap. i., the prophet reveals the utter destruction of the Russo-Assyrian, so "that no more of thy name be sown" (ver. 14). The pronouncement: "I will make thy grave," presents the same mental picture as does Ezekiel (xxxix.), when he speaks of the valley of Hamon-gog, where seven months will be occupied in burying the fallen host!

In three short chapters the prophet Nahum presents us a vivid picture of the grand climax to which all events are moving so rapidly. As we realize what a great deliverance will be wrought for Israel in that day, when at the time of greatest despair the Messiah-King brings peace and hope, we long for the time when from the lips of a grateful people relieved from centuries of persecution and distress will spring those words of welcome (i. 15), "Behold upon the mountains the feet of Him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee: he is utterly cut off."

*Plymouth.*

A.H.N.

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### **Times and Seasons** (Continued from page 226)

"Yourselves know perfectly" (1 Thess. v. 2).

We live in the closing days of the Gentile time. The great "Until" of Luke xxi. 24 has been reached and the "distress," "perplexity," "roaring" and "fear" of which Jesus spake is upon the world. "And then shall they see the Son of Man coming in a cloud with power and great glory." This indicates that the time periods of the prophetic scripture should now be reaching their end.

Fortunately the theory of a day for a year has been fully substantiated by the facts relating to the birth and death of our Lord Jesus. Undoubtedly the key is given in Daniel ix. 25, 26.

Using this key let us review Daniel xii. Here are the major time periods: —

Daniel xii. 7—1260 years.  
Daniel xii. 11—1290 years.  
Daniel xii. 12—1335 years.

Their beginnings and endings have been debated: some have associated them with the Papal temporal power and Jewish restoration. Some have related them to the Moslem power and the drying up of the River Euphrates.

For ourselves we have no reason to condemn either idea. If we relate the times to both we see that they have had to do with stupendous events in world history. Let us set up our milestones. Take the times first as Papal, here is the result: —

Decree of Phocas A.D. 606-7  
1260  
1866-7 Loss of Papal temporal power.

A.D. 606-7  
1290  
1896-7 Beginning of the movement for return of the Jews to Palestine. First Zionist Congress at Basle. The banner unfurled on the platform, "Back to Zion."

A.D. 606-7  
1335  
1941-2

This should bring Ezek. xxxviii. 8 to fulfilment, "They shall dwell safely." This is not the case to-day because Italian and German influence is keeping alive Arab dissension and revolt. Within three years that influence must cease.

As ever, the words of Jesus are true, "Of the day and hour no man knoweth." The conflict between Russia and Britain lies beyond 1942, and the end of human rule.

Let us now relate the times to Mohammedanism. A former editor, bro. F. G. Jannaway, held firmly to this.

The Hegira, or beginning of the militant movement of Mahomet.

A.D. 622-4  
1260  
1882-4 Release of Egypt from the Turkish Moslem power. "I gave Egypt for thy ransom." We heard the Prime Minister of England, 1880-86, Mr. W. E. Gladstone, declare that Britain had "no intention whatever to remain in Egypt." This was in 1885, but Egypt to-day is linked indissolubly with the British Empire.

A.D. 622-4

1290

1912-4 The Great War plotted for and brought about, culminating in the release of Palestine from the Moslem Turkish power. 1916 brought the Lloyd George-Balfour declaration and Jewish regathering goes steadily on.

A.D. 622-4

1335

1957-9

We can say nothing as to what this last time may bring, but this is the note we sound. "All the Bible times are running out in our day." "Watch, therefore, for ye know not the hour when the Son of Man cometh."

Next month we will dwell upon the possibility of our Lord's return to call his people and where it may be, in these remaining years.

G.H.D.

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### Correspondence

At our meeting of Arranging brethren on Tuesday night the matter of assisting brethren (and sisters) who are out of employment was discussed and I have been asked to put before you the following; the brethren feel that it would be possible for something to be done on behalf of those who are out of work by their requirements being known to as many others as possible. It may well be that a brother be out of work (say) in Birmingham, while a brother in St. Albans knows that a job for which the other is suited could be obtained in the latter city—not, of course, essentially a job *with* other brethren. If only information of what is wanted could come to the knowledge of all brethren and sisters, surely something could be attempted on behalf of those out of work. It would be useful if some kind of central register be kept of those who seek for work: but we have recognized the impracticability of this. However, I am asked to put to you the suggestion that a small part of the Magazine (perhaps not more than half a page) be devoted to listing particulars of brethren who are out of work and who are anxious to obtain it wherever possible. There would be no need to state names—only initials, place of origin, age and occupational capacity, etc.—sufficient for those who read to know if they could find, in another district, something for the one in need.

It is felt that a list like this—details being provided by the out of work brethren themselves—would be complementary to the work already being done by the Fund for the relief of distressed brethren and sisters, and if it resulted in work being found for some then you will appreciate what a help to the fund it could be.

It is realized that there would be difficulties with some cases—that is inevitable: but it is worth while doing something for the benefit of the majority who sincerely seek employment. Such an arrangement will mean more work for you; but I may mention that any of us at St. Albans would be glad to do any of the work involved that is possible.

We hope that what has been put forward will receive your sympathetic consideration—and I shall be glad to hear from you in due course. Sincerely your brother, S. F. JEACOCK.

*(We shall gladly adopt this suggestion, and keep a record of brethren and sisters needing employment or knowing of employers having vacancies. Such particulars as bro. Jeacock mentions should be sent us with any other helpful details briefly stated. —EDITOR).*

\* \* \*

It would be interesting to know, exactly why S. J. thinks "Israel after the flesh" will not adopt the suggestion to read Moses and the prophets daily, (see *Berean*, page 182). In my own experience I have found the Jew a much better employer than some Gentile employers, and no worse than any. Further, if I remember rightly in the series *Story of the Nations*, it is stated that Jewish writers have been able to show that for morality and honesty Jews are rather above than below the average. — Faithfully your Brother,  
*Swindon.*

J. H. DYER.

\* \* \*

I certainly find the *Berean* a true guide in our walk in the Truth, and hope that we may continue to have it until the Lord's return, whose coming is very close at hand, as we see by the signs in the earth around us. According to the dates given us in Daniel and the Revelation we feel 1944 should bring the Lord's return, and the resurrection, that is by taking the 1335 years of Daniel chapter xii, and starting them from the Decree of Phocas in 606-8, which brings us to 1943. Other dates seem to terminate around that time. One notable one being that of the evening-morning, or the 2400 years as Bro. Dr. Thomas referring to it in the "*Chronology of the Scriptures*" thought the translation in Daniel, viii. 14 should read instead of 2300 years in the Authorized Version. Starting this time period from the last decree of Artaxerxes in B.C. 456, we find it also terminates in 1944. These dates may prove incorrect but it certainly shows us that we should examine and prepare ourselves for our Lord's return, so that our names may be found in the Book of Life.

Hoping that you and the other editors of the *Berean* may be able to continue in the good work of publishing our magazine, I remain your sister in Israel's hope,  
*Toronto.*

RUTH BRIGGS.

## Signs of the Times

### ECCLESIASTICAL

*"Thou shalt find no ease"* (Deut. xxviii. 65)

DEAN INGE      W. R. Inge, lately Dean of St. Paul's Cathedral,  
BLUNDERS      London, in the "Church of England Newspaper,"  
stated this month that "the Jews were using their  
not inconsiderable influence in the Press and in Parliament  
to embroil Britain with Germany." His statement has been hotly contested by the leaders of the newspaper Press and his words completely disproved. His motive was actually to discredit the idea for any arrangement with Godless Russia, and he was evidently not regarding either ordinary courtesy, or evidence, or the Bible itself in his endeavour. But who can wonder that people are so little-interested in religion when this class of leader is so prominent.

*"Thou shalt have no other gods before me"* (Exo. xx. 3)

IMPORTANT WORK      An extremely important book has just been published  
BY PROFESSOR      by Prof. Sigmund Freud now exiled from his Vienna  
FREUD.      home by the Nazis. It is entitled "Moses and  
monotheism ". There are many untrue speculations  
in it but one thing emerges that appears to be completely  
true. It is that in spite of the wide acceptance of the Babylonian doctrine of the Trinity in Egypt there was right up to Moses' time strong advocacy of the claims to worship of the One God of Noah and his family. To Aknahton king of Egypt, Freud attributes the ambition to set up 'Monotheism' and to completely destroy Trinitarianism and Pantheism. Freud speaks of the monotheism of Aknahton in these terms: — "The purest form of an understanding of God the world has known." We can see why Israel were so strictly enjoined upon this first of all commandments.

*"Turned unto fables . . . lovers of pleasures" (2 Tim. iii. 4)*

MORMONS AND BASEBALL From Oldham, Lancs., comes the report that a team of baseball players competing in the Lancs and Yorks. League, known as Rochdale Greys, and composed of American Mormon missionaries operating in Lancashire, when a game is going against them, stop playing and hold a short prayer meeting in the middle of the field. Their captain offers up a petition for victory. It is not always appreciated by the opposing team or the spectators.

*"The harlot with the golden cup" (Rev. xvii. 4)*

BISHOP BARNES CRITICIZES THE PAPACY Bishop Barnes, whose see is Birmingham, spoke strongly against the Papacy at the Upper House of Convocation of Canterbury in session this month. Said he: —"The Papacy employed all its diplomatic skill to encourage the success of General Franco.

"When the Abyssinians were overwhelmed by Italian poison gas it was proclaimed by triumphant masses in Italy, but those masses were not condemned by the Pope of that day nor by his Secretary of State who is now enthroned at the Vatican." "When the dictator of Italy on Good Friday morning launched an attack on Albania, did the Pope indignantly protest against such misuse of a sacred day? There was no protest."

What a priceless blessing a knowledge of the Truth is in these days. May we be worthy of it.

LONDON'S CHURCH ATTENDANCE Ernest James, Chairman of the Congregational Union of England and Wales, said at the Union's Annual Conference: —"Not more than 5 per cent of London's population is greatly concerned with Church going," "Congregational showed a decrease of 20 per cent, since 1912 and 50 per cent in the Sunday Schools." Christadelphians do *not* decrease.

*"Shall be preached in all nations" (Matt. xxiv. 14)*

BIBLE IN 732 LANGUAGES The Annual report of the British and Foreign Bible Society shows that in spite of tension and crisis there had been a further increase during the past year of the distribution of the Scriptures. Every year has showed an increase since the Society started. But in Germany the circulation dropped by 31,000 copies. Poland, France, Turkey, Spain, and Italy showed substantial increases. We link these facts with the figure 732 being the number of dialects and languages into which God's Word has been translated and we read with greater interest than ever these words "This gospel shall be preached in all the world for a witness unto all nations: and then shall the end come." Jesus uttered these words, and on His return the "witness" will be found in every tongue. Rev. v. 9 (*every kindred*) reminds us how little we really know of the work the Bible does.

*"They shall believe a lie" (2 Thess. ii. 11)*

49 TO 33 The British Institute of Public Opinion this month took a cross section of British Opinion upon this question: —"Do you believe in a life after death?"  
49 per cent said Yes!  
33 per cent said No!  
18 per cent said No opinion!

"As between men and women, more women (55 per cent.) believe in a life after death than men (43 per cent.) Of the men, 10 per cent, more than women answer the question with a 'No'."

*"This is the victory . . . our faith" (1 John v. 4)*

CONSCRIPTION  
IN ENGLAND

The Military Service Act came into force on June 1st and on the 3rd of that month all men between 20 and 21 years of age had to register. In the Divine

Providence our own young brethren were able to register in the Conscientious Objectors register and have had to fill in a form stating the reasons for their objections. They will shortly be called before Tribunals to testify as to their faith and the Act provides for an older brother to accompany them. This concession was however only made at the last moment.

#### POLITICAL

*"All the young lions thereof" (Ezek. xxxviii)*

BRITAIN'S AND  
CANADA'S, KING  
AND QUEEN

The greatest event of the month has been the visit of the King and Queen to Canada and the United States. In Canada the scenes witnessed and the reception given to King George VI and His Queen

were utterly unparalleled in the history of that country. The British Empire in the goodness of God, "who setteth up Kings" has at its head a very sincere and good hearted couple who have exalted the idea of service to their people to a fine art and whose family life is a pattern and an example. Their tact and bonhomie cut through all red tape and their visit to their oldest Dominion made closer than ever the family tie visualized for us in Ezek. xxxviii. 13.

U.S.A.

Writing slightly before the event we can only say that if the reception of the King and Queen equals the preparations made for it then the visit of the

British monarchs will prove to be one of the greatest events that ever happened in the history of both Britain and U.S.A. developing further the friendship that arose in 1916. Mr. Winston Churchill speaking as Chancellor of the Bristol University when conferring an honorary degree upon Mr. Gus. Kennedy the U.S.A. Ambassador this month said, "The great President of the United States has spoken words of peace, but behind those words of peace there has also been the sense imparted to the world that the people of the U.S.A. cannot remain wholly indifferent in their sympathies towards the fortunes of freedom and civilization in the old world."

GANDHI AND  
INDIA

From the *Daily Sketch* we copy the following: —

"Mr. Gandhi who fought the British Empire to a standstill in 1938 is almost the best friend that the British have in India today." It goes on to fully describe

his work and its motives. Our own concern relates to 'Tarshish' as an integral part of the British Empire when the events recorded in Ezek. xxxviii. are reached. India was one of the four places called "Tarshish."

GOEBBELS AND  
IRELAND

It is now proved that the Irish Republican Army is being advised by Dr. Goebbels, the head of the world wide Nazi propaganda. An ex I.R.A. Officer told the "*Daily Mirror*" that he had received a letter

from Germany with propaganda leaflets to use against England. This was issued from the Department of Propaganda of the Third Reich, i.e. the German state. Included was a letter signed by Dr. Goebbels

himself, who had obtained his address from Mr. Sean Russell." But Ezek. xxxviii, stands in the way of these things.

*"Your lips have spoken lies" (Psa. lix. 3)*

DANTZIG AND  
POLAND                   The same technique that was seen in Austria and Czecho-Slovakia has been operating in Dantzig. The Berlin correspondent of the *London News Chronicle* reports that a list of alleged attacks on Germans and their property in Poland is now being compiled by order of Herr Hitler. It is quite obvious that if Britain and France had not taken a stiffer attitude since last Sept. Germany would have by this time, gone to the "protection" of Dantzig and Poland.

FRITZ KUHN               The New York newspapers report that Fritz Kuhn leader of the Pro-Nazi German American Bund has been arrested on an indictment charging him with larceny and forgery, the sum involved being considerable. Kuhn went to the U.S. from Munich by Herr Hitler's order in 1927. He was appointed and paid from Berlin as chief Nazi organizer in America. He claims to have enrolled 200,000 U.S. Germans under the Swastika.

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

SPAIN                    The Victory parade duly took place in Madrid. 160,000 troops headed by the Italian contingent of some 20,000 marched past General Franco in pouring rain. The German army was also well represented. Spain has not *formally* joined Italy and Germany—in an alliance but it would appear probable that she will.

EIRE                     Sean Russell, chief of staff of the Irish Republican Army, speaking in Los Angeles, recently declared: "I ordered the recent bombings in England. They will keep on systematically until the British troops leave Northern Ireland and all my men are released from jail." So speaks futile man.

CZECHO-SLOVAKIA       The Postal Union Congress which fixes Rates of postage, etc. throughout the world has been meeting at *Buenos Aires* ... The German delegation refused to sign the convention regulating postal matters for the next five years because Czecho-Slovakia was directly represented thereat. The Nazis moved the Czechs' expulsion but could get no seconder. So these "protectors" and "peace lovers" walked out.

GERMAN  
FORMER  
COLONIES                Asked by the *London Daily Express*, Mr. Bernard Shaw replied to the question "Do you believe in the return of the German Colonies to Herr Hitler as a contribution towards peace" in these terms "It might easily be a contribution towards war. Ask General Smuts."

*"Wake up the mighty men" (Joel iii.)*

RUSSIA                 Russia to-day is better prepared for war than any other nation. Here are extracts from the latest Russian budget just set before the Parliament in Moscow. 40,885,000,000 roubles roughly £1635 millions of English currency is to be expended upon new armaments and preparations for war this year. This is 4 times as much as Sir John Simon has provided for in the British budget. Finance Commissar Zverev said in presenting it, "All powers are engaged in

an armament race. Germany spent in 1938 as much as in the peak war year 1915. We are ready, fully prepared, to deliver three blows for every one by any war instigator."

G.H.D.

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## Ecclesial News

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

All such Intelligence should be sent to bro C. F. Ford, 14 Bayswater Road, Horfield, Bristol, not later than the 5th of each month for the following month's issue.

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

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

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

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

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

**(Colossians iv. 9).**

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**BOTHENHAMPTON.** —"*Home Cot*", *Nr. Bridport, Dorset*. We have been further blessed with the following visitors at the Table of our absent Lord. Bro. Hodge and bro. Norman Hodge (Plymouth), sister Lee (Eastleigh), and sister Singleton (Clapham). The word of exhortation given by our bro. Hodge was very upbuilding and encouraging in this wilderness journey. We much look forward to visitors during the summer months; a hearty welcome is extended to any who may be passing through this district. Your sister in hope of life. —DOROTHY HALLETT.

**BRIGHTON.** —*Y.M.C.A. Lecture Hall, Old Steine. Sundays; Breaking of Bread 11.15 a.m.; Lecture 6.30 p.m. Wednesdays Bible Class 8 p.m.* We have again had the pleasure of assisting another of Adam's fallen race to put on the sin covering Name of Jesus, namely MR. CHARLES OSBORNE KIDD, formerly Church of England, who after a good confession was baptized on Thursday June 1st. Our prayer is that our new brother will remain faithful unto the end and obtain Eternal Life. Our thanks are due to bro. Christopher (Lincoln), for words of exhortation at the immersion, and to E. W. Evans (Hove). We have been pleased to welcome to the Table of the Lord, sister Childs, and bro. Cochran (Sutton), sister G. J. Barker (Holloway), bro. and sister Christopher (Lincoln), sister Hatch, sister E. J. B. Evans, sister M. Moore, sister H. L. Evans, sister H. W. Hathaway, sister H. M. Doust, bro. and sister Bayles, bro. D. Bayles, sister M. Bullen, bro. L. Evans, bro. Wharton (Clapham), also the following brethren who have ministered to us in the Service of the Truth, bro. G. J. Barker (Holloway), bro. M. Kirby, bro. F. W. Brooks, bro. E. J. B. Evans, bro. H. W. Hathaway, bro. H. L. Evans (Clapham). —E. JONES, *Rec. Bro.*

**BRIMINGTON.** —We regret to record that our little flock has been further diminished by the death of our sis. J. Spencer on May 13th who fell asleep after a probation of 45 years. She had suffered a great deal physically, having been almost blind for some time. She was strong in faith and ever ready to bear witness to the Truth of the Scriptures. She was laid to rest at Brimington, bro. J. B. Strawson

(Nottingham), speaking words of comfort and life to a company of brethren sisters and strangers. The time of waiting can only be of short duration and we await the day of resurrection when all the faithful shall be given Eternal Life through the Love of Jesus Christ, the Lord. —R. WHARTON.

**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.* On Monday May 29th we held our annual Fraternal and we would like to thank the many brethren and sisters who supported us and helped to make the meeting such a success. We had four speakers, brethren Shakespeare (Dudley), J. Widger, (Plymouth), F. Walker (Bristol), and M. Joslin (Clapham), who very ably demonstrated to us how we should comport ourselves as "Good Soldiers of Jesus Christ." If we can but follow the examples given, then undoubtedly we shall obtain the approval of our Captain when we are called to His presence on that great day of inspection and to be invited to sing the victor's song. After our spiritual feast, we all sat down to satisfy the natural man with refreshments provided by the sisters. 50 brethren and sisters were present representing: —Dudley, Putney, Clapham, Hitchin, Dorchester, Plymouth, Newport, Coventry, Corsham, and Weston-s.-Mare. It is very encouraging to find so many willing to travel long distances to meet with others of like precious Faith, and our hearts go out to Our Heavenly Father, in gratitude, for such a goodly company coming to us, when so many other Ecclesias had gatherings that might have attracted them. The evening was occupied by a visit to Jerusalem through the medium of Lantern Slides shown by bro. Walker, and we revelled in the prospect of soon visiting in a bodily state (Immortal we hope) that glorious Land which God has promised to His children if they are obedient to Him, in their day of probation. May that be speedily fulfilled is our earnest prayer. Since last month we have had the company at the Memorial Feast of brethren C. F. Ford (Clapham), F. Dormer, and E. C. Perry and sister Corfe (Putney), Brethren Dormer and Perry exhorted and Lectured for us and bro. Joslin spoke to us at our Tuesday Bible Class, Fraternally yours. —A. G. HIGGS, *Rec. Bro.*

**BURY ST. EDMUNDS.** —Greetings to all of like precious faith. With the help of brethren and sisters from Bishops Stortford, Braintree, Colchester and London, we continued our lectures at Sudbury until the beginning of April and a few strangers appeared to maintain an interest. We pray our Father may see fit to turn some in that district to the light. On the 20th May we held our second Fraternal gathering when over 100 brethren and sisters—mostly from long distances—came together to enjoy four addresses under the heading of "Wisdom", the speakers being brethren L. J. Walker, H. L. Evans, H. W. Hathaway and F. G. Ford (all of Clapham). The few of us who are "scattered abroad" in these parts very much appreciate the love which prompted so many to visit us on that occasion. Our numbers are small at Bury and we should be glad if any brethren and sisters on holiday this way would call and see us—a hearty welcome is assured. Your brother in Christ Jesus. —H. P. CHRISTMAS, *Rec. Bro.*

**COLCHESTER.** —*Oddfellows' Hall, George Street, Essex. Breaking of Bread 11.15 a.m.; Lecture 6.30 p.m.* We have been very pleased at the visit and appreciate the help of brethren P. Robinson, H. P. Christmas (Bury St. Edmunds), R. C. Wright, M. L. Evans, A. Howarth, S. J. Douglass, J. Squires, P. Kemp (Clapham), W. Webster (Seven Kings), N. Widger (Hitchin), E. Clements (Sutton), S. Burton (Luton). We have also been pleased to have the company around "The Table of the Lord" of sister R. Mercer (Hove), bro. and sis. R. Ell (Holloway), bro. and sister H. P. Christmas (Bury St. Eds.), sister M. L. Evans (Clapham), sister Ruby Clarke, bro. and sister Perry (Putney), sister P. Squires, sister S. Burton (Luton), sister E. Clements (Sutton), sister P. Kemp (Clapham). An effort was made on four consecutive Thursday evenings during May to enlighten the inhabitants of Braintree, in the glorious purpose, which God has with this sin stricken earth by means of the Lord Jesus Christ. Over two thousand cards were distributed, and the meetings were held in the Institute, the speakers being brethren H. L. Evans, J. B. Strawson, J. Squires and H. P. Christmas. The meetings were very sparsely attended, and generally the result was disappointing, but still we joy in the fact that endeavour has been made, to spread the gospel which is pleasing to the Father. The meetings were well supported from the various surrounding ecclesias. With sincere love in the Hope of Israel. —L. WELLS, *Rec. Bro.*

**COVENTRY.** — *Kingfield School Kingfield Rd. Sundays: Breaking of Bread 2.30 p.m.; Evening Meeting 6.30 p.m. Thursdays: Bible Class 8 p.m.* We have had the assistance of the following brethren, in the Proclamation of Gospel and in the upbuilding of our brethren and sisters by word of exhortation: brethren M. L. Evans (Worcester), E. J. B. Evans, L. Walker, E. A. Clements (Clapham). Visitors: bro. and sister L. Haywood, sisters B. and M. White (Clapham), sister Evans (Worcester), bro. J. Allen and sister H. Allen (Dudley). Bro M. L. Evans, also gave a helpful and inspiring address on "The Present Military Situation and how it affects us." We are grateful to our Heavenly Father and to our brethren for the help given in the conflict against evil. —T. FRANKLIN, *Rec. Bro.*

**DUDLEY.** —*Christadelphian Hall, Scotts Green. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m.* We are sorry to report the death of sister John Allen on May 16th. Sister Allen had been a great sufferer for the last eight months but she never lost sight of the Kingdom and the glory. Right to the last she had implicit confidence in the promises of God, and conversed with all with whom she had possible occasion on the present affairs among the nations as leading to the Coming of Christ. She died in this patient waiting; and now awaits the call that will bring from the dead those who sleep in Jesus. What a happy moment it will be when, having passed the judgment seat, the faithful will be made like unto the Lord from Heaven and the present disabilities end in everlasting life and salvation. Our sympathies and prayers are with Bro. Allen and sister Hazel Allen in their bereavement. It has been our painful duty to withdraw from bro. and sister White for disobedience to the commands of Christ. The following brethren have helped us in the Service of the Truth. Bro. W. Southall, R. Smith (B'ham), H. T. Atkinson, M. Joslin (Clapham), R. Barton (Prescott) besides whom we have welcomed to the Table of the Lord. Bro. Godsell, sister M. Tarplee, sister Powell, bro. and sister Bray (B'ham), bro. and sister Stanway (Coalbrookdale), bro. Irving, Haines and Westley (Clapham), bro. and sister Price (Shifnal), bro. and sister Newell (Sheffield), sister A. Cockcroft (Oldham), bro. Tandy (Weston), sister Tipping (Nott.), bro. and sister Lambert (Pontefract), sister E. Barton (Prescott). We also have frequent visits from bro and sister M. L. Evans (Worcs.). Bro. Hodges has removed from Leicester and will now meet with us. Faithfully your brother in Jesus. —FRED. H. JAKEMAN, *Rec. Bro.*

**KIDDERMINSTER.** —Greetings, since we last wrote we have been pleased to welcome around the Table of the Lord, bro. and sister Sharp, bro. and sister Wes. Southall and bro. and sister Parrey, all of Dudley who have helped us in the work of the Truth and with whom we have been able to profitably converse about the things which are most surely believed among us. Thus we are able to strengthen each others hands in these dark and perilous days which herald the dawn of the Sun of Righteousness when we hope we may be found worthy. With love in the Truth to all of like precious faith. Faithfully your brother. —H. W. PIGOTT.

**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 thankful to our Heavenly Father that even in these dark latter days visitors continue to present themselves at our lectures so that we have the opportunity to say co-operatively "Ho, ye that thirst, approach the spring where living waters flow, how long your strength and substance waste on trifles light as air?" We feel unhappily that within the brotherhood that there is some darkness and laxity and would stress the words of exhortation "Be pure in the doctrine, be strong in the Word, preserve in its brightness the two-edged sword, be fervent in spirit, be instant in prayer, remember the glory, remember the Land!" During the past month Brethren H. L. Evans, R C. Wright (Clapham), A. A. Jeacock (Croydon), D. J. Hunt-Smith (Sutton), and W. L. Wille (Southend), have been with us in the Master's Service and we were pleased to welcome them to the Lord's Table where on May 28th, we had the additional company of brethren E. and W. Wade and sister E. Wade and Warren all of Colchester. Will all brethren concerned please note the writer's change of address to Ditton House, 20, Walsworth Rd., Hitchin. —HAROLD SHORTER, *Rec. Bro.*

**LONDON (Clapham).** —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread 11 a.m.; School 11 a.m.; Lecture 7 p.m. L.C.C SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road)—Tuesdays: Eureka Class*

*and Mutual Improvement Class (alternately) 8 p.m. Thursdays: Bible Class, 8 p.m.* We regret the omission of intelligence for last month but it was prepared too late for insertion. Since our last report we have been greatly encouraged by the following baptisms, namely 9th April, Mr. FREDERICK TOLLEY; 16th, April, Mr. FRANCIS JAMES YOUNG (formerly C. of E.); 7th May, Mr. HERBERT JAMES VISE and his wife ALICE EDITH VISE (both formerly Methodist); 28th May, Mr. HAROLD ERNEST COVERLEY and GWENDOLINE MARY SMITH (ex S.S.). It is our earnest desire that they may all receive the crown of eternal life. On 21st May, we lost by death our aged sister M. W. Kingswood who lived to be nearly 90 years of age, after a long probation in the truth. She was a lovely character, esteemed by all who knew her and her zeal in the faith was an example to everyone. She was laid to rest in Streatham Cemetery on 24th May, there to await the call of him she loved so much. We gain by removal bro. and sister E. Woodall and sister G. L. Penn from Fulham. Bro. and sister F. Browning have removed to Hove, and bro Walpole senior to Sutton, who finds the journey to Clapham too much for his age. We shall miss him as he has been faithfully associated with our meeting for nearly 50 years—we commend him in love to those of like precious faith at Sutton. The following visiting brethren and sisters have been welcomed at the Table of the Lord, namely, bro. W. Southall (Birmingham), sister Osborne (Bridport), sister Elston (Bristol), sister Lewingdon and sister C. Lewingdon (Cambridge), sister Warren (Colchester), sister Morton, sister Fidler, sister Dale and sister H. Dale (Coventry), bro. and sister Smith, bro. B. H. Smith (Crayford), sis. Milroy, bro. and sis. Whiting (Croydon), bro. and sister Shakespeare, bro. and sister Hingley, bro. Hughes and bro. F. H. Jakeman (Dudley), bro. James and sister E. Hayes (Eastleigh), bro. Restall (Edinburgh), bro. Shorter (Hitchin), sister Mercer (Holloway), sister Furneaux and sister E. Furneaux (Hove), sister P. Squires, sister M. Squires and sister Burton (Luton), sister Stafford, sister Hatton (Margate), bro. L. Denney (Nottingham), bro. Hodge (Plymouth), sister Miles, bro. C. Wright, bro. and sister Spencer, sister Clarke (Putney), sister Newell (Sheffield), bro. D. R. Hunt-Smith, sister Draper, bro. and sister L. R. Hodge (Sutton), bro. A. Morse (Swansea), sister Acock (Swindon), sister Tozen, bro. P. Dexter, sister Eato, bro. G. Gray (W. Ealing), sister MacDonald (Chicago, U.S.A.), and sister Kennedy (Dunedin, N.Z.). —F. C. WOOD, *Ass. 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.* It affords us great pleasure to announce the return to fellowship of sister G. H. Denney (wife of our bro. G. H. Denney), having been assured that sister Denney is now of one mind with us, we welcome her as a member of our ecclesia. We have been pleased to have the company at the Table of the Lord of bro. and sister Headon (St. Albans), sister Phillips (Plymouth), sister Kennedy (Dunedin, N.Z.), sister Crumplin (Clapham), sister Mercer (Hove), and bro. Gray (W. Ealing). We are hoping to hold a Fraternal Meeting on either 30th Sept., or 7th Oct. next, we give this advanced notice but fuller details will be supplied later. —GEO. J. BARKER, *Rec. Bro.*

**LONDON (West Ealing).** —*Leighton Hall, Elthorne Park Road, W.7 Sundays: Breaking of Bread, 11 a.m.; Lecture 6.30 p.m. Thursdays, Bible Class 8 p.m., Oxbridge Road, Ealing, W.5.* We held our Fraternal Meeting on May 6th when about 80 brethren and sisters sat down to tea and about 150 listened to upbuilding words on the subject of "We are the temple of the Living God," considered under the subjects of The Great Architect bro. A. Cochran; The Foundation, through bro. H. W. Hathaway; The Building, through bro. J. B. Strawson. We are grateful to our Heavenly Father for the profitable time enjoyed with the company of the brethren and sisters from surrounding ecclesias. We continue to hold forth the Word of Life to those who will hear, and are seldom without one stranger at the lectures. —T. C. BRETT, *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 from bro. Gomer Jones (Bridgend), on May 14th who gave us words of exhortation and lectured in the evening. Our brother assisted us at short notice, as owing to ill health bro. T. Phipps (Great Bridge), was unable to fulfill his appointment on that date. Since our last report we have been pleased to welcome around the Table of our absent Lord brethren, Gomer Jones and R.

Gardner, both of Bridgend. Sincerely your brother in the bonds of the covenant. — DAVID M. WILLIAMS, *Rec. Bro.*

**NEW TREDEGAR (Mon.).** —We were pleased to have the company of bro. Neal (Cardiff), and bro and sister Lambert (Newport), on May 7th bro. Neal gave us words of exhortation at the Memorial meeting and much pleasure and enlightenment in talks with us over the week-end, in the Word which is given for our instruction in righteousness. —IVOR MORGAN, *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 FRANK E. SHAW the son of bro. and sister E. W. Shaw was baptized into Christ on May 10th, and pray that he may endure unto the end and so receive a crown of life. At the Fraternal Gathering on May 13th, although the attendance was not so large as usual, we had a helpful time in considering the Return of Christ, the subjects being, "Lift up your heads" (Luke xxi. 28), Speaker bro. M. L. Evans. "Take heed to yourselves" (Luke xxi. 24.), bro. N. Widger. On Monday May 29th, we spent a helpful and enjoyable time together with the brethren from the Birmingham Ecclesia at Sutton Park, Sutton Coldfield. Since our last intelligence we have been pleased to have the help of brethren E. A. Clements (Clapham), N. G. Widger (Hitchin), and W. Southall (Birmingham), in the work of the Truth, and also welcome the following visitors to the Lord's table. Bro. and sister J. R. Evans (Clapham), sister N. Eato (Leicester), and sister Mercer (Holloway). —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.* We have been assisted during the past two months by the following: bro. H. Cockcroft, bro. W. Cockcroft, jun. (Oldham), bro. J. B. Strawson (Nott.), bro. G. W. Park (Prescot), bro. F. H. Jakeman (Dudley). We have also welcomed as visitors to the Lord's table, sister J. B. Strawson (Nottingham), sister G. W. Park, sister E. Harrison, sister M. Bullough (Prescot), sister D. Jannaway (Southport), bro. A. Redman (Dudley). On Saturday, May 20th, we held our Fraternal Gathering, when a profitable and upbuilding time was spent together. The subject for the Fraternal Meeting was, "Thy testimonies are wonderful" considered in three addresses. Bro. W. Cockcroft, jun. (Oldham); 2, Proverbs, bro. S. Shakespeare (Dudley); 3, Psalms, bro. J. Silcock (Pemberton). Brethren and sisters joined us from, Oldham, Prescot, Southport, Sheffield, Whitworth, Dudley. —B. LITTLER, *Rec. Bro.*

**PRESCOT (nr. Liverpool).** —*5 Brookside Road, Shaw Lane. Sundays: Breaking of Bread 8.0 p.m. Thursdays: Bible Class at 7.0 p.m.* Once again we are pleased to report visitors to our Memorial Meeting: sister Elsie Mallinson (Liverpool), sister Doris Jannaway (Southport), and bro. Noel Heyworth (Whitworth, Nr. Rochdale). These visits are very encouraging to our little meeting. Although we still meet in the home of the writer, we are on the lookout for a small suitable room, where we can publicly proclaim the Truth. In our introduction of the Truth and the name Christadelphian to our surrounding neighbours, and people whom we occasionally come in contact with, we find that it is something new to them, and although interest has been aroused, and booklets on the Truth issued, yet none so far, have developed a keen desire to obey the Gospel's call. We feel moved to convey our expressed sorrow in learning of the death of sister Allen of Dudley. Our sincere sympathy is extended to our bro. J. Allen and his daughter sister Hazel. May our Heavenly Father grant them strength to endure patiently their temporary loss until the day of resurrection. Sincerely your brother in Christ on behalf of the brethren and sisters at Prescot. —G. W. PARK, *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.* We were pleased to have the pleasure of the company of bro. Gordon Hodge (Luton), also bro. and sister Roland Smith and sister Doris Smith (Birmingham), at the memorial table, the brethren assisting us on successive Sundays by exhortation and public proclamation of the Truth. Perhaps other brethren holidaying in this neighbourhood may find it convenient to render similar profitable service—profitable to themselves and to us. It is proposed, God willing, to hold a combined School and Ecclesial outing on Saturday,

August 12th, at Cawsand, an old world village overlooking Plymouth Sound from the Cornish side. Any brethren or sisters in fellowship desiring to join us will be cordially welcomed. More easy of access from Plymouth without motor cars. Full particulars as to routes etc: from the undersigned. —J. WIDGER, *Rec. Bro.*

**ST. ALBANS.** —*Oddfellows' Hall, 95 Victoria Street. Sundays: 11 a.m. and 6.30 p.m. Thursdays, 8 p.m.* We are glad to record that our Whitsun Fraternal meetings were successful in our object of helping and encouraging one another in our mutual Faith. On each day we were blessed with delightful weather. In the evening of the Saturday, after tea, bro. Denney and bro. Shakespeare spoke in turn of the construction and types of the Tabernacle, illustrated by a fine model lent us by the Dudley ecclesia. Over 100 were present at this meeting. On Sunday morning our hall was filled, when bro. J. Webster exhorted us to patience in watching and waiting for Christ. At 3.15 a public lecture was given in the marquee on "the coming Divine intervention in the World's affairs". Bro. L. Walker was unable to speak on account of ill-health so that bro. F. Wood kindly filled the breach. At 7 o'clock a further lecture was given by bro. J. Webster on "Universal and permanent peace; God's plan for the future." To advertise the lectures 9000 leaflets were distributed with a local paper but to our disappointment there were only two visitors to the first lecture and four to the second. On Monday a large company assembled, over 200 brethren and sisters being present at the afternoon meeting when brethren Beighton, Hone and F. Jakeman dealt with aspects of "service" and their exhortations were heartily appreciated. A great deal of work is involved in such arrangements as were made but is well worth the doing when such excellent support is given. The Psalmist wrote that it is good and pleasant for brethren to dwell together in unity. We feel that brethren and sisters of our ecclesias need to get together as much as they can. It is good to know one another and the contacts we are able to make are encouraging and refreshing. It all helps to be ready for the day to come when we hope to be at the great Fraternal meeting in the company of all the redeemed. We are glad to have been able to give some pleasure to brethren and sisters and on our part we very much appreciate the cordial co-operation and willing help which we received from so many. —S. JEACOCK, *Rec. Bro.*

**SOUTHEND-ON-SEA.** — *76 Ruskin Avenue. Sundays: Breaking of Bread 6 p.m. by arrangement, but NOT first Sundays.* We have had the pleasure of the company at the Table of the Lord of sister Kennedy from New Zealand, bro and sister Young (Sutton), and sister Davies (Clapham). It was quite refreshing to converse with sister Kennedy on the many hopes and expectations regarding Christ's Coming and current signs and events. We hope to see, God Willing, our sister again before her return to New Zealand. —WM. LESLIE WILLE, *Rec. Bro.*

**SUTTON (Surrey).** —*Garden Hall, Wellesley Road (near Sutton Station). Sundays: Breaking of Bread 11 a.m.; Lecture 7 p.m. Wednesdays: Bible Class and Eureka Class (alternately) 8 p.m.* Two special lectures delivered by brethren F. G. Ford and G. M. Clements (Clapham), on April 5th and 12th at the Adult Schools, Sutton were attended by about a dozen strangers on each occasion, but only one was sufficiently interested to attend subsequent Sunday lectures. We have been assisted at these by the following brethren: G. H. Denney (Holloway), J. M. Taylor (W. Ealing), F. Beighton (Seven King), S. Burton (Luton), E. R. Cuer and L. J. Carter (Crayford) and C. H. Lindars (Clapham). Bro. and sister D. T. Warwick have removed to Hereford, where they will be in isolation. This has been brought about by the removal to that City of the firm employing our bro. We are comforted by the knowledge that all things work together for good to them that love God and who are called according to his purpose. We have gained by the transfer from Clapham of bro. Walpole and sister L. Walpole, who for convenience will, in future, meet with us. Our bro. and members of his family have attended the Wednesday classes since the formation of the meeting and we are glad to have their company. Numerous visitors have been welcomed at the Lord's Table since last report. —G. F. KING, *Rec. Bro.*

**SWANSEA (Brynhfryd).** —*98 Llangyfelach Rd. Sundays: Breaking of Bread 5 p.m.; Lecture 6.15 p.m. Wednesdays: Bible Class 7.30 p.m.* Since our last report, we have pleasure in announcing that Mr. WILLIAM JOHN HATHAWAY, (age 21) after having passed a satisfactory examination in the things concerning the Kingdom of God and the name of Jesus Christ, put on the Sin Covering Name in the waters of baptism, on Friday 5th of May at the Swansea Public Baths. Our

prayer is that he will, with ourselves, so run, that Eternal Life will be his at the appearing of the Lord Jesus. We are also thankful to our Heavenly Father for restoring to our beloved brother B. Bowen a measure of health and strength to attend the meetings once more after having passed through a serious illness. We were pleased to welcome to the Lord's Table on two occasions the 7th and 28th of May bro. and sister S. J. Bowen of Swansea Ecclesia. — L. H. BOWEN, *Rec. Bro.*

**SWANSEA.** —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.* During the last month we have been pleased to have the company of bro. J. Neal, of Cardiff, and bro. D. M. Williams of Newport. We are grateful for their assistance at the Table of the Lord and in the proclamation of the Truth. —R. H. SMITH, *Rec. Bro.*

**SWINDON (Wilts.).** —*58 Manchester Road. Sundays: Breaking of Bread at 3.15 p.m. or by arrangement; Lecture at 6.30 p.m.* We are very pleased to report a visit by bro. F. J. Hayes of the Eastleigh Ecclesia. His help at the Breaking of Bread at which he presided was a very acceptable service. During June we propose (God willing) a course of lectures on the Second Coming of Christ as follows: —June 4th, Christ first coming heralded by signs. 11th, The signs of His second Coming. 18th, What he comes for. 25th, Who he comes to. The arrival of the *Berean* is always welcomed. —J. H. DYER.

## AUSTRALIA

**PERTH (West Australia).** —Greetings to all those who are called according to the purpose of God in Christ Jesus. Since last report many encouraging things have happened. In the mercy of God our little ecclesia has grown by the addition of a few who are like minded with ourselves in the things of the Truth. We have pleasure in announcing the putting on of the Sin Covering by baptism of Miss M. HELOISE. We pray that God will enable her to hold fast to the Faith, and thus gain the crown of Eternal Life. We report the addition to our meeting of sister N. Gaisford, late of Melbourne, sister L. Moscrop and brother T. Henderson late of another fellowship. We have pleasure in recording visits to our meeting of bro. and sister York, bro. and sister Newton, sister York (Junior), and bro. Gee of Wongan Hills, bro. P. Buscallen of Boulder, and bro. Smith of Boogardi. Some of whom have addressed us from the Table. —R. E. BROCK, *Rec. Bro.*

**WAGGA.** —*Masonic Hall Sunday: Breaking of Bread, 11 a.m. Bible Class and Sunday School 2 p.m.* It is some time since we reported from here but we are still striving to keep our light shining even though dimly and by the help of those who visit us from time to time we are encouraged to press toward the mark of the high calling to which we are called in Christ Jesus. We are pleased to announce that on July 26th last our bro. R. L. Saxon and sister Muriel Tapscott were united in marriage and it is our heartfelt wish that they may enjoy happiness in their new relationship and that they will work together for the crown of life. Our visitors have been bro. and sister R. H. Baxter and bro. and sister P. Faux, bro. P. Shapcott and sister O. Shapcott, all of the Albert Hall Ecclesia, Sydney. Brother Baxter visited us twice and exhorted and lectured on both occasions. Brother Faux also gave us an exhortation, sister Killip of the Hewing House Ecclesia, Brisbane is now staying with us again. Recently our bro. James Hughes of Melbourne called on us for a week-end on his way home from Sydney after spending an enjoyable holiday there. He too gave us encouraging words and lectured for us in the afternoon, whose addresses we enjoyed very much. As we did also those who we mentioned earlier, for it is the company of those who visit us and speak to us that fulfills the words of Solomon "As iron sharpeneth iron. So does a man the countenance of his friend." So to these brethren we are deeply thankful. —C. H. SAXON, *Rec. Bro.*

## NEW ZEALAND

**WHANGAREI.** —With no immersions to report, we have nevertheless endeavoured to keep the light burning by regular Sunday Evening Lectures and distribution of literature. Our lectures are occasionally attended by an Alien; Some come for quite a while then fall away, but the time is surely

coming when they will take heed. We have had as recent visitors, sisters Connolly, mother and daughter, also brethren Herzl and Harold Connolly, all of Cambridge, also bro. Rea of Auckland. Bro. Herzl Connolly was recently united in marriage with sister Hood of Orotahonga, where they will be living in future. Our prayers go with them that they may hold fast in the One Faith firm unto the end. The writer recently suffered a very sad bereavement in the loss of his beloved sister wife, sister MacDonald at the age of 64. Immersed unto the all Saving Name some 40 years ago, she held fast through many grave trials in Ecclesial life, even unto the end. As a Sunday School Scholar and in the meetings she played the Hymns and Songs of Zion for over 50 years. Her work in her probationary career finished, she now sleeps in Jesus awaiting the call which all that are in the graves shall hear and come forth; which judging from the Signs of the times will not be much longer delayed. Bro. Levesque, did what was necessary at the graveside, in reading appropriate Scriptures and an instructive address to a goodly number of brethren and aliens. —K. R. MACDONALD, *Rec. Bro.*

## **UNITED STATES**

**POMONA (Calif.).** —*Christadelphian House of Worship, Gibbs and 9th Sts. Sunday School, 9.45 a.m.; Memorial Service, 11.0 a.m. Lecture, 7.0 p.m.* Since our last report we have been saddened by the death of two of our members. On Nov. 14th, sister Lillie Andrews (50), wife of bro. Pierce Andrews, fell asleep after a long period of illness, and on Jan 7th we were shocked by the sudden death of sis. Nellie Lawson (72). Tenderly we laid them to rest for what we know to be only a brief sleep, in hope of a glorious resurrection. Our annual fraternal gathering and Sunday school program was held on Dec. 18th. About 250 brethren and sisters and Sunday school pupils were in attendance, including approximately 50 visiting brethren and sisters. We have had the pleasure of assisting another child of Adam in putting on the sin-covering Name in baptism, viz.: PHYLLIS COCKE (18), daughter of bro. and sister M. E. Cocke. May she gain the crown of life which we all seek. In the midst of much discouragement we persevere in our testimony, in the hope that in this eleventh hour a few may yet turn from the vanities of this life to serve the living God. —OSCAR BEAUCHAMP, *Rec. Bro.*

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## **NEW ZEALAND**

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

## **AUSTRALIA**

**Boulder City, West Australia.** —K. H. Hodges, 59 North Terrace.  
**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.  
**Perth, West Australia.** —R. E. Brock, 12 Hay Street, Claremont.  
**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

**Akron, Ohio.** —Mrs. L. Johnson, 959 Lover's Lane.  
**Baltimore, Md.**—Henry A. Carlile, 3021 Westwood Avenue.  
**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.  
**Houston, Texas.** — Mrs. Jesse Hatcher, 1011 West Main St. 'Phone: Hadley 9085.  
**Ithaca, N.Y.**—F. Gulbe, Ithaca R.D. 2, New York.  
**Jasonville, Indiana.** —J. H. Craig, 235 E, Shanklin Street.  
**Jersey City, N.J.** —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.  
**King Ferry, N.Y.**—Attwater Ecclesia, Edward Palmer.  
**Lampasas, Texas.** —S. S. Wolfe.  
**Liverpool, N.Y.**— W.L. Van Akin, 407 Bass Street.  
**Los Angeles, Calif.** —L. H. Norwood, 1801 San Marcus Street, Compton, Calif.  
**Lackawaxen, Pa.** —John L. D. Van Akin.  
**Lansing, Ohio.** —Joseph Orechovsky, Box 31, Lansing. Ohio.  
**Lubec (North) Maine.** —A. L. Bangs.  
**Midland, Texas.** —Joseph H. Lloyd 810 S. Pecos St., c/o Hughes Tool Co.  
**Newark, N.J.** —M. M. Packie, Loantaka Way, Madison, New Jersey.  
**Philadelphia, Pa.**—Carl E. George, 3330 N. 15<sup>th</sup> Street.  
**Pomona, Cal.** —Oscar Beauchamp, 742 E. 6<sup>th</sup> Street.  
**Portland, Oregon.** —John T. Randell, 627 N.E. Graham St., Portland, Ore.  
**Sacramento, Calif.**—John Kensley, Box 33, West Sacramento, Calif.  
**Santa Barbara, Calif.** —W.L. Rutherford, Rural R. No. 1, Box 79, Coleta.

**Scranton, Pa.**—T.J. Llewellyn, Avoca, R.D., Glendale.  
**Selkirk, N.Y.**—R. Bedell, Maple Avenue.  
**Seymour, Conn.**—Geo. Carruthers, 31 Pershing Ave.  
**Syracuse, N.Y.**—S. L. van Akin, 1530 East Genesee St., Apt. 19.  
**Tishomingo, Oklahoma.**—E. W. Banta.  
**Worcester, Mass.**—Russell A. Waid, 75 Olean Street.  
**Zanesville, Ohio.**—J. W. Phillips, 1520 Euclid Avenue.

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## Notes

PLEASE NOTE. —The Publisher having removed to Bristol, all communications should be addressed to 14 Bayswater Road, Horfield, Bristol 7.

FORTHCOMING FRATERNAL MEETINGS. —August 7th, Sutton; August 12th, Plymouth; August 19th, Clapham (Kew Gardens); Sept. 23rd, St. Albans (special lecture); Oct. 21st, Clapham (British Museum).

SCOTLAND. —Brethren and sisters visiting Scotland on holidays are invited to notify bro. J. L. Wilson, 28 Barterholm Road, Paisley.

SPARE CLOTHING. —We shall be pleased to receive and distribute spare clothing to those in need. Address to 14 Bayswater Road, Horfield, Bristol. Parcels are acknowledged from Coventry (2), Blackheath, "Inasmuch," M.S., Bournemouth, London, J., Sis. H., Sis. B., and 2 Anonymous.

JEWISH RELIEF FUND. —J.D.B., \$5; A bro. and sis. in Shrops., 5/-; W.F. 17/6; Sympathizer, 2/6; O.B., 5/-; Upton, 10/-.

FOR BRETHREN AND SISTERS IN NEED. —C.B., \$10; J.D.B., \$5; C.S., £3; A.H., £3; An Ecclesia, £5; A bro. and sis. 5/-; Plymouth, £3 3s. 8d.; D.W.H., 10/-; Upton, 10/-.

CHANGE OF ADDRESS. —Bro. Harold Shorter to Ditton House, 20 Walsworth Road, Hitchin. Bro. D. Gray's address is 10 Brookbank Avenue, W.7—not No. 4, as printed in error last month.

HOLIDAY ACCOMMODATION. —Sis. (Mrs.) Ell, "Salem," Upper Third Avenue, Frinton-on-Sea, Essex. Terms moderate.

HOLIDAY ACCOMMODATION. —Sis. Feltham recommends brethren and sisters seeking a farm house holiday to write to Mrs. W. Gummow, Scotland Farm, Newlyn East, nr. Newquay, Cornwall.

HOME WANTED. —The friends of a sister recovering from a nervous breakdown seek a home for her. Full particulars from Miss N. McNair, 10 Chaucer Road, Bedford.

BRO. J. ALLEN, of Dudley, wishes to thank all the brethren and sisters for their kind and sympathetic expressions of sympathy and love in his bereavement. They have proved a great help and comfort.

WANTED. —*The Christadelphian Magazine* for July to December, 1873. Sister A., c/o Editor.

"MY DAYS AND MY WAYS." (Autobiography of bro. R. Roberts). —Bro. Price, 14 Church St., Shifnal, Shrops., and sis. R. Briggs, 83 Glen Road, Toronto, would be glad to obtain a copy of this book.

BOOKS FOR DISPOSAL. —"Seasons of Comfort"; "Further Seasons of Comfort"; "Visible Hand of God"; "Law of Moses"; "Ways of Providence." Particulars from Editor.

R.H.B. (SYDNEY). —We have handed your letter to the London Watching Committee, from whom you have, no doubt, heard in reply.

J.H. (MELBOURNE). —Glad to receive your letter with enclosures from Sydney Ecclesia and Boulder City; particulars shall be published next month; arrived too late for inclusion in this issue.

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