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March 1940

# 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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**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.)*

**BEDFORD.** —W. H. Cotton, “Wescot,” Bromham, Bedford. (B.B. 10.45 a.m.)

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

**BEXLEY HEATH.** —*See Welling.*

**BIRMINGHAM.** —W. Southall 102 Sandwell Rd., Handsworth, Birmingham 21. (B.B. 11 a.m.)

**BISHOPS STORTFORD** (Herts.). —G. T. Lovewell, 31 New Path, Castle St. (B.B. 11 a.m.; Lecture. 2.45 p.m.).

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

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

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

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

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

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

**BRISTOL.** —A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston, (B.B. 3.15 p.m.)

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

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

**CAMBRIDGE**—Mrs. A. Lewingdon, 53, Bishop’s Road, Trumpington Cambridge.

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

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

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

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

**CROYDON.** —A. A. Jeacock, No. 10 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. 10.45 a.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.) —J. Eve, 53 Desborough Road. (B.B. 10.45 a.m.)

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

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

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

**GUILDFORD.** —A. Cochran, 27 Church Road.

**HANWELL.** (London, W.7) —A. H. Warry, 8 Cardiff Road Boston, Road, W.7.

**HEREFORD.** —D. T. Warwick, 8 The Crescent, Holmer

**HITCHIN** (Herts.) —J. Hembling, 20 Meadow Way, Stotfold, nr. Arlesey, Beds. (B.B. 4.15).

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

**ILFORD.** —C. S. Crighton, 37 Ravenscourt Drive, Hornchurch, Essex. (B.B. 4.15 p.m.)

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

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

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

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

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

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

**LONDON** (Holloway, N.). —E. F. Williams, 49 Hadley Rd., New Barnet, Herts. (B.B. 3.0)

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

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

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

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

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

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

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

**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, 1 Medlock Rd. Woodhouses, Ashton-under-Lyne. (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.), E. J. Light, 13 Endsleigh Park Road, Peverell.

**PONTEFRACT** (Yorks.)—T. Owen 45 Clayton Avenue, Upton, Pontefract.

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

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

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

**ROCHDALE** (Lancs.)—T. Heyworth, 19 Tonacliffe Terrace, Whitworth, near Rochdale.

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

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

**SHANKLIN** (I. of W.)—Mrs. A. Mulliner, "Berwyn," St. Martin's Ave.

**SHEFFIELD.** —W. C. Newell, 61 Crawshaw Grove, Beauchief, Sheffield 8.

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

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

**SOUTHEND.** —W. L. Wille, 76 Ruskin Avenue, (B.B. 3 p.m. by appointment except 1<sup>st</sup> Sunday).

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

**ST. ALBANS.** —G. Mallard, 8 Mile House Lane. (B.B. 1.30 p.m.)

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

**SWANSEA.** —R. H. Smith, Heulwendy, Wern Road, Skewen, Glam.

**SWANSEA.** —L. H. Bowen, 321 Trewyddfa Road, Plasmarl.

**SWINDON** (Wilts.). —J. H. Dyer, 58 Manchester Rd.

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

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

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

**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; with the object of making ready a people prepared for the coming of the Lord.**

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### **Protestantism and the Church of Rome**

**By Dr. John Thomas**  
*(Continued from page 43)*

I am glad to see, Signor Gavazzi, that though mistaken on some important points, you are in advance of protestants generally upon others. You believe in the personal appearing of Jesus Christ to establish in Palestine a kingdom of universal dominion and justice; also in the restoration of the scattered tribes of Israel to their fatherland; and that the time is fast coming when all denominations will disappear. These points believed, and added to your desire to "preach Christianity as it was in the early church," "to preach the religion of Christ among the American people," with your recent quotation of the condition of salvation, that "he who believes the gospel and is baptised shall be saved," give me great hopes of you, that you are capable of receiving the way of the Lord more perfectly; and maybe turned from the bootless effort of annihilating popery, and pleading the hopeless cause of sinners with sinners against their oppressors, to the more exalted mission of beseeching your hearers to be reconciled to God upon the stipulations presented in the Gospel of the kingdom. But to qualify one's self for this mission, we must understand and obey the truth ourselves. Pardon me when I say that I am apprehensive that you are deficient in this particular. It by a "Roman Catholic" I am to understand one who has no other "baptism" than what babies in Italy receive at the hands of Italian priests, I am certain that you have not obeyed the truth. Christians of Peter's time were justified by their own faith; not by the credulity of ignorant godfathers and godmothers. Hear what Paul says, "Ye are all the children of God by faith, which is in Christ Jesus." Suppose we ask Paul, "What evidence is there that we are his children by faith?" Now, just attend to what he says in the next verse in answer to the question—"Because," says he, "as many of you (believers) as have been baptised (immersed) into Christ have put on Christ." Thus, you perceive, that being *intelligently* immersed into Christ is the evidence of our being God's children by faith, and, if His children, then heirs of the promises made to Abraham and his seed.

On the supposition that you are a Roman Catholic, and therefore a schismatic from the Church in Peter's time, allow me to say, that your Italian "baptism" and "ordination" are nothing more than "the Beast's mark" and license to sell in what you truly call "the Pope's shop." For, as the scripture foretold, that pontifical power "causes all, both small and great, rich and poor, free and bond, to

receive a mark in their right hand or on their forehead; and that no man might buy and sell save he that had the mark, or the name of the beast, or the number of his name." Now, you were once a popish priest, and sold spiritual merchandise in the bazaars of guardian saints to them who were privileged to buy. Confession, baby-rhantism, burials, marriages, masses, and so forth, were some of those wares you exchanged with purchasers for gold and silver, and tithes, and divers other contributions. Could you have sold these things to the Italians if you had not been signed with the mark, character, or sign of the cross on your forehead, and not been cruciated with the same mark in your right hand at your ordination as a seller of wares in the Pope's shop? And could an Italian have purchased of you a burial in "holy ground," if the deceased had not been signed with the sign of the cross in baby rhantism? The alternative to these questions being granted, I would refer you to the sentence pronounced upon all such as do not take proper steps for the obliteration of so ignominious a mark as that of the "accursed tree." Here it is, "If any man worship the beast and his image and receive a mark in his forehead, or in his hand, the same shall drink of the wine of God's wrath, which is poured out without "mixture into the cup of his indignation; and he shall be tormented in fire and brimstone in the presence of the holy angels, and in the presence of the Lamb . . . And they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name." Here is the secret of Italy's woes made patent to every reader. The Italians have sold themselves in past ages to imperial popery, and they are now reaping the bitter fruits. But the cup of suffering is not full yet. The mark of the beast is upon them all, and what the malignity of Austria, Naples, and the Pope has left unfinished, the just vengeance of the Lamb upon them for the murder of his saints and their hatred of the Bible, will be fully accomplished. But after judgment then comes the blessing of Abraham upon all nations.

(To be continued)

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## **Editorial**

### "CHRIST MORE THAN MAN"

From the far away Antipodes—the opposite side of the globe, where human feet are directly opposed to ours, comes a letter from one, whose head also appears opposed to ours

In this particular instance, the opposition is mental, not physical We have no objection to the pedal opposition, for that is compulsory, the earth being round But the mental aspect is very different, that should be on the square (Rev. xxi. 16), we should all be of the "same mind," all the world over. Doubtless this condition would prevail if Christadelphians everywhere would give more attention to the study of the later works of Dr. Thomas and brother Roberts, diligently comparing them with the Scriptures. If they would wholly discard the empty vapourings of casting dissimulators and others who are so easily tossed on the dubious waves of error by divers and strange winds of doctrine there would be more stability among us with hearts established in the grace or favour of the Truth (Heb. xiii. 9)

The mental opposition to which we refer, is a condition of mind easily acquired unless we rightly divide the Word. It may ultimately lead the unsuspecting to believe that Christ was merely a good man, much better than we, but it fails to explain satisfactorily, how he became such an one, and why no other mortal ever became such.

Our correspondent objects to our use of the words, "Christ more than Man," as a headline for our editorial in the *Berean Christadelphian* for July, 1939 In his letter, he remonstrates as follows: —

"The editorial, 'Christ More Than Man,' is, I think an unfortunate heading to an exposition of the nature of Jesus as it is quite possible to upset the weak, who would imagine that being more than man, was, therefore, a substitute. The scripture statements do not allow of Him being called more than man He is called—The seed of the woman, Son of handmaid, Man made strong, Filthy garments, Sin's Flesh, The same Flesh

"We are aware that the Spirit of God vitalizing the seed of the woman which caused the conception and the result, the Son Jesus As (I think it was Bro Roberts put it once) there are various kinds of trees, varying from the soft white pine to the hard iron bark but one is no more a tree than the other, so with Jesus the scripture says, he was the same flesh made strong to overcome by the Spirit of God in him It is explained by some, saying, The Word became flesh. If this means that Jesus was more than man on that account then does it mean that all (sinners) who have the Word in them are also more than men (Acts xi 1). Born by the Word (1 Pet. i. 23) the following are born of God (John i. 13, 1 John iii. 9; v. 1) are they more than man? The Spirit of God begat Jesus (Luke) and the same spirit begets us (1 John v. 18) out of the same flesh to form new men. The flesh does not become more than man on account of the conception, but God by his spirit is manifested in the flesh, but the flesh condemned (Romans vi. 3) and not exalted, made more of. The writer of the extract is no doubt pure in the doctrine but to my mind, unfortunate in the matter of statement. — Editorial, B.J.D., "Christ more than man."

Those who have read carefully our editorial of July, 1939, have doubtless observed, that the words in the headline, "Christ more than Man" were embraced in quotation marks, which indicate that the words were quoted from another writer.

In this instance our quotation was from brother Roberts. As he therefore, is equally involved, together with us, in our correspondent's indictment, we are very pleased to quote further from brother Roberts, who although "being dead, yet speaketh," not only in his own defence, but also in the defence of those who endorse his words: "Christ more than Man."

The following is a part of what brother Roberts wrote: —

"Christ was more than man, we may overlook this in the efforts which have rid us of the false conceptions derived from the vain traditions of our forefathers. He was a man, but a man who was the vehicle of a manifestation of God and that God, the eternal God, even the Father. The manifestation was a progressive one, but real at every stage—fainter at the beginning than at the end, but as real at the beginning as at the end A rose in the bud is as really a rose in nature as when it is in full bloom: The babe that received the adorations of the wise men of the East, and whose birth was that same night angelically signalized on the plains of Bethlehem, was as really the manifestation of the name of the Father as the glorious man who felled Saul of Tarsus to the earth with his brightness. The difference was a difference of degree. The Holy Spirit overshadowing Mary gave the impress, which laid the foundation of the manifestation to be made. But for the impress there never would have appeared in Israel such a man as Jesus of Nazareth. There never would have come the Lamb of God without spot. Poor Adamic flesh in which dwelleth no good thing never could have yielded such a perfect character as that of Jesus, unless the Father had taken hold of it, and wrought it for us into such a pattern. It is *of God* that he (Christ) is made unto us wisdom, and righteousness, and sanctification and redemption."

"This in no way excludes the fact that the perfect man, so made for us, was of the same physical nature and put to the proof and in all points tempted like as we are. Without temptation the perfection of the result would not have been manifest . . . At thirty years of age, with the maturity of developed manhood and the anointing of the Holy Spirit in abiding fulness the manifestation entered upon a fuller phase, but it was the same manifestation: the manifestation of God among men the exhibition of the Word made flesh—a man who was one with the Father—sanctified and sent forth into the world by the Father for the manifestation of the Father's Name and the accomplishment of the Father's work. When the work in the flesh was accomplished—when having through the Eternal Spirit offered himself on the cross, without spot unto God (Heb. ix. 14), he was raised from the dead and glorified and transformed into luminous and powerful Spirit substance: the manifestation of the Father's name was complete. The divine origin of Christ supplies an explanation of every utterance

that came out of his mouth. It gives the key that is beyond the reach alike of those who consider him to have been a mere man, and those whose theology compels them to describe him as Eternal God."—*Christadelphian*, 1889, p. 27.

Doubtless brother Roberts would consider our correspondent's case as very "unfortunate" indeed. He would probably have said: "Hast thou been so long time with us," and "hast not known" Christ! that he was more than man. To see him was to see the Father (John xiv. 9); for brother Roberts wrote further, in the above article saying, "Christ is not only our brother, he is our God as Thomas greeted him" (John xx. 28).

Our critic "thinks" that brother Roberts wrote about "trees." He certainly did. He wrote of "trees of righteousness," and he wrote of one Tree which was not only a tree of righteousness, but also, the antitypical Tree of Life, and he pointed out most beautifully, that as the vine is more vital than the branches, so Christ, the True Vine is more than the branch—man. The Spirit or Life is in the Vine, therefore, "Without me ye can do nothing," saith the Spirit.

Our critic also attempts an exposition of John i. 14, and his futile effort is certainly calculated (using now his own words) "to upset the weak." He compares the Operation of God in the Word being made flesh, to a sinner's death unto sin and re-birth in Christ by the written word in his heart.

If ever a comparison was odious, this one surely is. It is without semblance, rhyme or reason. It quietly ignores the divine definition of "The Word" as used by the inspired John: "THE WORD WAS WITH GOD AND THE WORD WAS GOD." It is simply a reprehensible play on words, and we believe that for every such idle word that man shall speak "they shall give account thereof in the day of judgment."

How much more like the bread of heaven are the words of Dr. Thomas. After pointing out that there is no Power except by the Deity he wrote as follows: —

"The manifestation therefore, must be by the Spirit of the Deity or not at all. The time of manifestation was appointed and placed on record in Dan. ix. 25; and when the fulness of time had come, the Deity sent forth his Son, made of a woman": begotten not of blood, nor of the will of the flesh, nor of the will of man, but of the Deity; by the Holy Spirit coming upon her, and power of the Highest enveloping her; therefore, also the Holy thing she bore was called the Son of Deity, and named Jesus (Luke i. 35, 31). **THUS BECAME FLESH** and dwelt among us, says John, and we beheld his glory, glory as of an only begotten from the Father, full of grace and truth . . . **THEOS WAS THE LOGOS**, says John; that is, **DEITY WAS THE WORD**; and the Word became flesh in the manner testified . . . After this manner then **THE ETERNAL POWER** or **Yahweh BECAME FLESH**"—*Eureka*, vol. I., p. 101.

All things are out of Deity, "Howbeit" says Paul, "there is not in every man this knowledge." The child born as above and the Son thus given, was not a new compound nature brought into being by the fusion of two different natures into one. No, not at all. On the contrary, it was a combination of two—God by His Spirit dwelling in flesh; or, as Doctor Thomas expresses it a "combination of Holy Spirit and flesh" the former being "of God," and the latter, "made of a woman's seed,"—See *Eureka*, vol. I., p. 102.

This unity of two in combination, is fully shown and taught in such sayings of Jesus, as: —

"We speak that we do know, and testify that we have seen, and ye receive not our witness" (John iii. 11).

"The Father dwelleth in me" (John xiv. 10).

"He that hath seen me, hath seen the Father" (John xiv. 9).

and Paul wrote, saying: —



“God was in Christ” (2 Cor. v. 19).

The Holy Spirit or "the Power of the Highest" was indispensable at every stage of the development of this Wonderful and Mighty One the Son of God and the Son of Man. It was especially essential in the work of overcoming the *diabolos* which is in human nature, of which he was a partaker.

The element of sin was condemned (Rom. viii. 3), but his righteousness or “godliness” brought life and immortality, not only for himself, but also for those who believing in him, keep his commandments, putting on his Name as a covering for sin, provided by the Deity. As the inspired Apostle wrote:

"Great is the mystery of godliness: God was manifest in the flesh, justified by the Spirit, seen of messengers, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. iii. 16).

But thanks be to God, it is a "Revealed Mystery," which to understand and believe, is to know the only True God and Jesus Christ, who "of God is made unto us, wisdom, righteousness, sanctification and *redemption*" (John xvii. 3; 1 Cor. i. 30).

Furthermore, as it is written that no man "can by any means *redeem* his brother, nor give to God a ransom for him" (Psalm xlix. 7); and seeing that Christ does this very thing, he must necessarily have been more than man. Yes, verily, "Christ was more than man," he was "God manifest in the flesh."

B.J.D.

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### **The Unmerciful Servant**

A servant owes a large sum to his lord, which he is unable to pay. He entreats his lord to give him time, promising to pay all. His lord forgives the debt altogether. The servant afterwards demands of a fellow-servant the payment of a small debt. The fellow-servant is unable to pay, and asks time. The servant refuses to wait or to forgive, and has the fellow-servant imprisoned. The lord of the servants hearing of it, sends for the first servant, reinstates the forgiven debt, and orders him into prison and affliction till the debt is paid.

The application of this is both clear and important. Its meaning is established by the occasion of the parable, and by the comment which Jesus makes on the action of the lord of the servants in reviving the debt and imprisoning the man who had shown no mercy. The occasion was a question of Peter's: "Lord, how often shall my brother sin against me and I forgive him? Till seven times? Jesus said unto him, I say not unto thee, until seven times, but until seventy times seven." A parable intended to illustrate a saying like this must be a parable enforcing mutual forgiveness as a paramount duty among the servants of Christ; but it goes further than this, and shows that a failure to render this duty will be a very fatal affair to the offender. His own forgiven sins will be revived against him if he assume an exacting and unforgiving attitude towards others.

The importance of the matter is shown by the way Christ binds it up with the petition he puts into the mouths of his disciples for the forgiveness of trespasses: "Forgive us our trespasses, *as we forgive them that trespass against us.*" By this association of words he confronts us with our duty to others every time we ask forgiveness for ourselves. It is a good test of our standing in the matter, whether we are able to make our forgiveness of others the measure of the forgiveness we request for ourselves. The remark with which Jesus concludes the parable is decisive. "So likewise shall my heavenly Father do unto you (as the lord of the parable did to the servant), *if ye from your hearts forgive not everyone his brother their trespasses.*"

R.R.

## **APOSTOLIC SUCCESSION.**

Apostolic Succession is a mere figment of the carnal mind. The only succession of which any Scriptural idea can be formed is the following in the steps of the Apostles' faith, which no one who understands the word of the Kingdom would affirm of the ecclesiastical guides of the people.

The power and authority of the Apostles died with them. Those *who succeed to their faith* are their successors only in this sense. Their word, which is also the Lord's word, dwells in such richness in all wisdom; and where the word of the Lord is found, there, by the belief of it, he dwells in the hearts of men. When they work according to this word, they and the Lord work together. But this is not peculiar to a ministerial class, but is common to all the Lord's people, for He is no respecter of persons.

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## **The Present Time in Prophecy (6)**

As time goes on it does not become easier to see the way events in Europe will turn. It is not as if only two countries were involved: there is hardly a country in the world that is not affected by the war and it is difficult for neutrals to remain so in any economic sense. When we recall how many nations were involved in the last war and now see again how few can escape, it is easy to understand the Scripture reference to "all the nations" (Joel iii. 11) that will be gathered to the judgment in the day of threshing (ver. 14). Aggression against smaller states has made their neutral companions accelerate their military preparations: the countries that are at war spare no effort in speeding up their armament. It would not be surprising if, even in Britain, some form of industrial conscription was introduced in order to concentrate the nation's effort on the prosecution of the war. We should not be unprepared for this: and although, as a body, Christadelphians have enjoyed great freedom and liberty, it will not be wise to rest too heavily on benefits already conferred. It may be that much more difficulty will come for us all and it ought not to take us unawares.

It is possible even to become so familiar with war conditions that we forget the fulfilment of prophecy of the intense arming of the world plowshares are beaten into swords in the sense that the activities of nations are being wholly directed to war purposes. The plowshare symbolises peace, which has been driven from the earth. Ironically enough, a carving of a plowshare with the words of Micah iv. 3 underneath, is to be seen on one of the gate-ways of the League of Nations building in Geneva. The idea of collective security for peaceful purposes has disappeared and the powerlessness of the League was shown recently when Russian aggression in Finland was condemned—in words.

The particular enigma at present is the real relationship between Germany and Russia. Thieves can be friends, albeit suspicious ones. How long can a friendship last when both parties are aggressive, covetous and unscrupulous. There will be inevitable quarrels over the spoils. We must be cautious in opinions as to the trend of events: but we can bear in mind the eventual development of Russia in anti-British and anti-Jewish directions. There is no doubt of the existence of the first and definite signs of anti-Semitism are also now to be observed. Russia, of course, does not need any lessons from Germany as to how to treat Jews: but since the Revolution of 1917 Bolshevism has been tolerant of Jews though not of Zionism. This tolerance, however, is disappearing, and we may expect Russia to revert to her previous ways with the Jews, adopting maybe the more "refined" methods of persecution that have been employed by the Nazis.

In Southern Europe it is interesting to see the cordial relationship between Italy and the Vatican. As a consequence, Italy cannot but acquiesce in the Pope's condemnation of the treatment of Catholics in Poland. The Rome-Berlin axis is certainly weakening at its Southern end, caused as much as anything by the readiness of Germany to associate with Russia. The increase in Papal authority is a definite sign of the eventual formation of the confederacy of nations referred to in Rev. xvii. 12. We cannot yet see what part Germany will play in this: but it should not be forgotten that South Germany

and Austria are intensely Catholic, and it does not seem likely that National Socialism will eradicate this ancient adherence to the Church of Rome.

Particularly interesting is it to find that General Franco has re-established the Catholic Church in Spain. Before and during the civil war, the Church suffered severely and was indeed "burned with fire." Now, in the budget for 1940, an amount of £1,350,000 is included for the payment of salaries of the clergy: and a decree has been made formally restoring the properties of the Jesuits in Spain.

Taking the world as a whole, it is a time of irreligion: and if the power of the Papacy is seen to increase it does not invalidate the prophecy which shows increasing ungodliness to be a sign of the last days. Catholicism is not godliness but superstition, and is a powerful aid to politics of a certain kind. Bearing in mind, therefore, the irreligion of Communist Russia and the support given to the Babylonian harlot by other countries, we can see the development on the one hand of the anti-typical Assyrian who will sweep down against the land of Israel: and on the other the anti-typical Babylonian confederacy of nations that will, subsequently, seek to subdue the King of Israel who will have established himself on David's throne in Jerusalem.

S.J.

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## **GOD UNCHANGEABLE**

In Malachi iii. 6, God says: "I am the Lord: I change not" (and, so in Num. xxiii. 19; Ezek. xxiv. 14; James i. 17). In the latter texts God says He will "not repent." Elsewhere we read: "And it repented the Lord that He had made man on the earth, and it grieved Him at His heart" (Gen. vi. 6; see also Jonah iii. 10). Now no intelligent person would confound, or confuse, the two "repentings." In the first case repentance, in the way of fickleness or remorse, is implied; but in the latter cases a change of mind, in view of change of attitude on the part of others, is referred to. There is no fickleness with God; but He is ever ready to alter His mind should circumstances justly call for such. The history of Israel is full of such "repentings" on the part of God (Joel ii. 13; 1 Sam. xv. 11; Exod. xxxii. 14; Judges ii. 18, and—especially note—Psa. cvi. 43-45). —*Christadelphian Treasury*.

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## **A Sunday Morning Exhortation (38)**

There is one fact that grips the mind of every earnest brother and sister, and that is the fact that Christ may appear in the earth at any moment. That appearance will mean the abrupt ending for every one of us of our ordinary course of life, and suddenly there will be a burning concentration of the mind on the two issues that will then lie before us, the issues of life and death. For us Christ's coming will mean one of two things; either joy gladness, honour and immortal life, or shame, degradation, punishment and death, and then shall we realise as never before the force of the Spirit's exhortation to us, "Keep thy heart above all keeping, for out of it are the issues of life." Before we partake of these emblems presently there is a duty laid upon us to examine ourselves in other words to ask what is really in our heart. Jesus himself said "Where your treasure is there will your heart be also" and Jesus needed not that any should testify of man for he knew what was in man, and he touched the spot when he said, "Lay not up treasures for yourself upon earth." The natural man groveling along with his back to the light of God's word spends all his life trying to find treasure on this earth. There will be treasure revealed on this earth by and by but not in the way that the man of the world looks for it. Our life is hid with Christ in heaven and he will bring it back. The treasure of the elect now is in heaven, their Father dwells there and Jesus at the right hand of the Father, and their affections are not set upon this poor mortal experience. Our life is hid with Christ in the Deity, and when he who is our life shall appear then shall we appear with him in glory. If when we search our hearts this morning that is our inmost desire—to be with him in glory in that day, then we will try faithfully to purge out all that we feel and know will be displeasing to Jesus.

"Is there a thing beneath the sun,  
That strives with Thee my heart to share?"

Ah, tear it thence and reign alone,  
The Lord of every motion there."

Dare any of us halt between two opinions hesitating whether we shall render God all our heart or whether we shall attempt the impossible feat of serving two masters?

If the beloved apostle John could be with us this morning and mount this platform and speak to us, we can picture him waving his hand towards these emblems and repeating words, "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God. Therefore the world knoweth us not because it knew him not." We are content to be like our Master, we do not mind being despised and of little account in these days; we are only strangers and pilgrims. This is not our age but the day is close at hand when Christ will be back and the present evil world with its cruelty, misery, lust and oppression, will all pass away, but he that doeth the will of God shall abide for ever. So John addresses us again, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." When the heart dwells on this sure promise, ugly thoughts, fleshly traits, seem all out of place and every believer which hath this hope in him purifieth himself even as he is pure.

John's words this morning in verse 2 of chapter iii. are positive: "We know that when he shall appear we shall be like him," but a few lines before John penned the qualifying statement in chapter ii. and verse 28: "Now little children, abide in him, that when he shall appear we may have confidence and not be ashamed before him at his coming." We are the sons of God in prospect but we may through our own folly be in a position of shame. We do not want to be in that position. We are looking forward to the coming of Christ as our elder Brother, and in view of the imminence of that return let us see what it really means to be his brethren. Perhaps in our anxiety as to how we shall stand in that day we do not often reflect on what this coming means to our dear Lord himself. It is an event which he looks forward to with the greatest of joy, and the Spirit uses the figure of the greatest human happiness, the joy of the Bridegroom rejoicing over his Bride. There is the picture in the Song of Songs, of the Bride waiting and watching for the coming of her Lord and she responds instantly, "The voice of my beloved, behold he cometh, leaping upon the mountains, skipping upon the hills." And her Lord will answer, "Rise up, my love, my fair one, and come away," from all this misery and depression; "for lo, the winter is past, the rain is over and gone." They are beautiful words. It means that the sorrows of this long dark night will all be gone and forgotten in the joy of the morning. Of Christ himself these emblems tell us that he endured much affliction and anguish, mental and physical, for the sake of His Bride. When he came 1,900 years ago there were many saints sleeping in the dust who will be incorporated in the Bride in the age to come; these all died in faith, having full confidence that Christ would faithfully carry out the work he had to do for their sakes. We think of Job's words, the confession that his Redeemer would stand in the latter day upon the earth. Abraham rejoiced to see Christ's day, he saw it and was glad. David died in confidence of a resurrection. In his last words he spoke of Christ as the light of the morning when the sun riseth, even a morning without clouds.

Consider Christ's thoughts on earth 1,900 years ago when this great ordeal faced him. He knew that all their hopes depended upon his faithfully carrying out the work God had given him to do; it was not a responsibility that hung lightly on his shoulders but one that grew heavier and heavier, until in the Garden just before he suffered on the cross we read he sweat as it were great drops of blood and he earnestly prayed. We have in the Psalms his innermost thoughts. "Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not those that seek Thee be confounded for my sake." The great responsibility he faithfully carried out until the end, he was hung upon the cross, his life ebbed out, and as the power of death passed across his countenance he realized that his work was done—It is finished—and he died. The work of redemption, the victory gained and he was raised to life eternal. He rose up and after forty days ascended to the heavens and has sat at the right hand of the Father for 1,900 years, exercising his office of love, a High Priest pleading for his brethren and sisters in their wilderness pilgrimage. Now the time is at hand for him to come back and to call his waiting Bride to himself. What joy to bring back from the dead the sleeping saints, among them those who were his personal followers and friends when on earth; John the beloved writer of this epistle;

ardent Peter, faithful Paul, Martha, Mary, Lazarus, his own dear mother, John the Baptist, who was violently done to death at 30 years of age; Stephen too, stoned for Christ's sake; these are but a few, but Christ loves every one of his brethren and sisters, every one who has served him faithfully, be they men or women, kings or shepherds, domestic servants or clerks—human differences will count for naught in that day; "ye are all one in Christ Jesus," and Christ's joy will be filled when he is able to make them one like to himself, Spirit nature, His Bride, the King's daughter, all glorious within, her clothing of wrought gold. "Wrought" is an old English word meaning worked—tried faith tested in the fires of affliction. We read "So shall the King greatly desire thy beauty," and now the true Bride, those that are alive in these days, is ever watching for his coming. We are not told the day nor the hour, but one day, perhaps one night, the call will surely come to us. Jesus tells us he may come in the evening, perhaps at midnight, it may be in the morning. In the evening when the ordinary day's work is done—I am sure we should all like to feel that we were profitably occupied if the angelic messenger should come in the evening, perhaps at the Bible Class, or when we are occupied in some task that the Lord would approve. The watching Bride will not be embarrassed or confused because she is spending time in some profitless or doubtful occupation. Perhaps at midnight, in the still of night the call may come after we have fallen asleep, having prayed before retiring to slumber. We all feel that need for communion, self-examination, casting out all deceit and making that vow to live with God's help day by day in a manner well pleasing in his sight. After earnest prayer and retiring to bed the message comes. It may be in the morning, after arriving at our daily task before commencing duties we are called aside—Christ is here and needs our presence.

We do not know how the summons will come, how we shall reach the solemn place of judgment, but we do know that Christ will send forth his angels to gather together the living and the dead to his presence; with the command, "Gather my saints unto me." We are told the angels shall gather his elect from the four winds with the great sound of the trumpet and the dead will rise first. We know there will be thousands of angels assisting Christ in the work. It may be that one of those angels will come to us, it may be we shall receive an angel who has known about us for many years. "Are not the angels ministering Spirits, sent forth to minister for those who shall be the heirs of salvation?" We know that day by day we are in the angels' care. It may be that the very one who looks after our affairs will be the one who calls us. He may come to our house as in the case of Peter in prison, when we are asleep with the words, "Rise up quickly, gird thy clothes about thee." Perhaps the door will be opened and then we shall be caught away like Philip and the next moment be at Sinai in the presence of Christ. What about our personal affairs and effects? Well, what about them? We have heard the suggestion that perhaps there will be an interval to set our affairs in order. But the Scriptural indications are quite to the contrary. What does Christ say? Two shall be in the field, the one shall be taken and the other left. It is a sudden call. Paul says that we which are alive and remain shall be caught up together with the resurrected saints to meet the Lord and that word "caught" is the word used when we read that the Spirit caught away Philip that the eunuch saw him no more.

There is another thing about our calling away and the sudden leaving of all our affairs. We have to remember that Britain and probably America will recognise and accept Christ long before the other Gentile nations. There are many in this land who have heard our teaching and have not accepted it. The sudden and unexpected disappearance of all Christadelphians with no explanation, will have a profoundly disturbing effect upon the peoples of these islands and predispose their minds to listen to the news that may come from Palestine; predisposing them towards the things that the Christadelphians have taught, and there may be a strong body of opinion in this country in favour of accepting Christ's decree when it comes from Jerusalem calling upon all nations to submit to him.

And where shall we be taken? We firmly believe the place of judgment is in the peninsula of Sinai. We know from the words of Moses and in the Psalms and in the prophecy of Habakkuk that Yahweh shall come from Teman, that district round about Sinai, and Paran. Where is this peninsula? It is to the south of Palestine and east of Egypt, a dry desolate region, not coveted by any of the Gentile nations, unpeopled, a place of solitude. That is the place we believe is reserved by God for this solemn transaction of judgment, and it has a natural setting very fitted for so solemn an ordeal. In the southern part there are the summits of Sinai, those abrupt granite cliffs blackened by the heat of the sun, rising

up from the ground six to eight hundred feet high. The central region is entered by a natural decline, and travellers say that the aspect is very awe-inspiring, it seems to be leading to some natural sanctuary. In the centre is found a wide sweeping plain surrounded by these high rocks. In the centre there is a huge bold cliff rising up which may well be the mount from which the law shall go. The fact that there is such a plain so secluded is something that impressed those travellers who have seen it. This may be the place reserved by God for this solemn tribunal. And when Christ comes back he will not be as in days of old, "Can this be he who once did stray, a pilgrim on the world's highway?" He comes as a mighty King, an august personage, and as is fitting he will be accompanied by multitudes of angels. There were angels in attendance at the Lord's resurrection, and so in the day to come there will be many angels assembled there, and it will be in the presence of Christ and the angels that you and I will have to stand personally, individually, and each have to give an account.

When Christ searches our hearts in that day and in their inmost recesses finds a genuine love for him, he will be gracious and merciful to us in our many weaknesses, for he knows the frailty of our nature, the weakness of the flesh. He will not be an austere judge, to such, but for the hypocrite and the merciless there can be no compassion, for it is written, "He shall have judgment without mercy who hath shown no mercy." The real love of Christ means we keep our first love. When we came into the Truth we were full of eagerness and joy and anxiousness to please him, and Christ regards that state of mind that first love as all-important.

It is a very easy thing to lose that first love, for example—to get into the habit of coming to the meetings as a mere formality. That means that the flame of true love has grown dim and almost gone out and it is a very dangerous condition to be in. Christ will commend earnest contention for the Truth, separation from those who teach and uphold wrong doctrine. He will commend our labour and our patience, and as we grow older in the Truth we know what that means. Much patience is called for in the service of Christ. Christ will bring to our memory many little services done for him which we have forgotten; but he has not forgotten them. He said, "I know thy poverty." He knows all things and he has known by personal experience what poverty is. He had no money and nowhere to lay his head; "but thou art rich." But among those standing before Christ will be some who have fallen away; it were better for them not to have known the way of righteousness than to turn from the holy commandment. It will be a fearful thing to be turned away to the left hand side, to be companion of Balaam, Judas Iscariot, and the evil men who rejected Christ in his day. We are bidden to behold the goodness and the severity of God and to be rightly instructed by the exercise.

But what of that great multitude on the right hand side of Christ? When the wicked have departed there will be Christ left with His Bride—Jews and Gentiles all counted as being born in Jerusalem, pillars in the temple of God to go no more out. What a thrill will electrify that host as Christ commands the blessing, Life for evermore. What a change in the individual units—the bent backs will be made straight, wrinkles will disappear, no more hoary heads or creaking joints, no more dim sight or ears hard of hearing, or stammering tongues. There will be many glad reunions in that day, pure laughter and anthems of praise and thanksgiving to God. Our dear Lord will survey this rejoicing mighty throng, all tears and sorrows removed, and with pleasure, he will see of the travail of his soul and be satisfied. He himself will lead the glorious anthem of praise, "I will declare thy name Yahweh Elohim unto my brethren, in the midst of the congregation will I sing praise unto thee." It is a glorious picture and we realize we are nearly at the end of our journey along the wilderness. Let us quicken our steps, purify our hearts and think of the love of Christ; search our hearts, and if there be any wicked way there, may God take it from us and grant to each one this exceeding great and rich reward.

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G.M.C.

## Seven Times in Prophecy and History

(Continued from page 56)

The following extracts are illustrative of the epoch 1934-5:

"Hitler's plan for world power has been developed in stages ever since he came to power in 1933. . . . The stages of the Nazi advance were described by Hitler himself in his speech at Reichenberg, on December 3rd. 1938:

"In January 1934, I became Chancellor. In 1934 a new army was created. In 1935, the first clause of the Versailles Treaty was cancelled by creating compulsory military service. In 1936, a further clause of the Treaty was cancelled by the re-occupation of the Rhineland.

"In the autumn of 1936, the last vestige of international control was wiped away. Germany, for the first time since the war, appeared as a World Power, determined to ask for her rights, if necessary with arms." (*Attack from Within*: F. Elwyn Jones, pp. 79/80).

It was in 1935 the Nazi Foreign policy began to take the offensive when Hitler took advantage of Italy's war on Abyssinia. The *Deutsche Wehr*, examining the effects of the war, said;

"No one can believe that this is in ordinary occurrence, such as might have taken place in the eighties: on the contrary, it is the beginning of a new epoch." (*Attack from Within*, pp. 81-82).

Winston Churchill writing in the *Strand Magazine*, Aug. 1939 (article on "Eden") said: —

"It was not until Mr. Baldwin, who long held the power, assumed the title of Prime Minister in June 1935, that British and European affairs suddenly took the downward turn which they have since followed with gathering momentum. Nazism had risen to power in Germany—Hitler was master of the Reich."

Then again: "By January 1935 events had progressed to the stage where France could utilise Italy's imperial aims to negotiate with her a settlement for the Peace of Europe at the expense of Abyssinia, a fellow member of the League. Britain acquiesced, and there followed chronologically within a year the collapse of the League machinery in Abyssinia, the re-occupation of the Rhineland, the intervention in Spain, the re-occupation of the Dardanelles and the entry of Japan into North China" ("*Germany what next?*" Sir Sidney Barton, pp. 174).

Notice in the above that 1935 first brings Italy into the Imperialist orbit. The King of Italy then became Emperor of Abyssinia! Is this a first step in the consolidation of an Italian-Roman Empire.

In a recent Penguin Special, "*Light on Moscow*" the author D. N. Pritt, takes the year 1934-5 as the particular year when the Western Powers deteriorated in their attitude to the League of Nations, and he points out that "In the year 1935, the position of the League was further injured by two sinister events which seemed to show that the Western democracies were not in earnest in resisting Fascist aggression and war-mongers. The first was the Anglo-German Naval Treaty; the second was the Abyssinian War." He goes on to elaborate the history of the failure of "sanctions" and altogether confirms our own impression of the epochal importance of 1935 as a critical and crucial one in the history not only of Western Europe, but the whole world.

Then finally from Stephen King Hall in his "*History of our own Times*" p. 310: —

"At the beginning of 1935 the immediate prospects for the organization of peace were plunged in gloom. It could be argued that at no time since July 1914 had war seemed more inevitable than it did in 1935. At the beginning of 1935 the expenditure of the principal sovereign States on armaments was increasing: An ominous reflection of the growing fear of all peoples. In the Far East, in Central Europe and in Franco-German relations there were three situations which had within them possibilities menacing to international peace."

Ibid, page 292: —

"At the end of 1934 it was idle to pretend that the Great Conference which had begun nearly three years previously had done more than demonstrate the difficulties of its task. Technically—like the world Economic Conference—it was still in being, and attempts were being made to solve something, such as the international control of the traffic in munitions, from the wreckage of what might be described as its first incarnation."

And so we could go on. What since 1935? A period of barbarous aggression by Germany with silent Italian acquiescence, finally bursting in 1939 in the present conflict. We know not what might develop from it all. We must carefully watch Russia, especially in the East and see if beaten in Finland she turns Eastwards to British interests in the east and above all watch Palestine which is now at peace and quietly being built up, Arab and Jew temporarily being at one. We must also watch Germany and Italy to see which is to be heir to the Roman Empire or the Holy Roman Empire. Both have intensive ambitions in that direction and we would do well to be careful how we dogmatize on this point. Much could be advanced to show that Hitler dreams of a restored and enlarged Holy Roman Empire which under Otto the Great was the Holy Roman Germanic Empire. Most of this is now included in the territory of the Third Reich. On the other hand Italy, too, has imperial ambitions, and it will be interesting to see which power arises and consolidates its position as the Beast with the Papal Mouth and the 10 subject kings, to be destroyed by Christ after Armageddon or arising out of it.

Meanwhile we may be taken away. Such thoughts are serious and our immediate activities must be to see that we are prepared to go forth and meet him when he comes. We conclude with the echoing of an ancient New Year's Greeting: —

"Next Year in Jerusalem" God willing.

Wm. LESLIE WILLE.

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## **BOOK OF LEVITICUS**

Leviticus the name given to the third book is taken from the title in the Septuagint. It contains the laws and ceremonies regulating the services of the Sanctuary by the tribe of Levi. These laws were delivered to Moses on Mount Sinai and through him to the people and the priests. As a rule, the various sets of laws are introduced by the words "And the Lord spake." Bearing in mind the short time—only a month—covered by the book, it appears that as Moses (Exodus xxvi. 20) was enjoined to make the Tabernacle "after the pattern that was shown him in the Mount," so the book of Leviticus contains the detailed ordinances for its services. The ceremonies do not minister to a pompous or a sensuous worship, and even in the most joyous feasts Israel is not to "rejoice as the nations (Hos. ix. 1), but to be glad in the Lord and remember with thankfulness His great deeds. —*Christadelphian Treasury*."

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## The Apostolic Era

(from "*The Ways of Providence*")

By Robert Roberts

In the interval between the return from Babylonish captivity and the appearing of Christ there were many ways of providence. The eleventh chapter of Daniel's book is a prophetic sketch of the principal of them the most striking perhaps being those relating to the faithful class of the Maccabean era, who are spoken of (verse 33) as "they that understand among the people," of whom it is also said, "they shall fall, *to try them and to purge, and to make them white*, even to the time of the end." The falling in the case is defined as "falling by the sword, and by flame, and by captivity, and by spoil many days" (verse 33), so that we have here a case of captivity divinely permitted to faithful men for the accomplishment of certain moral results with reference to God's ultimate purpose with them in time of the end. This is a principle of very frequent illustration throughout the scriptures. It is condensed into the saying, "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." As this chastening is by means of evil, it follows that circumstances of an utterly vexatious and apparently fortuitous character may be of God, though His voice and hand may be unmanifest, and worse—hid in storm. We shall not in all things be able to lead present experience aright till we can look upon it from the serene atmosphere of the kingdom of God.

We propose in this chapter to glance at the case of Christ, in certain features of it that afford striking indication of the fact that events human on then surf ice may be divine in a very special sense. The case of Christ is so largely miraculous in every way that it may not seem to come at all into the category of providential operation. It does not come so much within that category as other cases: nevertheless there is more of the providential in it than might at first be supposed possible.

The first point is the place of his birth—Bethlehem. This had been foretold (Micah v. 2). It was a point upon which all were agreed in their discussions as to whether Jesus were the Christ or no. "Hath not the scriptures said, that Christ cometh ... out of the town of Bethlehem?" (John vii. 42). This seemed to require that Jesus should be born of parents resident in Bethlehem. But when the time for the fulfilment of the prophecy came, both Joseph the husband of Mary, and Mary the mother of Jesus, lived at Nazareth Luke i. 26; ii. 4). Here was a position of things calling for divine interposition. It is the form that this interposition took that constitutes the illustration of the ways of providence in the case. There was no miracle or open act. A measure of the authorities sufficed to bring matters into harmony with the necessities of the prophecy. "In those days, there went out a decree from Caesar Augustus that all the world should be enrolled," with a view to a taxation which was first carried into effect when Cyrenius was governor of Syria. The issue of this decree necessitated a visit to Bethlehem on the part of Joseph, "because he was of the house and lineage of David" (Luke ii. 4), to be enrolled with Mary, who for the same reason required to accompany him, though not at all in a condition favourable for travelling (verse 5). Arrived in Bethlehem, "So it was that *while they were there*, the days were accomplished that Mary should be delivered: and she brought forth her firstborn son." Joseph and Mary were brought there for a short time only. A few days one way or the other would have caused a misfit; but the watchfulness of providence secured their presence in Bethlehem just at the right time, so that the scripture was fulfilled, and the angels were able to announce to the shepherds on Bethlehem's plains: "Unto you is born this day *in the city of David*, a Saviour which is Christ the Lord."

In due course, the child Jesus, having been circumcised, was taken to Jerusalem and presented in the temple according to the law of Moses. And here it may be advantageous to glance at a point of difficulty made much of by the foes of the Bible. Luke says that his parents then returned into Galilee to their own city, Nazareth (ii. 39). Matthew seems to intimate that they went at once from Bethlehem to Egypt, going to Nazareth afterwards (Matt. ii. 1-14). No explanation of this discrepancy is apparent on the face of the narratives: but the two accounts are not irreconcilable if we suppose they refer to two visits to Bethlehem about the same time. This supposition is necessitated by the narratives themselves, for while Luke's narrative applies to the circumstances surrounding the birth of Jesus, it is evident that Matthew refers to a stage later on. I. Because Christ had been born some time when the wise men arrived at Jerusalem: how long before does not appear, but it must have been a considerable time, for his birth had occurred before they started on their journey "from the east." II. Because Herod, in issuing the decree for the destruction of the babyhood of Bethlehem, thought it necessary to allow a margin of *two years*, to cover the time of the Lord's birth "according to the time he had diligently enquired of the wise men" (Matt. ii. 16). In the state of facts, it is easily conceivable that after the incidents recorded by Luke and therefore after Joseph and Mary's return to Nazareth—Joseph and Mary were called back again to Bethlehem in connection with perhaps the in-completed business of the enrolling, and while there the second time, received the visit of the wise men, and the divine direction which led them to depart to Egypt, where they remained till the death of Herod, on which they came again to Nazareth. This possible state of the case—and the narratives themselves involve something of the sort—would admit of both accounts being consistent one with another. The histories of the Bible are all of that concise and fragmentary character that easily admit of occasional appearances of discrepancy which the investigation of loving candour will dispel.

There was something providential in the part performed by John the Baptist in preparing for the work of Christ. We read that "John did no miracle" (John x. 41), and yet he was the messenger of the Lord of Hosts, sent before His face to level mountainous obstructions, and fill the hollows and smooth the rough places for the effective (initial) manifestation of the glory of the Lord. The mission expressed by these figures of speech was to create a situation of things, and a state of mind among the people of Judea, favourable to the Lord's obtaining on short notice that public attention, and that clustering around Him of right minded disciples which His work—His short work—required. How was this done? Not by miracle, but by the effect of John's preaching upon the minds of the people. This effect was the combined result of the manner of the preacher, the nature of his preaching, and the locality of its occurrence. Attracted by the appearance of a weird, stern, dogmatic, abstemious, strange-looking young man on the banks of the Jordan, "all Jerusalem and Judea went out to be baptised of him, confessing then sins." They "mused in their hearts whether he was the Christ or no" (Luke iii. 15). John strove to put them right on that point. He told them he was not the Christ, but was sent to prepare the way before Him (John i. 20, 27), and that the Christ was actually in the land, but unmanifested—unknown to John himself, who was awaiting his promised identification of the Spirit for which he was waiting (verses 31-33). Such teaching for three years and a half naturally collected the right sort of men about John—the God-fearing of the house of Israel—and that state of eager curiosity on their part, which made the Lord's introduction to them easy and effective. The moment arrived when Jesus stepped from the crowd to be baptized like the others (Luke iii. 21). His baptism accomplished the visible effusion of the Spirit, accompanied by an audible voice from heaven, proclaimed Him the Son of God and riveted on Him the attention of the people prepared, to whom John said "This is He of whom I spoke." "Behold the Lamb of God that taketh away the sin of the world." Thus was a great work of God accomplished by means which, while having the miraculous at their foundation, were largely compounded of natural circumstances providentially regulated.

The maintenance of Christ during His mortal life illustrates the same principle. He was not allowed to use the miraculous power bestowed upon Him, for the provision of His personal wants, though He fed a crowd of 5,000 persons with a few loaves and fishes. Yet he had to live. He was a poor man. His own account of himself was, "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head" (Luke ix. 58) How was he provided for? The providence of God was visible in the raising up of friends "*who ministered unto Him of their substance*" (Luke viii. 3). It is the principle observable in the case of Paul, who writes to the

Philippians, "Ye sent once and again unto my necessity." These manifestations are human in their form but divine in their origination, though not obviously so. Yet the persons made use of do not act mechanically. They do the work of God: at the same time their work will be rewarded as, in a proximate sense, their own work, as it is written: "God is not unrighteous to forget your work of faith and labour of love which ye have shown towards His name, in that ye have ministered to the saints, and do minister; and we desire that everyone of you do show the same diligence to the full assurance of hope unto the end" (Heb. vi. 10).

*(To be continued)*

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## **Signs of the Times**

ECCLESIASTICAL  
"Deceivers" (2 Tim. iii. 13)

UNTRUTH ABOUT  
THE TRUTH

True believers are exhorted to "try the spirits" and beware of "deceivers." Bro. A. Cochran, of Guildford calls attention to a very remarkable attempt to deceive now being sent out to brethren by C. M.

Lees, of Bournemouth. In the pamphlet referred to those brethren who have advocated and practised toleration of error since 1885 are held up to commendation and approval, and brethren like bro. R. Roberts are condemned. The fact that men well known to the now rapidly failing generation of true believers of 1885 as heretics and apostates are claimed to be "pioneers," affords a sad commentary on the condition to which some who once held the whole Truth are now reduced. There is only one way of safety. Stick to the whole Truth and "be not deceived." These things are signs of the declining days of Gentileism and herald the speedy coming of our Lord. Toleration of error in any form is displeasing to God and Christ and disastrous to those who practise it." When the Son of Man cometh shall he find the faith?" Let the individual and ecclesial answer be in the affirmative.

*"Beat your plowshares into swords" (Joel iii. 10)*

MUNITION MAKING

Joel's words were not intended to be a command to the brethren of Christ. They were a prophetic indication of what would actually happen "in the last

days." In Britain, France and Germany to-day steel is commandeered for munition making, and little is available for ordinary industrial purposes. The Conscientious Objectors Tribunal that sits for the South-Eastern counties of England has been taking a strong line regarding the making of munitions. A young brother named Westmoreland, supported by bro. W. H. Boulton, belonging to the Luton meeting that was prepared to condone unfaithfulness from 1923 onwards on the part of Birmingham T.H. fellowship, asked for exemption this month before that tribunal. He was employed on the construction of motor transport for the British Army, and was employed at the Vauxhall Works, Luton. Said Judge Davies to him: "What difference is there between making munitions and making machines which carry munitions?" These two brethren failed to convince the Tribunal that conscientious objection to any service in the Army was reconcilable with the manufacture of instruments of war, and the young man's name was removed from the register of bona fide conscientious objectors. Bro W. H. Boulton, it will be remembered, is one of the chief supporters in this country of fellowship with the followers of the late bro. A. D. Strickler.

*"Brought before rulers" (Luke xxi. 12)*

A CONCISE  
STATEMENT

The M.S. Committee has all along issued to brethren a concise statement of our position along with a book of evidence of the consistency with which that position has been held since 1860. The concise statement

has been used by all our young brethren who have appeared before Tribunals. They have written it out upon the form supplied to them for the purpose of stating their objection to military service. The London Tribunals held at Fulham and Kensington approved this consistent and clear way of stating our case. During the past month, however, in two cases objection has been made by Judge D Davies, of the Southwark Tribunal, and Sir Charles Grey, a member of the same Tribunal, to this formal statement—it being argued that the young brother should set out his own case unaided. Our view is that the concise statement is both good and proper and should be continued. After all it is our case as always presented since the American Civil War, and consistency in setting it forth is as necessary as in upholding it. We hope to see this view presented to Judge Davies.

#### POLITICAL

*"The False Prophet"* (Rev. xix. 20)

THE POPE  
AND POLITICS

The Pope of Rome, as was generally expected in view of his achievements prior to his election to the headship of the Catholic Church, has been very active in the political sphere. This month he has been exceptionally so. He has denounced the evil work of Germany in Poland and of Russia in Finland and Poland. The Vatican Radio and newspapers have been used to the utmost "to set the facts before the world" as the announcer from Rome stated. Commenting on this, the *Izvestia*, official Stalin organ, declares: "Since Cardinal Pacelli was proclaimed Pope, the Vatican has been the active agent of the Anglo-French bloc. This causes ironic amusement in the Soviet Union—living corpses do not make history. The Pope is backed by Anglo-French reaction."

*"Wars"* (Luke xxi.)

FINLAND AND  
RUSSIA

The war between Finland and Russia continues its course. The resistance put up by the Finns has astonished the world, and the losses of the Russian Soviet have been enormous. Heavy bombing from the air has caused great havoc in Helsinki and other cities, but has by no means broken the spirit of this heroic small nation. Psalm lxxii. 4 continues to acquire greater prominence in the minds of those who "look to the end" (1 Pet. i. 13). It would, however, appear impossible for the Finnish people to break the might of Russia and to resist her indefinitely.

*"The dark places of the earth are full of cruelty"* (Ps. xxiv. 20)

THE GESTAPO  
IN POLAND

The revelations now being made of German methods in Poland turn one's blood cold so terrible are they. Says the *London Observer*: "From both town and country hundreds of thousands of Poles have been deported. Summoned to leave at a moment's notice, sometimes in the night, they have been packed like cattle into open rail trucks despite the rigours of an icy winter in a desolated land. Except what they could put into suit cases they had to leave all their belongings as well as their homes to their pitiless enemies. The port of Gydnia, entirely the creation of the Poles, is emptied of them and receives Hitler's repatriated Balts." Everything has been confiscated and Poland has been completely plundered. Under the Gestapo the terror of death extends into every corner of the land. "Amongst all the organized atrocities of history there is no parallel for this attempt to exterminate body and soul the nationality of a people of over 20 millions." The Polish Jews are herded and huddled into the dreary Lubin area beyond the Vistula. "Hitler's work of tyranny and rapine among non-German peoples is devil's work."

"All the young lions" "Tarshish" (Ezek. xxxviii.)

SOUTH AFRICA As one of the extreme points reached by the Phoenician manners, South Africa, like Gibraltar, Britain and India got the name of Tarshish which simply means "endurance." For this reason it was to be expected that it would be a part of the empire of the old lion and itself be a "young lion." Some 60 years have gone to the shaping of its destiny. Zulu wars and Boer wars have been waged, and in 1914-18 German South-West Africa was brought into the Union. During the past month General Hertzog, who is of mixed Dutch and German descent and who was for sixteen years Prime Minister of South Africa but was recently replaced by General Smuts, brought forward a motion in the Cape Parliament demanding withdrawal from the war with Germany. He has been soundly defeated, illustrating the fact that men fight in vain against God. General Smuts was a member of Britain's War Cabinet in the latter part of the 1914-18 war.

War "Tribulation" (Matt. xxiv. 21-29)

DOES THE WAR GO SLOWLY? Complaints are being made that the present war goes too slowly on its course. Mr. W. Churchill, at Manchester, found himself compelled to deal with the complaint, now heard on every side, that the British and French commanders and leaders show no initiative. The *Observer* voiced the general feeling thus: "Wanted: a Real War Cabinet. We have no real War Cabinet for concentrated perception and direction. To grasp the decisive principles with sure insight and apply them with keenest energy we require a compact, trenchant War Directorate like Lloyd George's. Our promiscuous Council of Ten, most of them burdened with departmental detail, is more like a peace committee."

Now for the child of God there is always one great outstanding sign. That is the regathering of the Jews to Palestine. Immigration to the land had been practically stopped as far as volume is concerned. This war cleared away as soon as it started the dam in the stream. As soon as Palestine reaches the point that God desires, the acceleration in the present war will come. So we do not speculate, but quietly wait.

"I will bring again the captivity of Elam" (Jer. xlix. 39)

MESOPOTAMIA Almost unnoticed by the world, tremendous developments have been taking place in Iraq and Iran, in ancient Elam or Mesopotamia and beyond. Oil, wheat and cotton have been the subjects of organization by great financial undertakings. *The Times* has just remarked: "With his Baltic laurels uncollected, M. Stalin is already looking to Iran because there lie the broad Persian Gulf and the riches of Araby and India." We are reminded of the words in Ezek. xxxviii., "Persia with them." Oil comes by pipe line from Iraq to Haifa and the British ships in the Mediterranean find refueling an easy matter.

"Rumours" (Luke xxi.)

THE BALKANS The Balkan States continue to suffer from the agitations of German and Russian emissaries. Many grave rumours have found circulation regarding German designs upon Roumania and the possibility of Bulgaria joining Russia and Germany. Italy has been sitting on the fence, but has just declared through Senor Gayda, "The Balkan countries prefer their neighbours, i.e., Italy, to other allies." A conference of the Balkan States has just been held at Belgrade, but the result is not yet quite clear.

*"He deviseth wicked devices"* (Isaiah xxxii. 7)

HITLER PREPARES  
TO RULE BRITAIN

The *Daily Telegraph* gives an account of Hitler's preparation for the ruling of Britain after he has conquered these islands. He seems to have no doubt as to his coming victory. The only unsure thing is the date it appears. "The Nazis, with typical German thoroughness, are now training officials who are intended to take over the civil administration in Britain after her annexation by Hitler's Reich. The 'leadership school' where this instruction is given is in the beautiful university town of Marburg on the Lahn. All the pupils are picked men with a talent for languages. Britain's future Gauleiter and Kreisleiter are not only taught the English language and English customs. They must learn everything about the particular area which they have been appointed to govern. I have been told for instance about one man who has been assigned to a mining district in South Wales. He must pore over large-scale maps of the area and learn all about its industrial output and the character of the workers. This report may at first sight seem fantastic, but it must be remembered that a similar system was followed in the case of all Nazi Germany's previous adventures. In the past, however, Germany's rulers usually had some idea about the date when they would take over the latest addition to the Greater Reich. No exact date seems to have been fixed for the annexation of Britain."

For us, however, Ezekiel xxxviii. and Isaiah xviii. entirely govern our thoughts and make Hitler's ambition vain. The British Empire's final position in world affairs as the protector of Palestine must be realized. An interesting development in Syria may be noted here. M. Puaux, the French High Commissioner at Damascus has taken over the administration of Syria as mandated to France. This means that the attempt to reconcile French control with Syrian local autonomy has failed. M. Puaux has therefore suspended the Syrian constitution and appointed a Council of Directors. The Syrian Chamber of Deputies has been suspended. This has a considerable bearing upon German designs in the East and the peace Palestine.

*"All the Young Lions"* (Ezek xxxviii)

DEATH OF  
SENATOR BORAH

Senator William Edgar Borah, of Idaho, senior member of the U S A Senate, has died He was the leader of the Isolationists in America. He was mainly responsible for the rejection of the Versailles Treaty and the refusal of the U S. to enter the League of Nations. He lost his last battle last October when Congress repealed the arms embargo in the Neutrality Law. He once paid a very high tribute to the British Empire. "These people," said he, "have always been loyal to their own flag, an attitude worth preserving." He was also a consistent friend of the Jewish people. Incidentally over 60,000 Jews have entered U.S.A. since Hitler took command of their destiny in Germany.

*"Before rulers"* (Luke xxi.)

CONSCRIPTION IN  
AUSTRALIA

The Defence Acts 1903 to 1934 have now been amended in Australia by the Defence Act 1939 and the Defence Act 1939, No 2, just passed. Sections 61 and 61a of the principal Act now read as follows in relation to our brethren and their conscientious objection to becoming members of the forces. "The following shall be exempt from service in time of war. 'Persons whose conscientious beliefs do not allow them to bear arms.' 'In this section conscientious beliefs includes all conscientious beliefs whether the ground thereof is, or is not, of a religious character.' 'Applications for exemption shall rest on the claiming exemption and applications for exemption shall be decided by the courts authorized in that behalf by the regulations'." Our brethren have therefore to rejoice that the Hand of God will provide exemption for them in this way. The Justices of the High Court are to frame the regulations referred to

INDIA

Russia has been making attempts to stir up trouble on the North-West frontier of India. The British Government has just had to sanction an increase in the Frontier Constabulary. The Kohat district is mainly affected. Sir George Cunningham, Governor of the N. W. Frontier Province, is at New Delhi discussing the situation with the Government of India.

G.H.D.

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### **DISTRESSED FUND**

Those of our readers who support this effort will be interested in the following extracts from some of the recipients: "Dear brethren and sisters, —Thank you all so much for the help we receive through the *Berean*. Truly the Lord does not forsake those of His children that are in need." "My gratitude is great to all the brethren and sisters, but chiefly to our heavenly Father, who has put it in your hearts and minds to help those in need in this time of distress." "God will surely remember and render a blessing at the hands of the Great Judge when he says, 'Inasmuch as ye did it to the least of these my brethren, ye have done it unto me'."

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### **JEWISH RELIEF FUND**

A cheque for £14 4s 6d has been sent to the administrators of this fund and gratefully acknowledged. This clears this account to the end of January.

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### **Seventy Years Ago**

The complete reconciliation of Church and State in Italy, as was exhibited in the early part of the year by the interchange of visits between King and Pope, has reminded us of the breach that occurred in 1870 and of the Signs of the Times 70 years ago. The year 1870 was an exceptionally interesting one in relation to the "Signs" and it has been instructive to glance through the issues of the "*Christadelphian*" for that year, to see what the brethren thought of events that were then so near to them.

Interest was chiefly shown in the Vatican Council, held at Rome, the object of which was to decide on the doctrine of Papal Infallibility. Although this may have given the impression that the Roman Church was entering a new phase of vitality, the brethren knew that it was not so. That year marked the ending of 1260 years of Papal persecuting power and so in February, bro Roberts wrote "The immediate future is black for Rome. A very cauldron of Divine indignation is waiting to engulf her. It would be no surprise if destruction should come upon her while her pillars and head men are gathered from every clime under the shadow of the Vatican. Assuredly the hour of her judgment is near, even at the door."

The proclamation of infallibility came in July 1870, but other events were soon to transpire, by which the face of Europe was to change. At the beginning of the same month the French Prime Minister said that "the Government had no uneasiness whatever. At no epoch was the peace of Europe more assured." The British Under-Secretary for Foreign Affairs also said on July 6th, "in all his experience he had never known so great a lull in foreign affairs." Yet (writes bro. Roberts) in two hours afterwards he had received intelligence that threw all Europe into commotion.

Bro. Thomas had written of the disturbing influences of the rule of Louis Napoleon in France and the events to which bro Roberts refers were but another instance of the French Emperor's meddling in affairs not his own. A dispute arose with Germany over the proposed appointment of a German prince to the throne of Spain: and in a few hours France and Germany were at war. A rapid victory was gained by the latter but the peace settlement lasted only 48 years—for in our own times we have seen a far more terrible war, in which France regained the territory taken from her in 1870.

France being at war, she could no longer keep her troops in Rome, supporting the decrepit Papal State. So they were withdrawn and Italian forces occupied the city; the Pope shut himself up in the Vatican in protest. Thus was marked the ending of Papal power to "make war with the saints and to overcome them" (Rev. xiii. 7). There was no longer a Papal State in existence and the breach between the Church and the Italian Government continued until February 1939, when a measure of "independence" was given to the Papacy and a nominal "Vatican State" created.

These events of 1870 were exciting enough to those who saw them as Signs of Christ's near approach. Much has happened in the ensuing 70 years: and now we have come to critical times that are exciting enough to us when we view them in the light of prophecy. In August 1870, bro. Roberts summarised the signs as follows:

"What a corruscation of signs for the present month—the frogs exciting the elements to war-heat, and going forth in the proclamation of war against Prussia: great words from the Little Horn, in the proclamation of the personal infallibility of the Pope: progressive evaporation of the Euphrates in the occurrence of destructive conflagration in Constantinople and in ripening the rebellion of Egypt, together with the universal war preparations."

If in those days a series of destructive fires in Constantinople was worth observing as a sign of the drying up of the Euphrates, what are we to think to-day when we see the waters completely evaporated from the land of Israel?

It is well that we should sometimes look back: it will help us to see in right proportion the magnitude of present-day signs and we can realize how amazingly prophecy has been fulfilled in a short space of 70 years.

In December 1870, bro. Roberts wrote: —

"Surely we are now verging on the closing scene. The crisis is intensely interesting. It is sublime. It is well calculated to cause men's hearts to fail them for fear, looking at those things that are coming on the earth; but on the "blessed" class who are watching, a very different effect is produced. Seeing these things come to pass, they lift up their heads, knowing that redemption draws nigh."

If brethren thought this in 1870—how much more reason have we to think it in 1940!

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## **BOOK OF NUMBERS.**

Numbers is the Greek title given to the fourth book, and refers to the "numberings" of the people related in the book (ch. i. 26). The book forms a connecting link between Leviticus and Deuteronomy. In its opening the scene, as in Leviticus, is in Sinai, but its closing phase is in the plains of Moab, where the "Repetition of the Law" takes place. The book comprises a period of thirty-eight years from the completion of the Law-Giving (Num. i. 1; xxxiii. 38). It is impossible to read the narrative without being struck with the writer's candour. He exposes the faults not only of the people, but of Aaron and Miriam, and while he does full justice to the generosity of himself (Moses), his meekness and his self-effacement, he relates fully the offence which excluded him from the Promised Land (see chs. xi.15, 29; xiv. 13; xx. 9-12). —*Christadelphian Treasury*.

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## **Reflections**

"Thou hast loved us and hast washed us from our sins in thine own blood." With these words commences Anthem iii. of the Christadelphian Hymn Book which we have all united in singing many times with hearty sincerity and gladness. They are taken from Rev. i. 5, and the same idea, i.e.,



washing in blood, is found in Rev. vii. 14: "These are they which have washed their robes and made them white in the blood of the Lamb."

\* \* \*

Nearly 60 years ago a brother Stainforth wrote to bro. Roberts asking him to explain how this was to be understood, and setting forth his own conclusions. We cannot find any further reference to the matter by bro. Roberts, and so cannot give his explanation, but the following remarks are suggestions which may stimulate thought and therefore be helpful.

\* \* \*

Now since the things in the heavens are the antitypes of the "patterns" (Heb. ix. 23), if we are washed in Christ's blood we should expect to find a washing in blood enjoined by those. We do find a good deal said about sprinkling with blood, but nothing at all about washing therein. In the Revised Version, Rev. i. 5 is rendered "Unto him that loosed us from our sins by his own blood." The Greek word reads *lusanti* (loose) instead of *lousanti* (wash), and it is noticeable that the same phrase is found in Matt. xvi. 19, "Whatsoever thou shalt loose on earth," and also in Luke xiii. 12, "Thou art loosed from thine infirmity."

\* \* \*

But if things and persons were cleansed by sprinkling them with blood, as the chosen people of God were redeemed on the night of the Passover (Exodus xii.), and not by washing them *in* blood, how then are we to understand the words "washed in the blood of the Lamb"? It seems to be an inconsistency on the part of the Revisers, for the Greek word *en*, translated *in*, in Rev. vii. 14, is the same word which is translated *by* in Rev. i. 5 in the R.V.

\* \* \*

The complete idea seems to be conveyed by the words "having washed their robes, they made them white, or cleansed them by (or on account of) the blood of the Lamb": a rendering which harmonizes with the Apostle's words in Heb. ix. 22: "Almost all things are, by the Law, cleansed (*en*) with (or by) blood," i.e., by a sprinkling therewith, in no case by a washing therein.

It is worthy of notice that whereas we read of washing in water and sprinkling with blood, nowadays the theology of apostate Christendom teaches sprinkling with water and washing in blood.

\* \* \*

A brother says: "I do not think the present war can be of long duration because Britain and France are not to be allies when Gog forms his confederation, and in addition to that, Britain has to be strong—strong enough to defy all Gog's combination of nations. While this war lasts Britain and France must stand together, and the shorter it lasts the stronger will Britain emerge. I should like to hear what S.J. thinks of this."

C.F.F.

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## **Spiritual Arithmetic**

### THREE

Three in the Scriptures stands for completeness or the fulfilment of purpose. There are three definitions of God in His Word: -

God is Spirit (John iv. 24).

God is Light (1 John i. 5).

God is Love (1 John iv. 8).

In these three we see the completion of His purpose in the One Name, by His power, by enlightenment and by love. in Numbers vi. 23-27 Israel is Divinely blessed in a three-fold form.

There were three divisions in the Tabernacle and Temple. The Court, the Holy Place, and the Holy of Holies. Three metals were used in the Tabernacle: brass, silver and gold. Also three colours: "blue, and purple and scarlet." The Tent of God had three entrances, the Gate, the Door, the Vail.

When our Lord was tempted in the wilderness it was in three-fold form correspondent to "the lusts of the flesh, the lusts of the eye, and the pride of life," and the temptation was answered by a three-times reiterated "It is written."

The Jews had three great feasts, all by the third book in the Bible, Leviticus, related to Jesus and his redeeming work: —

The Feast of Passover.  
The Feast of Weeks or First-fruits.  
The Feast of Tabernacles or Harvest.

Our Lord raised three people from the dead: —

The daughter of Jairus.  
The widow's son at Nain;  
and Lazarus.

The Old Testament was by Jesus divided into three parts: —

The Law;  
The Prophets;  
and the Psalms (Luke xxiv. 44).

The New Testament has three parts: —

The Gospels and Acts.  
The Epistles or Letters  
The Revelation.

The symbol of completion of purpose is very clear here in this number three. There are three ages in human history: —

The Antediluvian.  
The Jewish.  
The Gentile.

Three unclean spirits emanating from the French revolution as their original sources go out to prepare the nations for the great day of God Almighty (Rev. xvi.).

Abba, Father, occurs three times only: Mark xiv. 36, Rom. viii. 15, Gal. iv. 6.

There are several groupings of three among the servants of God:

Shem, Ham and Japheth (Gen. x.).  
Noah, Daniel and Job (Ezek. xiv.).  
Shadrach, Meshach and Abednego (Dan. iii.).  
Peter, James and John (Acts i.).

Three kings reigned over all Israel each for 40 years: Saul, David and Solomon.

The books of the New Testament are nine times three, equalling 27.

There are three births for the saint of God: natural, aqueous and spiritual (John iii. )

G.H.D.

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## **Fishermen and Shepherds**

Luke tells us (chap v.) of the occasion when Peter was called to the service of Jesus. He had used Peter's boat from which to teach the people gathered on the shore of the lake, and when he had finished told Peter to launch out and let down the nets. This was done and the nets broke with the multitude of the fish caught. Peter was astonished, as were also his partners: but Jesus said: "Fear not, from henceforth thou shalt catch men." They had previously seen and heard Jesus of Nazareth (John i. 35), but now heard the discourse from the ship and witnessed his works: the result was that, on landing, they left all that they had and followed him.

An expressive word appears to have been used by Jesus: the R.V. marginal rendering of "catch" is "take alive": and so the fishermen would realise that the work to which they had been called was a life-giving one. How well they could appreciate the little parable that Jesus spoke later on, in which he likened the kingdom of heaven to "a net, that was cast into the sea and gathered of every kind, which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away" (Matt. xiii. 47). An explanation of the parable followed (ver. 49) and, in later times, the apostles cast out the nets into the sea of nations and gathered "of every kind." So the gathering has since gone on and will do so, until "the end of the world," when the angels will sever good from bad.

The figure of fishing is an expressive one and it seems peculiar that it does not appear in any of the apostolic writings: but may be a reason for this can be discerned. The absence of such a reference would not indicate that the work of being "fishers of men" should cease: that is obvious enough from the way in which Jesus spoke. However, another figure is used by Jesus and by the Apostles that shows an aspect of their work that is complementary to that of "fishing"—the work of a shepherd. There is no connection whatever between the two occupations in the natural sense, yet they provide beautiful illustrations of two harmonious aspects of apostolic work.

Jesus brought the second aspect of work to the mind of the apostles (but to Peter particularly), after his resurrection. They had gone to Galilee to wait for his coming to them and while waiting decided to go "a fishing" (John xxi. 3). As if to indicate that they could do nothing in his absence, they caught nothing: but when Jesus came, by his word they let down the net and a great catch resulted. Peter would no doubt recall the similar miracle of a few years before when he was first called and would see the force of the teaching of the two miracles when, soon afterwards, he was the foremost in bringing multitudes "alive" into the net of the Gospel of the Kingdom.

After they had ate together Jesus quietly spoke to Peter: "Lovest thou me more than these?" It was a reminder of what Peter had said in his enthusiasm before he had denied Jesus (Matt. xxvi. 33). There was no doubt about the apostle's devotion—"Thou knowest that I love thee": and in reply Jesus said, "Feed my lambs." Twice more was Peter tested and both times came the injunction, "Feed my sheep." Then came the assurance that Peter would indeed give up his life in Christ's service and, as a final exhortation, reminding him again of the first call he had received, Jesus said: "Follow me."

Soon afterwards Peter, in the new power of the Spirit, was, with all zeal and earnestness, proclaiming the gospel to the Jews: and later, he opened the door of the Kingdom to the Gentiles by his instruction of Cornelius. So began the building up of Christ's "ecclesia" (Matt. xvi. 18). Peter faithfully carried out the work of "fishing for men" and as a result, many thousands were brought into the gospel's net. Now after the bringing in of the Gentiles, nothing more is recorded of Peter in the

Acts of the Apostles, apart from his arrest (a beginning of the sufferings that Jesus said would come) and the reference in chap. xv. that shows the Apostle to have remained in Jerusalem although he was instrumental in bringing the first of the Gentiles to the Truth, the work of spreading the net far and wide was given to another. Thus the position of Peter, in Jerusalem, suggests that he began to devote himself to the tending of the flock as a shepherd and it is this aspect of his labours that is emphasised in the letters he wrote for the strengthening of his brethren (Luke xxii. 32).

Thus he refers to Jesus as the "Shepherd and bishop (R V. margin, overseer) of your souls": to the brethren as "sheep going astray": and then exhorts the elders to "feed the flock of God ... as examples to the flock," so that when the chief Shepherd should appear a crown of glory would be bestowed upon them (1 Pet. v. 4). The exhortation to the elders was needed, but not obeyed. As Paul declared, false teachers came, "not sparing the flock" (Acts xx. 28-30): they took the oversight (the same word that is translated "bishop" in 1 Pet ii. 25, and "overseers" in Acts xx. 28), but became lords over God's heritage." Bro Thomas clearly shows how an order of clergy arose in the early ecclesias, lording it over the "laity": and paradoxically it is the false chinch of Rome that, upholding the apostate system, claims as its founder the very apostle who faithfully "fed the flock of God" and exhorted the elders to do likewise.

Perhaps a lesson can be extracted from the two aspects of the Apostle's work. In these days it is our work to be fishers of men and to spread the Gospel net, but at the same time it is necessary to tend and feed the flock. It is of little value to bring men and women to the knowledge and obedience of the Truth and then to leave them to grow as best they can. An ecclesia can be over-anxious about preaching the Gospel and not sufficiently anxious that those who compose the ecclesia are being helped and tended with spiritual nourishment. The right course lies in wise proportionment of the two aspects of the work incumbent upon us: and if this is done it will mean that when the chief Shepherd appears, the crown of glory will be given both to those who "have the oversight" and to the sheep they have tended.

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## **GOSPEL BY LUKE**

Apparently this Gospel was written in the first instance for "Theophilus" (Luke i. 3). It presents Christ as Saviour of men of all nationalities, and many of the writer's expressions confirm the tradition that he was a physician. Nearly a third of the matters recorded is peculiar to this Gospel. Luke alone records the events narrated in chapters i. and ii.; the first rejection at Nazareth, the miraculous draught of fishes, the raising of the widow's son, the anointing by Mary, the mission of the seventy, the parables of the good Samaritan, the importunate neighbour, the prodigal son, the unjust steward, the rich man and Lazarus, the ten lepers, the importunate widow and the ten pounds, also the visit to Mary and Martha, the visit to Zacchaeus, the walk to Emmaus, the penitent thief, and the Ascension, etc. —*Christadelphian Treasury*.

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## **For Remembrance**

We distinctly refuse to regard the Truth as a thing requiring to be investigated. It is a thing that has been discovered, fully discovered, finally discovered. The business in hand is the business of applying it. The apostles did not go about asking "What is truth?" That was a heathen's question (Jn. 18). The apostles occupied themselves in preaching the truth. This is the business of all who follow the apostles. Though the apostles are dead, the truth they proclaimed is not dead, it survived them, and has been preserved during all the ages since in a divinely written form from which we can learn it. In the goodness of God we have been permitted to learn it, first by Dr. Thomas pointing us to the records, and secondly by a daily and continuous intimacy with these records ever since. If some do not know it, or doubt it, or are dim about it, let them not insist on others getting down into the bog where they flounder. If they won't allow those who stand on the firm ground to help them out, let them at least cease their invitations for the people on the firm ground to come down into the welter where they are. Then invitations will be regarded only by the simple. Wise men will shut their ears. \* \* \*

We are rapidly approaching a tempest of divine vengeance which will break forth upon the world and sweep away for ever the whole system of godless comfort in which men repose. Our single anxiety while the vision yet tarries, ought to be to keep ourselves apart from the universal unwisdom; not sleeping as do others, but keeping our eyes open to the solemn, though invisible facts of the situation; that when they are no longer invisible, but are the potent, terror-striking events of the hour, we may have a refuge in the haven of protection, from which, after the storm, the saints will issue forth to bless the world with peace.

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God proposes to bring all nations against Jerusalem in these latter days, at a moment when Israel shall have recovered a measure of independence, and the desolate land become the scene of agricultural activity and prosperity. It is satisfactory to see the elements of this situation gathering and forming before our eyes. It fills the heart with anticipation of the great things looming in the near future.

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We live in the time of Christ's return—an event which was to be preceded by the things we see going on. We know neither the day nor the hour, but the era may be discerned in ways known to those who know the Truth. Consequently, in the midst of the storm, we can rejoice at the prospect of long promised redemption, while groaning with deep sorrow at the evils that meanwhile prevail.

R. ROBERTS.

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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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**BEDFORD.** —53 *Harpur Street Sundays: Breaking of Bread* 10.45 a.m. There is little to report from this part of the Vineyard with the exception of the difficulties we all meet with from day to day owing to the times in which we live. We are very grateful that we are able to still meet together although few in number, to comfort one another in the things that really matter in this life, which lead up to that Life which is to come. If Christ still remains away, we look forward to brighter times when we may be able once again to start the evening meetings with the help of the lecturing brethren who

have so kindly assisted us in the past. Our minds often feast on the happy spiritual times we have enjoyed in days gone by with those of like precious faith, and our earnest prayer is that (in the interval of the Great Advent) such times may be renewed again. —W. H. COTTON, *Rec. Bro.*

**BRIGHTON.** —*Y.M.C.A. Lecture Hall, Old Steine. Sundays: Breaking of Bread 11.15 a.m. Lecture 6.30 p.m. Wednesdays Bible Class 7.30 p.m.* If the Lord wills we purpose holding another series of four lantern lectures for the stringers in various parts of the town under the heading of "When will Christ come;" Feb. 21<sup>st</sup>, Portslade, Mar. 6<sup>th</sup>, Whitehawk; Mar. 20<sup>th</sup>, Patcham; April 3<sup>rd</sup>, Y.M.C.A. We hope by this means to let the joyful sound of the Gospel reach those on the outskirts of the town, and to give them the opportunity of saving themselves from this evil generation before it is too late. We have had the pleasure of the company of the following brethren and sisters around the Table of the Lord, namely: bro. and sis. D. J. Webster, bro. H. Webster, bro. H. Woodgate, bro. D. Webb sis. A. Holder, sis. O. Holder, sis. Punchard (Hove), sis. E. A. Clements bro. Paul Ford and sis. P. G Ford, sis. M. Ralph, sis. Clarke, also brethren F. W. Brooks, E. J B. Evans, E. A Clements (Clapham), and have been with us in the service of the Truth, and have strengthened and encouraged us in our journey to the Kingdom of God. — E. JONES, *Rec. Bro.*

**CRAYFORD (Kent).** —*Co-operative Hall, Crayford Way. Sundays: Breaking of Bread 2 p.m.; Lecture 3.30 p.m. Wednesdays: Bible Class 8 p.m.* We are sorry that we have lost the company of bro. and sis. O. Smith, our brother's employment having necessitated their removal from Crayford. In future they will meet with those of like precious faith at Putney, to whose love and care we commend them. Our recent visitors have been bro. G. J. Barker (Holloway), bro. A. S. Headen (St. Albans), bro. Hunt-Smith (Sutton), bro. and sis. M. L. Evans and bro. L. J. Walker (Clapham). All the brethren were with us in the service of the Truth, and their labours were very much appreciated. —E. R. CUER, *Rec. Bro.*

**DUDLEY.** —*Christadelphian Hall, Scotts Green. Sundays: Breaking of Bread 11 a.m.; Lecture 6 p.m. Wednesdays: Bible Class 7.30 p.m.* We are pleased to report that Mrs. MARY PREECE gave the answer of a good conscience towards God, and was baptized into Christ on Wednesday, Jan. 24<sup>th</sup>. Our prayer is that our sister will adorn the doctrine of Christ our Saviour that she may be found worthy in the day of his coming to be among his special treasure. Faithfully your brother is Jesus. — FRED H. JAKEMAN, *Rec. Bro.*

**EASTLEIGH (Hants.).** —*82 Leigh Road. Sundays: Breaking of Bread 10.45 a.m. Thursdays: Bible Class 7.30 p.m.* Our number has been increased by the transfer of bro. A. Clapcott from West Ruling. Having obtained employment in this district he will be able to meet with us regularly. Our sisters at Saint Mary Bourne, in consequence of inaccurate and misleading statements as to "Christadelphianism" which appeared in the Parish Magazine, have circularized every house in the village enclosing pamphlets. We can only hope the Father will give the increase. We have had the pleasure of the company of sis. Clapcott (West Ealing) at Breaking of Bread. Will intending visitors kindly note the altered time of the Sunday meeting. —J. EVE, *Rec. Bro.*

**FRANCHE (Kidderminster).** —*"Eureka" Bridgnorth Road. Greetings.* Since last writing we have been pleased to welcome around the Table of the Lord on several occasions sis. Nicholson, sen., and sis. K. Nicholson (Ealing) who are still stationed at Worcester through circumstances brought about by the war. It is very encouraging to have visits from those of like precious faith and especially in these evil days in which we are living. It is a reminder of our family relationship to that One Hope which is as an "anchor of the soul," both sure and steadfast in the present storm-tossed sea of nations, and so amidst the troubles and perplexities with which we are surrounded and which affect us in many ways, in the words of our hymn we can say: "With Christ in the vessel we smile at the storm" because it heralds that the day is near when he will stand forth to rebuke the raging storm and say, "Peace be still." With love in the Truth. Faithfully your brother. —H. W. PIGOTT, *Rec. Bro.*

**HOVE (Sussex).** —*The Gymnasium, 114a Western Road. Sundays: Breaking Bread 11 a.m.; Lecture 3 p.m.* It is with thankfulness to our Heavenly Father that we put on record the baptism of

Miss ELSIE FLORENCE MITCHELL (formerly Church of England). On Jan. 26th, after a good confession of the Faith she was immersed into the Saving Name. We pray that she may endure unto the end and so obtain the great reward of immortality. We appreciate the help we obtain from various brethren by the way of exhortation and preaching the Gospel. — E. F. RAMUS, *Rec. Bro.*

**ILFORD.** —*Mayfair Cafe, Cranbrook Road. Sundays: Lecture and Sunday School 3 p.m.; Breaking of Bread 4 p.m. Tuesdays: M.I.C. 8 p.m. at 27 Wanstead Park Road, Ilford.* We are pleased to report the baptism on Jan. 6th last of PEGGY SANFORD GREENSLADE, at 118 Shepherds Hill, Harold Wood, when we were all helped by the visit and address of bro. L. J. Walker (Clapham). Interested brethren and sisters are asked to note the changes in the times of meetings. The following brethren and sisters have been welcomed to the Table of the Lord: A. L. Deadman (Clapham), A. E. Headen, (St. Albans), Hunt-Smith (Sutton) and bro. and sis. C. Parks (Clapham), and we thank them all for their service to the Truth. —C. S. CRIGHTON, *Rec. Bro.*

**LEICESTER.** —*71 London Road Sundays: Breaking of Bread 5 p.m.; Lecture 6.30 p.m. Thursdays Bible Class 7 p.m.* We continue to show forth the light of the truth but of late there has been no response to the invitation, truly “darkness covers the earth, and gross darkness the people.” We long for the time when the people and rulers will be compelled to hear the command of the Lord Jesus which will go forth to the nations. We have been pleased to have the company of bro. and sis. G. Dale and bro. and sis. H. Heywood (Coventry), the brethren being with us in the service of the Truth. — A. C. BRADSHAW, *Rec. Bro.*

**LONDON (Clapham).** — *Avondale Hall Landor Road, Clapham, S.W. Sundays: M.I.C. 9.45 a.m.; Breaking of Bread 11 a.m.; School 11 a.m.; Lecture 3.30 p.m. Tuesdays (Lower Hall) Eureka and M.I.C. (alternately) 7.30 p.m. Thursdays (Lower Hall) Bible Class, 7.30 p.m.* It will be seen from the above heading that we have returned to Avondale Hall, and in the mercy of our Father we hope we shall now be able to remain there until the coming of our Lord. We record with gratitude that notwithstanding our sudden removal from Avondale Hall last September owing to the occupation of the Military, we have not missed once holding our usual meeting on Sunday morning for the Breaking of Bread—one door closed and our loving Father immediately opened another. These things illustrate to us that “here we have no continuing city” and causes us to keep our minds fixed on the joy ahead when our Lord shall come. There is little to report this month, but we gain by removal sis. I. J. Davies sis. D. J. Davies and sis. E. M. Davies (Southend), and sis. J. Cattle (St Albans). The following visiting brethren and sisters have been welcomed at our Memorial Feast: sis. Furneaux and sis. E. Furneaux (Hove), bro. P. Dexter (W. Ealing), bro. V. W. Lloyd and sis. V. Lloyd (Margate), bro. D. Hunt-Smith (Sutton) sis. M. E. Squires and sis. P. Squires (Luton), bro. and sis. Spencer, bro. C. Wright (Putney). —F. C. WOOD, *Asst. Rec. Bro.*

**LUTON.** —*Oxford Hall Union Street Breaking of Bread, 11.0 a.m.; Lecture 5.30 p.m. Thursday Bible Class 8 p.m.* Greetings in Jesus. If the Lord will, we shall hold our annual Tea and Fraternal Gathering on Easter Monday, March 25th in our own Hall. There will be four addresses of 15 minutes each commencing at 3 p.m., tea at 5.30 p.m. There is a good train service to and from London, and it will be a great pleasure once again to meet many brethren and sisters whom we only see once a year. We hope that a very profitable time will be spent together. The subject matter for the addresses is taken from Rev. xxi. 7. Yours in the hope of Life Eternal. — S BURTON, *Rec. Bro.*

**NEWPORT (Mon.).** —*Clarence Hall, Rodney Road (opposite Technical Institute) Sundays Breaking of Bread 11 a.m.; School 2.45 p.m.; Lecture 6.30 p.m. Wednesdays 7.30 p.m. Saturdays M.I. and Eureka Class (alternately) 7.30 p.m.* Greetings in Jesus' Name. We have been pleased to have the company once again on Jan. 14th of our bro. H. C. Squires (Bridgend) and on Jan. 28th our bro. D. L. Jenkins (Mumbles, Swansea). Our brethren faithfully delivered unto us the word of exhortation and in the evening proclaimed the glorious message of the Gospel to a few of the alien who were present on each occasion. Sincerely your brother in Israel's Hope. —DAVID M. WILLIAMS, *Rec. Bro.*

**NOTTINGHAM** —*Old Lenton Street Hall (Broad Street) Sundays: School 10 a.m.; Breaking of Bread, 11 a.m.; Lecture 3 p.m. Wednesdays: Bible Class 7.15 p.m. at the People's Hall, Heathcote Street.* We regret to announce that we have been obliged to withdraw our fellowship from bro. D. L. Denney, who having neglected the readings for years has drifted into a worldly manner of life and is not at one with us on the matter of Military Service. The neglect of the Word inevitably ends in unfaithfulness to Christ and drifting from the Truth. There is always the danger that persistent neglect of the Word may lead to the position of Esau (Heb. xii. 16, 17). We trust that bro. Denney will retrace his steps while there is still opportunity. Since our last report we have been pleased to welcome sis. Mercer (Cambridge) to the Lord's Table. —J. B. STRAWSON, *Rec. Bro.*

**PLYMOUTH.** —*Oddfellows Hall, 148 Union Street (near Railway Arch).* Owing to local transport restrictions the times of the Breaking of Bread and Lecture may possibly be changed. Perhaps intending visitors will write the undersigned pending definite information being published. We hope, God willing, to hold our combined Sunday School and Fraternal Gathering on March 22nd. We shall be pleased to see visiting brethren and sisters who are in fellowship. Particulars will be forwarded on request. —E. J. LIGHT, *Rec. Bro.*, 13 *Endsleigh Park Road.*

**ST. ALBANS.** —*Oddfellows Hall, 95 Victoria Street. Sundays: Breaking of Bread 1.30 p.m.; Lecture 3 p.m.* Time marches on! When these words are in print we shall have been at war nearly six months. What an age! And yet, in another sense how quickly the years roll by. Today we are witnessing the first effects of the approaching storm so long foretold, the fury of which is steadily growing in intensity. Even the weather seems "out of joint," and, together with the black-out—well, the injunction to "be strong and of a good courage" takes on a more insistent note. We have arranged to hold special Saturday evening addresses for Feb. 24th, Mar. 30th and April 27th (God willing) in our hall at 6 p.m. We hope to have as our speaker for Mar. 30th, bro. L. J. Walker. The subject being "Civilization of the Future." We shall, of course, be glad to welcome all who care to join us on these occasions. Sis. J. H. Cattle having returned home, has been transferred to the Clapham Ecclesia, and we commend her to the brethren and sisters there; she has our best wishes for a successful probation. —G. P. H. MALLARD, *Rec. Bro.*

**SHERINGHAM (Norfolk).** —*Beachdene.* Greetings. I am happy to report a welcome visit from our beloved bro. H. L. Evans. We had much to talk about and time passed so quickly, but we were both refreshed by being able to read the Word together and speak of those things dear to our hearts. Here on this coast we see a bit of the grim war at sea. (Details omitted. —Ed.). Oh for the day when mankind will learn righteousness and put away his diabolical inventions and give glory to God in the highest, and receive peace on earth and goodwill towards men. May we strive to be found acceptable in that day. —Sincerely your brother in Christ. —OWEN R. WOODHOUSE.

**SEVEN KINGS.** —*Mayfield Hall, 686 Green Lane. Sundays: Breaking of Bread 11 a.m.; Lecture 3.15 p.m. Wednesdays: Bible Class 8.15 p.m.* We rejoice in the fact that the hand of the Lord is still outstretched to save, inasmuch as on Jan. 13th last we were permitted to be "workers together with God" and assist Mr. WILLIAM ALEXANDER FARNABY and his wife Mrs. EDITH ANNIE FARNABY, to pass through the waters of baptism and put on the sin-covering name of Christ. We pray our new brother and sister will hold fast, and with us be found approved in the great day of the Lord's appearing. The following brethren and sisters have visited us since our last report, and we have been pleased to welcome them: sisters Elston (Bristol), Corfe (Putney) and Peggy Squires (Luton) bro. and sis. Taylor (W. Ealing), sis. Greenslade and brethren D. and F. Cooke and Marling (Ilford), sis. N. Mumford, brethren and sisters E. A. Clements E. J. B. and H. L. Evans and J. T. Warwick, brethren M. Haines, H. M. Lee, J. Squires, J. F. Westley and R. C. Wright (Clapham). Many of the brethren were with us on the Truth's service and we thank them for their labour of love. —WM. J. WEBSTER *Rec. Bro.*



## CANADA

**BRANTFORD (Ont.).** —*Christadelphian Hall 44 George Street Sundays: 9.45 and 11 a.m. and 7 p.m. Thursdays Eureka Study 8 p.m.* On Dec. 19th Mrs. F. BREWER and daughter MARY, together with Mr. DAVID BALLANTYNE (22) were baptized Sis Brewer is the wife of our bro. Brewer. On Oct 9<sup>th</sup>, Thanksgiving Day we journeyed to Hamilton to enjoy the Fraternal Gathering. Visitors at the Table since last report include sis. Sommerville (Jersey City), sis. Hawkins (Guelph) bro. and sis. Cope with daughter Lilian and son Clifford (Hamilton) and from Toronto bro. and sis. G. Robinson, sis. Martin brethren Jas. Abel, Donald Abel, Keith Abel and Wm. Robinson the last named giving us the word of exhortation. —H. W. STYLES, *Rec. Bro.*

**HAMILTON (Ont.).** —We desire to report the following visitors to the Table of the Lord since our last contribution on July 18<sup>th</sup>: bro. and sis. D. J. Gwalchmai, bro. and sis. Hall, bro. and sis. Manicom bro. and sis. Howard, and bro. Robson (London) bro. Gibson, sis. Mary Briggs, bro. and sis. Jackson, sis. Helen Jackson sis. Sisson, sis. Curry, bro. and sis. Beasley, and bro. Green (Toronto), bro. and sis. Turner and sis. Phyllis Turner (Winnipeg) bro. Tackaberry (Oshawa) sis. Rochier (Norval), bro. and sis. L. Sparham (Chatham) bro. and sis. Dury (Brantford) sis. Deshane (Owen Sound). Among these, brethren Gibson, Dury and Green were speakers, and we thank them for their exhortations and lectures. On Monday Oct. 9<sup>th</sup>, Thanksgiving Day we held our Fraternal Gathering, at which we thoroughly enjoyed the presence of many visiting brethren and sisters, and heard stirring words of exhortation from bro. Ellis (Oshawa) who spoke on “The Divine Architect”; bro. D. Gwalchmai (London) who spoke on “The Foundation”; and bro. Marlatt (Brantford), who addressed us on “The Building.” These were based on the theme, “The Temple of the Living God.” We regret to report our withdrawal of fellowship from bro. James Fotheringham for marriage outside the Truth. We are glad to report the addition of bro. and sis. D. Martin sen., sis Isobel and Flora Martin sis. Lily Dawson, bro. and sis. Templeton, formerly of Temperance Hall fellowship. Another enjoyable event was the baptism on Dec. 6th of Mrs. ETHEL KING the daughter of bro. Robson of London Ontario. Our sympathy is with the Toronto Ecclesia in the death of sis. Round who sometimes met with us. Sis. Round died in Hamilton but was buried by the Toronto members in that city. —E. BUTTON, *Rec. Bro.*

**PEFFERLAW (Ont.).** —*Balsam Lodge Farm, R.R.2. Sundays: Breaking of Bread 1.30 p.m.* Greetings in the Name of Jesus. In gratitude to our Heavenly Father we are pleased to report that two more children of Adam have obeyed the Gospel call by being baptized into the Saving Name of Christ namely Mrs. WILHELMINE TOOLE and DONALD CRONE on Dec. 6<sup>th</sup>. Our earnest prayer is that they may be able to hold fast unto the end for the coming of the Lord draweth nigh. We thank the brethren in Toronto for their kind assistance at the immersion. We were pleased to welcome several brethren and sisters at the Table of the Lord during the summer months, among whom was bro. Harvey (Windsor) who gave us words of exhortation and comfort. Being unable to rent the local community hall, we endeavour through two local papers to interest our neighbours in the way of Life, trusting that our Father will give the increase. With love in the Truth, faithfully your brother in Christ. —THOS. H. BRIGGS, *Rec. Bro.*

**WINNIPEG.** —*Royal Templar Buildings, 360 Young Street. Sundays: 9.50 School; 11 Memorials; 7 Lecture. Wednesdays: Bible Class. 8.15.* Greetings in the bonds of the Gospel to our brethren and sisters everywhere. We continue to preach the good news of God's coming Kingdom, whether they hear or whether they forbear. We are pleased to report the immersion of RONALD A. J. MORSE (23) on Sept. 12th, 1939, a son of bro. and sis. H. F. Morse of this Ecclesia and a member of our Sunday School. May he run with patience the race for life eternal and finally gain an entrance into the Kingdom of God. We regretfully announce that we have had to withdraw from bro. H. B. Tickle for long continued absence from the Lord's Table, and bro. J. Rogers L. MacCullough for joining the army, contrary to the commandments of Christ and our Statement of Faith. Our hope and prayer is that our brethren will see the error of their way, repent and return to the ecclesial fold, ere it is too late.

"There is a way that seemeth right unto a man, but the end thereof is the way of death." We have lost by removal bro. and sis. Wilfred Bailey to Calgary, where they will be associated with bro. and sis. Walter LaFlame. Needless to say we miss our loved ones, particularly the ministrations of bro. Wilfred, but we recall that "here we have no continuing city." Our loss is a great gain to our bro. and sis. in Calgary, who have been in isolation. Sis. Phyllis M. Turner, daughter of the writer, has also left us, to take up her residence in Toronto when she will be meeting with the brethren and sisters of the Kimbourne Hall Ecclesia. We trust that this move is just a temporary one as it leaves another vacant space in our little meeting as well as in our hearts, to say nothing about the loss of our organist. We sorrowfully record the death of sis. Margaret E. Craig, of Sioux Lookout, Ontario, on June 20th, 1939. Our sympathy is extended towards bro. Ivan Craig and sis. Hazel Craig who mourn the loss of a loving mother. The writer made the trip East to take care of the funeral arrangements. Our Good Friday Gathering, our Sunday School and Ecclesial Outing and the Sunday School Treat and distribution of prizes were held as usual during the year and were enjoyed by all. Our visitors during the past year were sis. Boux (Brandon), bro. Moores (Lethbridge), sis. E. Leaper (Toronto) on her way through to Vancouver, bro. and sis. S. T. Batsford and bro. and sis. W. Pickford (Lethbridge), sis. Hazel Craig (Sioux Lookout). We thank our brethren Batsford and Pickford for their ministrations in the shape of exhortation and lecture. We are always glad to see those of like precious faith and welcome them to the Table of the Lord. Meantime we watch and wait. "Even so Lord Jesus, come quickly."—WILL J. TURNER, *Rec. Bro.* (Note new address), 41 Ritz Apts, Grosvenor Ave., Winnipeg.

## UNITED STATES

**BOSTON (Mass.).** —*Ritz Plaza, 218 Huntington Avenue. Sundays: Lecture 10.30 a.m.; School 11.45 a.m.; Breaking of Bread 12.45 p.m.* Once again we embark on a new year and we wonder what it will bring forth. Events of the past year tell us that we are rapidly approaching the "Time of trouble such as never was"; "Distress of nations with perplexity"; "Men's hearts failing them for fear" is certainly very much in evidence today, and as we know has but one meaning: the return of Christ to the earth. How true are the words from a poem in this connection: "Though Eastern sky shows day is nigh, The faith of many weakens." On New Year's day we held our Sunday School gathering and social, which was well attended, songs and recitations provided entertainment, and after refreshments were served, gifts and prizes were awarded to the children for faithful performance of their class work. Though the occasion was an enjoyable one, nevertheless it was not unclouded, as death had again invaded our ranks and claimed our bro. Thomas Angus sen., who fell asleep on Dec. 30<sup>th</sup>. For many years our brother had been ill at home, and unable to attend the meetings of the ecclesia, he was well along in years, as is his sister wife. The funeral took place on Tuesday, Jan. 2<sup>nd</sup>, bro. John F. Williams spoke words of comfort on this occasion. Since our last report we have had the pleasure of welcoming bro. and sis. Rankine, of the Worcester Ecclesia, around the Table of the Lord. Although the last mile of our race to the Kingdom may be attended with many trials, anxiety and tears, especially on the part of those of military age, past experience proves to us that it is better to "Brave the trial and fight the fight" consistently, and leave the rest to Him who knows our requirements better than ourselves, and whose love and mercy is over all His works. —H. S. RICKETSON, *Rec. Bro.*

**FOXTON (Colo.).** — Sis. Loleta Bell Sanders fell asleep on Oct. 17<sup>th</sup>, 1938, and was laid to rest in Forest Lawn Cemetery, Los Angeles, Calif. Bro. A. C. Johnstone spoke words of comfort to us at the funeral. Sis. Sanders was 65 years of age, and had been "about her Father's business" since the early age of nineteen, and had been a member of the L. A. Ecclesia since 1907. Those who knew her remember the zeal she showed for the things concerning the Kingdom and the Lord Jesus Christ. She was unable (due to ill health) to attend the meetings for several years before her death. She broke bread and drank wine on the first day of every week alone. Sis. Sanders is the mother of bro. J. R. Waddell, sisters Ava Flenniken, and Ada May Corbin, also grandmother to sisters Hazel Clarke, Evelyn Rhefuss and Lucille Waddell. —(Sis.) ADA MAY CORBIN.

**PHILADELPHIA (Pa.).** —*Presser Building, 1714 Chestnut Street. Sundays: School 9.30 a.m.; Breaking of Bread 10.30 a.m.; Lecture 7.30 p.m.* We have the pleasure of reporting the

immersion of two more into the only name “whereby we must be saved.” On Nov. 25<sup>th</sup>, JOHN ALLEN MOYER and LILIAN RUTH OWENS put on the name of Christ and received the right hand of fellowship on Nov. 26<sup>th</sup>. As these two witnessed a good confession before the brethren, may they also be able to give a good report to the Judge of all the earth and receive the Crown of Life that fadeth not away. We have lost two more members, because of change of residence, to the Worcester, Mass., Ecclesia. Bro. and sis. Harold Elliott now reside in Attleboro, Mass., and we commend them to the Worcester Ecclesia; they were faithful in the attendance at the meetings and we now miss them very much. Bro. Fred Tait Douglas, from the Arch Street Meeting, is now a member of our ecclesia. We have welcomed around the Table of the Lord the following visitors: Hawley, Pa., bro. Garing sen., and bro. and sis. Fannie Gorman and sis. Beulah Williams. On Nov. 23<sup>rd</sup>, Thanksgiving Day, we held our Annual Meeting. Three brethren addressed us on the theme “The Brotherhood of Christ.” Bro. H. A. Sommerville (Hawley, Pa.), spoke on “The Joy of being Selected into Christ”; bro. J. E. Mullan on “Our Service or Duty in the Truth”; and bro. J. A. Chisholm, “The Hope we have in the Resurrection.” On this occasion we enjoyed the company of bro. and sis. Sommerville and bro. Kenneth Frisbie (Hawley, Pa.). When we thought of our brethren and sisters in other lands who are being so severely tried in these days, we thanked our Heavenly Father that we could meet in this quiet manner to listen to His Word expounded. Sincerely your brethren and sisters in the patient waiting for the Master. — CARL E. GEORGE, *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.** —Edwin R. Button, 80 Cambridge 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.  
**Onaway (Alta).** —F. C. Crawford  
**Oshawa, Ont.**—Geo. Ellis, 354 Division St.  
**Pefferlaw Ont.** —T. Briggs, Balsam Lodge Farm, R.R. No. 2.  
**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, Man.**—W. J. Turner, 200 Gregg Building.  
**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, 2163 Chelsea Terrace.  
**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, 544 Salem Street.  
**Goose Creek, Texas.** —J. T. Smith, P.O. Box 645.  
**Hawley, Pa.**—H. A. Sommerville, Lake Ariel, Pa.  
**Houston, Texas.** — J. T. Smith, 202 Wisconsin St., Baytown, Texas.  
**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.  
**Mansfield, Ohio.** —R. M. Carney, 59 Peson Avenue.  
**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

**FORTHCOMING MEETINGS.** —Brighton (Lantern Lectures) Mar. 6th, 20th, April 3<sup>rd</sup>. Plymouth, Mar 22nd. Luton, Mar. 25th. St. Albans Saturday evening addresses), Mar. 30th, April 27th.

**BOOKS WANTED.** —"My Days and My Ways"; "Diary of a Voyage,"; Christadelphian Answers"; "Christadelphian Treasury"; "Law of Moses"; "The Trial."—Publisher.

**BOOKS FOR DISPOSAL.** —"Seasons of Comfort" and "Further Seasons of Comfort."—Publisher.

**SPARE CLOTHING.** —We shall be pleased to distribute spare clothing to those in need. Parcels have been received from Luton, Tunbridge Wells, A Sister in Sussex. Newquay, New Zealand, Hall Green.

**JEWISH RELIEF FUND.** — Pefferlaw, £5: P.L.D., 15/-; O.F., 10/-; A.W.4/-; A Putney Sister, 2/6, S.K. , £1; Detroit, £22 2s. 6d., Elsie, 5/-; Glendale £2 10s.; Bournemouth, £2 2s. 9d.

**FOR BRETHREN AND SISTERS IN NEED.** —P., 10/-; St. Albans, £5; Anon., 2/-, 10/-, 20/-, P.L.D., 15/-, A.T., 2/-; J.O., £3; O.F., 30/-; Plymouth, £2; Luton, 20/-, Bedford, 10/-; St. Albans, £4, Elsie, 5/-; E. R., \$10.

**EUREKA.** —Holloway Ecclesia would like to purchase two copies of Volume II. Write bro H. J. Beardon, 78 Woodville Road, New Barnet, Herts.

**WEST EALING ECCLESIA** announce that during March lectures will be at 3 30 p.m. and Breaking of Bread 11 a.m., God willing.

"THE TRIAL" is the first of seven books that are to be published, provided sufficient subscribers will guarantee their production. Neither of the seven books will exceed 5/-. Send for prospectus, which contains particulars of each book and the advantage of buying the series. Post free on application to F. Walker, 41 Stokes Croft, Bristol 1.

**THE WANDERING JEWS.** —Two thousand wandering refugee Jews are now safe in Palestine, having been picked up by a Turkish collier, and landed from row-boats under cover of darkness. These Jews had been living since September in indescribable misery in barges anchored at the mouth of the Danube.

**POLITICIANS?** —No indeed! We have no political bias or leanings, for "No man that warreth (as a soldier of Jesus Christ) entangleth himself with the affairs of this life" (2 Tim. ii. 4). We note political events, and the actions and words of statesmen and other prominent men not as approving or disapproving, but for the information of our readers.

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