

# The Berean

## CHRISTADELPHIAN

A MAGAZINE DEVOTED TO THE EXPOSITION AND  
DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED  
TO THE SAINTS; AND OPPOSED TO THE DOGMAS  
AND RESERVATIONS OF THE PAPAL AND PROTESTANT  
CHURCHES; WITH THE OBJECT OF MAKING READY  
A PEOPLE PREPARED FOR THE COMING OF THE LORD.

EDITED BY G. H. DENNEY & G. A. GIBSON

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**December: 1942**

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## ADDRESSES OF RECORDING BRETHREN

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

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

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

**BEXLEY HEATH.** —See Crayford.

**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.).

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

**BRIDPORT** (Dorset). —L. V. Williams, Spring Farm, Bothenhampton. (B.B. 3 p.m.)

**BRIGHTON.** —E. Jones, 4a Rosebery Avenue, Woodingdean. (B.B. 11.15 a.m.)

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

**BRISTOL.** —A. V. Bailey, 73 Groveleaze, Shirehampton. (3 p.m.)

**CHELMSFORD.** —E. Beeson, c/o Plessey Grange.

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

**COLCHESTER.** —J. Munson, 185 Shrub End Road (B.B. 11.0 a.m.)

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

**CRAYFORD.** —O. A. Smith, 68 Lyndon Avenue, Sidcup.

**CROYDON.** —A. A. Jeacock, 10 Garden Close Wallington.

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

**DORCHESTER.** —S. F. Osborn, 23 Dagmar Road, (B.B. 10.45 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.

**GILLINGHAM (Dorset).** —R. Bath, Spencer House.

**GLASGOW.** —N. Widger, 14 Braefield Drive, Thorniebank, Renfrew.

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

**HARROW-ON-THE-HILL** (Middx.)—A. C. Nye 20 Angel Rd., Harrow, Middx. (B.B. 3 p.m.)

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

**HITCHIN** (Herts.) —Harold Shorter, 20 Walsworth Road. (L.3 p.m. and B.B. 4.15).

**HOVE** (Sussex). —E. F. Ramus, 16 Glastonbury Road, Hove 3. (B.B. 11.0 a.m.)

**ILFORD.** —C. S. Crighton, 37 Ravenscourt Drive, Hornchurch, Essex. (B.B. 10. 0 a.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** (Ealing). —C. A. Ask, 197 High Street, Yiewsley.

**LONDON** (North). — C. H. Bath, 15 Second Avenue, Bush Hill Park. (2.15, 4.0 p.m.)

**LONDON** (Putney). —J. A. Balchin, 345 Durnsford Road, S.W. 19. (2 p.m.)

**LUTON.** —C. R. Crawley 29 Whitehill Ave. (B.B. 11 a.m.)

**MACCLESFIELD.** —W. Peach, 30 High St. By Appointment.

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

**MOTHERWELL.** —A. McKay, 103 Bellshill Road. (B.B. 11.30 a.m.)

**NEWCASTLE.** (Mon.)—Mrs. W. M. Pugh, “Mount Pleasant.”

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

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

**NORWICH.** —E. J. Padbury, “Milestone,” Inkham Rd., Stalham.

**OLDHAM.** —W. Cockcroft, 1 Medlock Rd. Woodhouses, Ashton-under-Lyne. (B.B. 2. 0 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.), H.R. Nicholls 5 Norton Ave, Lipson.

**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.

**ROTHERHAM**. —T. Owen, 23 Pangbourne Road, Thornscoe, Rotherham.

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

**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, 121 High Road, Rayleigh. (B.B. 3 p.m. by appointment).

**ST. ALBANS**. —E. R. Cuer, 4 Firwood Avenue, (Sundays 11 a.m. and 6.30 p.m. Thursdays 8 p.m.)

**SWANSEA**. —W. J. Morse, 31 Glynderwen Crescent, Derwen, Fawr. (11 a.m.)

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

**SWINDON** (Wilts.). —Mrs. K. Gay, 58 Manchester Rd.

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

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

**WIGAN**. —G. Halliwell, 151 Moor Road, Orrell (2.30 p.m.).

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

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# *The Berean Christadelphian*

Edited by G. H. DENNEY and G. A. GIBSON.

All Communications and manuscripts should be sent in the first place to—  
G. H. DENNEY at 47 Birchington Road, Crouch End, London, N.8.

*The wicked are a larger class than is generally supposed. They are not restricted to murderers, thieves and the licentious. The "wicked" are to a large extent very pious and righteous people. They have a zeal of God, but not according to knowledge. Being altogether ignorant of God's righteousness, they go about with great diligence and at enormous cost to establish their own righteousness, not having submitted to God's. They make long prayers and sing with sweetest music the praises of Him they profess to worship. The words of Jesus are, "He that believeth not shall be condemned."—Eureka Vol. I., pp. 16-17.*

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## PRINCIPAL CONTENTS

EGYPT.                      PALESTINE.                      THE JEWS.  
DEPARTURE FROM THE TRUTH.  
GOD'S RIGHTEOUSNESS.  
OUR DUTY TO THE WORLD: PLANS FOR 1943.

Volume XXX

DECEMBER, 1942

NO. 360

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## EDITORIAL

"I gave Egypt for thy ransom,  
Ethiopia and Seba for thee."

Isaiah, in his 43rd chapter, dealing with the regathering of Israel to their own land in the latter days, uses the above words as indicative of the means whereby the protection of Palestine would be effected, and the return of the pilgrims facilitated. On September 20th the "Sunday Express" published a map entitled "Pincers to Armageddon," which received very great attention. The pincers went on the north via Kutis and Batoun to Persia, and on the south via Alexandria and Cairo to Mount Sinai. For a little while it looked as if the map was a good forecast, but this was not so to the student of the Scriptures. The dramatic events of the last month have demonstrated that Isaiah was right. Egypt, Ethiopia and the Soudan (Seba) are completely cleared of Italians and Germans and North Africa is safely held as a base for the second front by British and Allied troops under the command of U.S.A. and British generals.

### **A Little Retrospect.**

Let us for our hope's sake here go back upon  
the past a little. As all know, the great  
problem in Palestine has been to accommodate  
the respective claims of the Arabs and the

Jews. At the close of the last war the British Government was committed to the work of providing a home for the Jews in Palestine. Mr. Lloyd George and Mr. W. Churchill in the then Coalition Government found much opposition to their plans for Palestine on the part of Mr. N. Chamberlain, Mr. S. Baldwin and others. The break came at the meeting at the Carlton Club called by the Conservative party. At that meeting it was declared by many leading members of that party that the plans of the Premier, both for Home Colonial and Foreign politics, were not acceptable. As a result, the coalition broke up and the policy of "appeasement," as it was called, came into being. This policy entailed attempted appeasement of the Arabs.

In 1925, April 5th, a Government-inspired article appeared in the "Observer," entitled "The Jews." Here are some extracts: —

"The Jews will remain a minority." "If the fears of the Arabs are inflamed they will rise with a vengeance and Zionism may end again in tragedy and dispersion."

After minimising the need for Zionism, the editor, Mr. G. L. Garvin, went on to say, so feeble is human prophecy: "There is not the smallest reason to think that in any Western country the Jewish question will ever become a more sombre problem. It is safe to speculate that more than nine-tenths of the race will always live outside Palestine and that the world position of the Jews will remain exactly as it is." It was on December 9th, 1917, that General Allenby entered Jerusalem.

Since the present great war commenced it has become quite plain that the agitation over the last 20 years in Palestine has been fostered by the same fifth column that finally made it imperative to put a British Army into Persia, Irak and Syria.

All through the Jews have, in their own land, strenuously supported the British effort. Consequently, when Field-Marshal Smuts came to Jerusalem and then to London he found sympathetic ears at 10, Downing Street, to his plea for Zionism and the Jew. It is plain now that, just as the last war began to collapse as soon as Palestine was freed from the Turk, so this war found its great turning point in the tremendous victory over Rommel achieved by General Montgomery and in the destruction of the Axis rule in Northern Africa.

**"Manchester  
Guardian"  
Sums Up.**

The present situation in relation to the Jews was most admirably summed up by the "Manchester Guardian" on November 7th. We reproduce it herewith: —

#### TWENTY-FIVE YEARS.

"It is twenty-five years since the British Government made the Balfour Declaration, which this paper at the time called "the signpost of a destiny." The destiny is the same to-day, the signpost stands, and the Jews have already achieved something, the making of a civilisation in Palestine, which cannot now be taken from them nor, whatever the set-backs, removed from their ultimate control. We can be proud that we have made so much as this possible while at the same time resolved that the pledge given on November 2, 1917, must, when these great issues are taken up again, be fully redeemed and the breach of it embodied in the Chamberlain Government's 1939 White Paper be finally repudiated. It is, besides, impossible for anyone who contemplates the agony of European Jewry, past, present, and to come, not to think that the necessity of the National Home in Palestine is much greater than it ever was before. The hard, appalling facts of recent times speak with a higher authority than any individual; nevertheless, one may here quote two statesmen who nowadays are much together and greatly listened to. At the end of 1941 General Smuts said: —

"The case for the Balfour Declaration has become overwhelmingly stronger. Instead of the horror of new ghettos in the twentieth century let us carry out our promises and open up the National Home. The case has become not one merely of promises and international law, but for the conscience of mankind. . . . The Balfour Declaration is not dead. It still stands on rock foundations."

In the debates of 1939 Mr. Churchill roundly condemned the White Paper: —

"This pledge of a home of refuge, of an asylum, was not made to the Jews in Palestine, but to the Jews outside Palestine, to that vast, unhappy mass of scattered, persecuted, wandering Jews whose intense, unchanging, unconquerable desire has been for the National Home.

The signpost still points, as in 1917, to a destiny, and the time will come when we must get back to the road from which we strayed in a moment of unworthy opportunism that represented a timorous Government, but never the British people.”

The "Guardian" does not to-day ask in vain, and this war will finally result, as Isaiah teaches us in ch. xliii. 3 to 9: "I gave Egypt for thy ransom, Ethiopia and Seba for thee. I will bring thy seed from the east and gather thee from the west. I will say to the north, Give up, and to the south, Keep not back. Bring my sons from far and my daughters from the ends of the earth. Let the nations be gathered together. Let them hear, and say, It is Truth. Ye are my witnesses, saith the Lord."

Once more the Word of God is vindicated and once more the lesson of preparedness is forced upon us.

Be ye as men that wait,  
Ever at their Master's gate,  
Even though He tarry late.  
Watch, brethren, watch!

EDITORS

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## **EXHORTATION**

### **Departures from the Truth and their Causes.**

We assemble ourselves in loving obedience to our Lord's behest, to eat bread and to drink wine in remembrance of His life, death and resurrection, until He come.

Jesus said to the Samaritan woman, that God seeketh certain that they may worship Him, and of them it is written, that they are the *true worshippers*, for they worship the Father *in spirit and in truth*. We assemble ourselves in the only spirit we can these days, that of sincerity, and so it is our desire, as the Apostle writes to the Philippians, "that we may be sincere, and without offence, till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. i. 10).

That is the spirit in which we assemble ourselves. The other ingredient that is required of the true worshipper is that of Truth, or THE TRUTH. This we possess in the mercy of our God. Being in this position, the Apostle Paul writes of such in Eph. 1-18, that—

"The eyes of our understanding have been enlightened that we may know what is the hope of His calling, and what is the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward, who believe, according to the working of His Mighty Power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places."

We know the hope of His calling, the riches of the glory of His inheritance in the saints—the exceeding greatness of His power to uswards. That is our position, *as the true worshippers of God*. He has revealed to us the great and precious promises, the true, the only Hope—Elpis Israel—the Hope of Israel.

He has revealed to us the glorious purpose He has with the earth. He has made known to us the Light that visited and will redeem His people, and the horn of salvation for the House of His servant David. He has revealed to us the Light that came to lighten the Gentiles, to give light to them that sit in darkness and in the shadow of death. He has revealed to us Him that was sent to take away the sin of the world, even the Only Begotten of the Father, whereby we are able to rejoice in the Hope of having our iniquities blotted out for ever, from the remembrance of God. We could go on and on proclaiming the blessings that the Almighty has literally showered upon us, and yet, despite all this,

we have read during the past year of six brethren and sisters being withdrawn from, for absence from the Lord's Table, another for political activities, another for refusing to obey Christ's commandment in Matt. xviii. 15 to 17, another for conduct unbecoming a sister of Christ, and another for marriage with an alien.

Astounding, is it not, even although we are told such will be the case from the Word of God, and so this morning we are going to leave the rejoicing of the hope within us and examine a sterner and a more grievous aspect of the Truth, that of a departure therefrom, and help one another in the examination of this question and see what is it that causes brethren and sisters to leave and turn their backs upon the glorious offer from God, of salvation from death, to participate in the glories of the age to come.

As we proceed through the Epistle to the Hebrews we note that the inference of many departures from the Truth is evident, because the apostle allies and strengthens the doctrinal arguments thereto. So we would ask you this morning to leave the doctrinal arguments in the background, so that the matter we are to speak upon be given its full weight and consideration.

We will now, therefore, turn to Heb. xi., and here we are faced with a chapter on faith.

If asked the question, why did the apostle write this chapter and for what reason? the apparent obvious answer is not the correct one. The word "now" in verse one indicates that what has been previously written, and that which is to follow are connected, the word "now" also indicating that a further point is to be elucidated.

This further point partially finishes at verse 12 of the 11th chapter and we read at verse 13: —

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things plainly declare that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is a heavenly, wherefore, God is not ashamed to be called their God, for He hath prepared for them a city."

These verses immediately rivet our attention to the fact that Paul had something in mind, for writing the previous verses, for it becomes evident that those whom he has spoken about, Enoch, Noah, Abraham, Sarah, could, if they had so desired, returned to the country from whence they came out. (The word country is used to include the evils in that country.) They could have returned if they had been so minded, but, states the apostle, they did not because they sought something better.

So, then, the apostle has in mind the matter of departing from the offer of God to man. This is further substantiated in the last verse of chapter x: —

"But we are not of them who draw back into perdition, but of them that believe to the saving of the soul."

Tracing the matter a little further we read at verse 26: —

"For if we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Verse 31: "It is a fearful thing to fall into the hands of the living God."



Thus far, then, we have discovered that the Apostle had something in mind which caused him to write about faith to the extent he has in the 11th chapter. And in order that we might perceive this a little clearer, we shall trace the matter from the beginning of the Epistle, push back, as it were, those great and majestic arguments of the apostle which tend to obscure the matter we are speaking upon, and see clearly how that the apostle had a very definite purpose for writing this eleventh chapter.

So, then, let us turn to the beginning of the Epistle, which has that appropriate opening chapter, and sets the tenor of the whole Epistle, and we find at chapter ii. verse 1, these words: —

"Therefore, we ought to give the more earnest heed to the things which we have heard; lest at any time we should let them slip."

Now this verse is the first one in the Epistle which touches us personally, and the first thing that the Apostle has in mind is a strong exhortation that we must be careful lest those things we have given heed to (the Truth) we should let slip. For once we begin to let them slip, we start or commence a departure from the Truth, and the living God. And immediately the apostle applies the brake, as it were, in verse 2: —

"For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation."

Now that is sufficient for us to pause for a moment. The apostle has brought us face to face with a stern reality. It is this — every transgression under the law of Moses received a just recompense of reward. But to us a new and living way has been opened, through our Lord and Saviour, Jesus Christ, and so we enjoy a far greater liberty than they who were under the law. For there is now provided the Slain Lamb, which can take away the sin of the world, for the blood of bulls and of goats could not do this, and not only so, but there is provided the Great High Priest. Both of these points the apostle speaks of at some length in this Epistle. The offer of salvation has been extended towards the Gentiles, who are not of the chosen race.

That is why the apostle calls it "so great salvation." Now God in His mercy has given to us a knowledge of His Truth from among millions. Do we think, therefore, that it is a small thing to handle the holy things of God in a light manner, or to spurn the gracious offer of salvation? Do we view our knowledge of the Truth as something, or as something that has just happened, whereby we are able to obtain eternal life, if we so choose?

What do we think are the thoughts of the Almighty when He sees one of His creatures, to whom He has granted the knowledge of the Truth, one who has been given this opportunity from among millions, lightly use and even cast aside His offer? How shall we escape, therefore, if we neglect so great salvation? Is not the wrath of God, then, just in this matter?

So we will continue to trace this matter through the Epistle, and in chapter iii. the apostle brings to our notice the sorry state of Israel in the wilderness, and once again the clarion note is sounded at verse 12: —

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

Continuing in this strain, the apostle says at chapter iv., verse 1: —

"Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it."

We now find, then, that the apostle shows us how Israel departed from the Truth and that they lacked faith. Thus we are introduced to another aspect of a departure from the Truth, after the apostle's strong presentation of the wrath of God, that of the lack of faith, and at verse 11 of this chapter the apostle combines these two: —

“Let us labour, therefore, to enter into that rest, lest any man fall, after the same example of unbelief. For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

The grave concern of the apostle manifests itself; the truth of the position of those who do depart from the Truth, is given in wording which sends a shudder through the sincere saint of God, it is terrible to imagine one placed in such a position, and yet the apostle has not avoided this unpleasant task. And once again the topic is commenced in the 6th chapter, but here the references in verses 4 to 6 unquestionably refer to those who were partakers of the Holy Spirit in the first century, and although they do not directly apply to us in these days, yet we find the same strain as heretofore, and then at verse 9 the apostle makes that loving appeal: —

“But beloved, we are persuaded better things of you and things that accompany salvation, though we thus speak.” Verse 11: “And we desire that every one of you do show the same diligence to the full assurance of hope unto the end, that ye be not slothful, but followers of them who, through faith and patience, inherit the promises.”

Can we see the persistence of the apostle on this matter in this Epistle, it is no light thing to him—indeed, it is one of great import, and it should be to all of us, who place any value on this treasure, the pearl of great price that we possess, even the Truth.

Verse 26: —

“For if we sin wilfully, after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses law died without mercy under two or three witnesses. Of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace. The Lord shall judge his people.”

Verse 31: —

"It is a fearful thing to fall into the hands of the living God."

Verse 35: —

"Cast not away, therefore, your confidence, which hath great recompense of reward."

The apostle then makes his last great appeal to us. He has shown us the wrath of God, he has exhorted us to hold fast and not let slip our confidence, he has told us to have full assurance of faith, to hold fast the profession of our faith, and now, in the 11th chapter, he presents one supreme effect here, with a narration of what trust in the Faith has performed in the worthies of old. It is one grand appeal. The brethren and sisters that have departed from the faith, we may never see again, and so the lesson comes home to us, have we started a departure from the faith?

Let our faith begin to dim and we shall lose the anchor of the soul, which is both sure and steadfast, which is the hope or expectation of realised faith. Are we letting slip the faith which will overcome all things in the world?

The Word of God reveals for us every cause by which a brother and sister turns their back upon the Kingdom of God, by either direct cases or inspired warning. In fact, when we examine the case we find that it is set forth simply and conclusively, in language that is plain and clear. Then, surely, we can again see the mercy of God towards the creatures of His handiwork, for He has not hid nor concealed the reasons why they leave and forsake Him.

So we shall find that the matter is indeed a simple one to discern—no deep study is necessary, neither do we have to appeal to the original text for the proper understanding, but it is simple to discern.

In the year A.D. 64 the Apostle Paul wrote an Epistle to the Colossians, and at chapter iv., 14, we read the following: — "Luke, the beloved physician and Demas, greet you." In the same year the apostle wrote to Philemon, and at verse 23 we read this: " There salute thee Epaphras, my fellow prisoner in Christ Jesus, Marcus, Aristarchus, Demas." In the year A.D. 66, two years later, the apostle wrote his second letter to Timothy, and at 2 Tim. iv. 9 this is what we read: "Do thy diligence to come shortly unto me, for Demas hath forsaken me, having loved this present world and is departed unto Thessalonica."

So we have here that which is written for our learning—Demas forsook the Almighty, having loved this present world. What a tragedy to love this world in preference to the world that is yet unseen! We know, and Demas must have known, the words of the wise man, that all is vanity and vexation of spirit in this life. Let us love not the world, neither the things in the world, let us set our affection on things above, not on things below. Have we not read how that Moses could have had power and honour, things of this life, to a far greater degree than we could attain to, and yet, what did we read, Heb. xi. 25: "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." How did Moses do this? By faith! Let us take heed lest in anything we begin again to love this present world.

The next departure given us is an unusual one. It concerns Diotrophes, a brother who was in the unique position of thinking that he was in the Truth, and yet he had departed. What had happened? His mind was enlightened once, the same as ours, and at the time that John wrote his Third Epistle he still knew the truth. What had happened? He had allowed his mind to become darkened again by an obsession—in his case the desire for the pre-eminence, to the extent that he suppressed a letter of John, refused to see him, cast out certain from his church or ecclesia, without any divine authority—in the darkened state of his mind. How, then, could the love of God dwell in that brother, for he that loveth not his brother abideth in death? Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him, writes the Apostle John. Yes, Diotrophes was in the truth, and yet had left it, for what reason? Because, in contrast to Demas, instead of loving this present world, he loved himself and his own thoughts and desires.

As we have said, the extent to which Diotrophes went is rare, but let us see that we do not love ourselves to the exclusion of that which is written for us to follow, for it is a starting point to a departure.

So far we have seen that a love of the present world and a love of oneself are things with which we must exercise care. Following these we now come to another revealed departure, which is given us by John vi. 60: —

"Many, therefore, of His disciples, when they heard this said, This is a hard saying, who can hear it?" Verse 66: "From that time many of His disciples went back and walked no more with Him."

Now this incident gives to us a departure from the truth which has two very significant features. We have seen that Demas left the oracles of God, having loved this present world. Now, in

addition to this, it is profitable to note that Demas was blessed, as we would say, with the presence of so great an apostle as Paul, the chosen vessel of God to the Gentiles, and yet, even with this advantage, Demas went his own course.

Now we are faced with disciples who departed, even although there was in their midst none other than the Lord Jesus Christ the Son of God, the greatest Man that ever walked upon this earth. So we can see that the reason which we are given, that caused these disciples to depart, was so strong that even the presence of the Lord Jesus Christ and the works that were performed, were not sufficient for them to hold fast unto the end. This unquestionably indicates a very strong motive, and, indeed, it is the strongest of all the motives that causes a departure from the Truth, one in the face of which we are powerless.

What was the cause, then? These disciples said, "This is a hard saying, who can bear it?" But was what they said the real reason for their departing?

Fortunately we are clearly given the real reason in this incident by our Master himself. Verse 64: —

"But, there are some of you that believeth not. For Jesus knew from the beginning who they were that believed not."

We face that terror to faith—unbelief, and if we should have an evil heart of unbelief, God alone can change that, for we are powerless in the face of it.

This concludes the practical illustrations we have in the Scriptures of departures from the Truth, other than doctrinal. At this point the Scriptures now give us warnings, not in the sense of strong exhortation, but what one may call a principle which we have to apply with wisdom.

These are given to us in the well-known parable of the sower (Matt. xiii. 18), for here we have the explanation of the parable, giving to us various reasons why it is that some depart, not perhaps always in the full sense, but, in any case, there is a stifling of the perfect work of the spirit's teaching, producing no perfection of the fruit.

At the 20th verse, then, we find the Master commences to explain the riddle of the parable: —

"But he that received the seed, or Word, into stony places, the same is he that heareth the Word, and anon with joy receiveth it, yet hath he not root in himself, but dureth for a while, for when tribulation or persecution ariseth, because of the Word, by and by he is offended."

Let us once again grapple. Luke's record is, "which for a while believe, and in time of temptation fall away." Depart from the Truth, and what are the stages—joy for a while, but have no root, temptation, departure. We are clearly told here that the departure is the result of lack of root. Here is something for our attention and consideration. We have received the Word with joy—how do we stand the times of temptation? It is a question of root. If we are rooted and grounded in the faith we shall hold fast in the severest trial. To be rooted and grounded in the faith is to have the faith rooted and grounded in us.

Rooting is not a question of natural constitution—that is, it grows of itself—and that if we have not got strong roots we cannot help it. No brother or sister ever took root of themselves; the brother or sister who takes root does so by hard, diligent and persistent labour. That labour consists of an avoidance of everything that will check the growth of the seed, or Word, and a cultivation of everything that will help the growth of the seed or Word. When this is performed then the roots will grow, and when temptation comes we find ourselves rooted and grounded in the Faith.

And this brings us to the last of the reasons the Word gives us for a departure from the Truth at verse 22: —

"He also that received seed among the thorns is he that heareth the Word, and the cares of this world, and the deceitfulness of riches (and Luke adds, the pleasures of this world, Luke viii. 14) choke the word, and he become unfruitful."

Now this state does not plainly declare a departure from the Truth in the sense we have brought forth. It rather speaks of a state which is next door to a departure, and stifling of the life-giving sustenance from the Word of Life. If the Word be choked, then we become a dead branch. "Every branch that beareth not fruit," said Jesus, "He (God) taketh away." For it is good for nothing but to be burned. It is a departure, not in the present sense, but in the ultimate.

Surely none of us wish to be included in this class, and yet how liable we are to fall into it. Look how expressive is the Spirit Word when it uses the term "choke," which means to smother, stifle, kill. Can we not see how effectively these things are performed by the cares of this world, the deceitfulness of riches, the pleasures of this life. These are the thorns that choke the Word.

What a tragedy to have started well, heard the Word, received it with joy, set out on our way rejoicing, and then to allow these things to choke the Word. Surely it is not our desire to depart from the living God through these things. Let us determine that if these things have commenced to work within us, that we drive them out and so allow the roots to have the full benefit of the nutriment of the soil, the unadulterated Word.

Summing the matter up, we have been told what are the reasons for these departures: —

Loving this present world  
Unbelief  
The cares of this world  
The pleasures of this life  
Love of our own selves  
No root in ourselves  
The deceitfulness of riches.

You will remember that before our Lord was offered as a sacrifice for sin, His disciples came unto Him and said, "When shall these things be, and what shall be the sign of thy coming?"

And then follows what we know as the signs of the times. Signs giving the state of affairs when our Master shall return. Most of them are political, but in the midst of them there is one given which foretells the condition of the brotherhood at the return of our Master, and it is this sign which also caused us to speak as we have. The sign is prophetic, and it is divine, so that we can rest assured that it will come to pass. This sign is given in Matt. xxiv. 12: "And because iniquity shall abound, the love of many shall wax cold."

Let us see to it that we are not among those whose love shall wax cold, but that the fervour of our love shall remain until the appearing and apocalypse of Him whom we have met to remember this morning. And we can close with the appeal of the apostle: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we speak thus." And again: "But he that received seed into the good ground is he that heareth the Word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty."

Croydon.

S. G. KEMP.

## Signs of the Times.

**“I will shew thee that which is noted in the Scripture of Truth.”** —Dan. x. 21.

**Times are not  
Hidden from  
Shaddai.**

God has never failed to honour the word of His inspired servants. Some three millenniums ago the Song of Loves declared that the Daughter of Tyre should present herself before THE KING with a gift (Ps. xlv.), and

even as this is being written the fleets and armies of Tyre's greatest Daughter-State are seizing the ancient North African homeland of Carthage, the mighty city which sprang from the bold spirits who sailed from Tarshish to found new domains of residence and trade on the southern shores of the Mediterranean. These notes in April last, based on the sure word of prophecy, indicated that the U.S.A. would appear in the Great Sea. And now Americans are seizing airfields, fortresses, harbours and the rich lands from the Negro Republic, Liberia to Algiers. Britain has already, months ago, seized Tyre. His divinely-revealed symbol. And British armies, too, are poured in beside American troops.

Dr. Thomas foreshadowed this reunion of Britain and America. To-day this political tie is being forged on the anvils of war. The Director-General of the British Supply Mission in U.S.A. has declared in favour of a common currency and a Senate of the English-speaking peoples to meet one year in Washington, another in London, another at the Cape, etc. The U.S. Foreign Policy Association declared such an arrangement the ideal linch-pin in post-war policy.

American troops are now reported in Bahrein Island (Persian Gulf), the oldest-known habitat of the Phoenicians, the founders of Tyre. Bahrein has long been British. Mr. Eden speaks, too, of "Anglo-American understanding." So the antitypical Tyre and her daughters battle side by side and are Divinely energised in precise conformity with prophecy.

**Events to-day are not accidents.** They are incidents in God's age-old plan to finally rid the earth of wickedness and to bless men with a Divine government of righteousness and peace under Christ's rule. But first comes war to break in pieces the oppressor (Ps. lxxii.). It is not by chance that Job employs the dreadful name he does (xxiv. 1), for Shaddai comes from a Hebrew root, meaning to destroy, to lay waste, to invade. "All things that the Father hath are mine," said Jesus, the AIL GIBBOR, Mighty Warrior of Isaiah's chap. ix.; and soon in that awe-inspiring role He is to appear, called "Faithful and True, in righteousness to make war . . . and tread the winepress of the fierceness and wrath of Almighty God" (Rev. xix.). Christ is the Divinely-appointed legatee of all the earth and the nations are His inheritance (Ps. 11); He bursts into the world of godless men, a Conqueror. The Tarshish sign heralds His near Advent.

**“I will bring a sword upon you.”**

**"I have not  
said in vain  
that I would  
do this evil  
unto them."**

As Stalingrad has blunted and destroyed the eastern jaw of Hitler's pincer movement (designed to nutcracker the British position in Palestine and the Jews in its cruel panzer grip), so the Eighth Army destroys the western jaw. As these notes are written, Rommel is flung out of Egypt and the German Army, flaunting

its proud invincibility, laments 40,000 slain. God has not cast the German gangster for the role of Gog. Nothing could more heighten the sadistic pleasure of Hitler than to crush Britain and lay waste with fire and sword her protégées, the Jews in Palestine. That dreadful work is not his. The prophets of God have, by their inspired word, revealed otherwise. "Truth is stronger than human wrath—too mighty for the Dragon, though confederate with all the potentates of the earth." (Eureka iii. 67.)

The repercussions of the Battle of Egypt have reverberated throughout France. The Petain-Laval regime may well end in the worst horrors of 1798. Everything is being sold out to the Germans. Internal anarchy and civil war is looming nearer, impelled by the worst of all counsellors—HUNGER.

And Tarshish maritime supremacy crushes the fleets of France, despite Petain's vain boast of an Armada built to avenge the stain of Trafalgar. France is stripped of an empire she will never again see in its erstwhile form. She has done her work. The Frog spirits have gone forth. And God has not spoken in this or in any other matter hi vain (Ezek. vi.). God has sworn to break the works (idols) of men and scatter their dead carcasses before the vain things they have so fanatically worshipped. So the French paper "L'Oeuvre," said a week or two ago: "Men and material continue to land at all ports available to the Anglo-Saxons, signifying the constant increase to the threat to Dakar . . . Agadir . . . Casablanca . . ." History now—but foreshadowed by the God of Israel centuries ago! France to-day is divided. Civil war is one device of the Almighty for the punishment of collective wickedness. French soil is sodden with the blood of the saints, and now she is the first almost in these present days to pay the bitter price for persecuting the Jew. Zech. viii. 10, is aptly illustrative of God's punitive hand. "God is great and the ages long, and man has no claim to existence . . . it is a privilege to stand by . . . and see how God works out His purpose." ("Further Seasons of Comfort," xcvi.) God HAS revealed His secret unto His servants (Amos iii. 6-7). As Mr. Churchill hints, the next few days may bring great events. The portends are they will.

**No King  
but Caesar.** Just now these French affairs make curious reading. Hitler again moves West and South to the hitherto Free zone—and to Marseilles and Toulon. Events to-day clearly indicate how

God uses the very basest of men and motives, taking up the wickedness that men do and turning it to His own account. Thus, while France is crushed mentally numbed by these fresh blows, immense colonial losses and her leaders scattered, bewildered and some captured, the rising of a determined anti-German feeling is apparent both in the Occupied zone and Vichy territories. It springs from the very measures taken by Hitler to rob and exterminate the Jews. Since last month's notes, evidences of a sharp reaction show that all the odd impedimenta of French politics are resisting these inhuman decrees. Clericals and Communists, Roman Catholics, Socialist and Trade Union factions are uniting in one broad sympathy for Jewish sufferings. Even the Bey of Tunis is attracted to the Allied side by his firm refusal to put Laval's monstrous anti-Jewish edicts into operation. Thus German's creature has lost prestige by the very measures concerted to win for him the approval of France's overlords.

Is the load beginning to lift for Israel? God often allows wicked deeds and then makes the evil subservient to His Will. Out of the rank carcasses comes forth sweetness. Samson's riddle begins to speak. Yahweh permitted the enslavement of Joseph in Egypt, but made the brethren's wicked pact with the Midianites the means whereby Jacob and his whole house were saved. "Ye thought evil against me, but God meant it unto good" (Gen. 1. 20). Meanwhile, Israel, in ruin and lamentation mourns, as the result of another wicked deed, the deliberate choice of Caesar instead of Christ (John xix. 15).

The vast repercussions of current events in North Africa will be felt immediately in Jewish circles. Palestine is bound to be affected—and *Turkey*. Jewish hopes and ambitions throughout Europe are extinguished. Their eyes turn more and more to the land chosen by the God of Abraham. Tarshish is foremost in the great work now feverishly in hand for the establishment in Palestine of a Jewish haven. Influential American senators are advocating the proclamation of a Jewish Commonwealth, and it is also declared that Israel should be represented at the Peace Conference—all this at a vast New York meeting at which presided Mr. Wendell Willkie. At a Zionist Federation gathering in London the Leader of the Opposition in the House of Commons said that the next 25 years would see the fulfilment of their hopes.

The world to-day sees an eruption of wickedness, the like of which has never been. Nazi fury concentrates upon the Jews with the one settled purpose—to effect their utter extermination.

## **"We see not our signs."**

**Awake,  
O Sword!**

Many mighty tyrants have arisen with that evil intent. They have all perished. So will Hitler and leave his evil as a legacy to Gog (Ezek. xxxviii. 10). The consummation will

show at long last that the Crucified Jesus **was** the Divinely-appointed Messenger of the Covenant (verse 23) and these terrible events, this time of Jacob's trouble, foreshadowed the hour when God will remember the congregation, the rod of His inheritance, and He will remember, too, with the vengeance of appalling terrors upon the Gentiles, the boasts of those that said in their hearts, "Let us destroy them (the Jews) together" (Ps. lxxiv. and Mal. iii.). But Israel, pinning her faith to the help of Tarshish, is blind to the end (Zech. xii and xiii.). Meanwhile the Jew and Jerusalem is a cup of trembling unto all the people.

The shadow of the avenging hand of God is falling already. A highly-placed Czech Government official has shown that a secret organisation for the wholesale assassination of Germans throughout occupied countries is already in being and only awaits the hour to strike. The immolation of those who have wrought perpetual desolations seems imminent.

### **Sixth Vial.**

**The Great  
River Euphrates**

At the Eastern end of the Mediterranean, Turkey is full of anxiety. For months past his relations with Gog have been strained and von Papen has done his utmost to fan the

flames of national hatred. Earthquake shocks are adding their terrors to the shadow of war. Russia, in the last war, was promised the seat of the Dragon as her share of the spoils. Imperial Russia may now be Red Russia, but she does not forget and politically retains the same ambitions. And Germany must now look for fresh vantage points and winter war grounds to strike at England's rear. The British 9th and 10th Armies in Asia are poised ready for action. And Germany looks across Thrace eastward. The sands of time are fast running out. The Euphrates must soon completely dry up.

Thus the unlearned and misguided strive for the dry husks of carnal domination, but the true sons of the Deity will not be misled by either world ambition or the self-seeking of the potsherd of the earth. The Divine Controller of nations has reset the pieces, a new phase opens in the Great Sea, from whence the fourth Beast arose—Gibraltar to Ankara.

CARMIL

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## **FROM THE STUDY**

### **God's Righteousness—The Key To the Bible.**

To the question "What is the main theme of the Scriptures?" we can well answer: "God's righteousness." The term involves that God's Will is the supreme law; that His point of view is the only one to be regarded; and that He has purposed to fill the earth with His Glory. God's greatness, thus taught, involves the converse: man's littleness. The Scriptures, in making us wise unto salvation, show how the vast expanse between God's greatness and man's littleness can be bridged. Thus, eschewing the human point of view, so glorified in the wisdom of this world, we assimilate the Divine point of view, which alone makes the meaning of life clear to us.

The early chapters of the Word of God teach us of the original breach between God and man, whose ideas are thenceforward opposite. God's righteousness was vindicated by the just condemning of Adam to the dust for his flouting of God's Will. Coats of skin and animal sacrifices declared that



God's way of approach is the only one that He, the supreme Creator, can accept, and that the shedding of blood was necessary in order to obtain the benefits of the other side of His character—love. For shedding of blood admitted that the one approaching deserved death as God's righteous judgment for sin—inherited or actual.

Cain was condemned for departing from God's point of view and setting human ideas above God's righteous majesty, as do the children of Cain, ever in the majority, to this very day. Cain's carnal attitude, with which a son of God can have no fellowship (II. Cor. vi. 14-17) gained ground and hence God declared His righteous abhorrence of sin by destroying the apostate inhabitants in the Flood, saving Noah, who bravely adhered to God's point of view, which is so much higher than man's (Isaiah lv. 8-9). Later, the mighty hand of God revealed His greatness in the deliverance of Israel. The institutions of the Law of Moses continually declared God's holiness (Lev. x. 3) and man's inability to obey (Rom. iii. 19-21). Then, as we continue our reading of the Old Testament, each year we read the record of God's treatment of the evil Canaanites and how just He was in His ruthless treatment of wickedness. He gave life. He has the right to take it away when not used in accordance with His Will. The history of Israel under the Judges and Kings reveals God's justice upon idolatry and departure from Himself; stern judgment, ever tempered by mercy when His rightful position is recognised.

Continually we have this principle emphasised in events, such as the command to Saul concerning the Amalekites (I. Sam. xv.), Saul's disobedience and punishment, David's sin and God's judgment therefor, God's treatment of idolatrous Ahab and his accomplices, the death of the disobedient prophet (I. Kings xiii.), the defeat of Ben Hadad, who thought God's power limited to the hills, the death of the man who refused to smite when commanded in the Name of the Lord (I. Kings xx.), God vindicated in the destruction of the prophet despising legions (II. Kings i.), and of the young men who mocked His faithful servant (II. Kings ii.), Jehu's destruction of Baal's worshippers (II. Kings x.), smiting of Azariah of Judah with leprosy for incomplete obedience (II. Kings xv.), the answer to Rabshakeh's proud challenge (II. Kings xviii. 32-37, xix. 35), and many others which would take pages to enumerate.

Many whose thinking is after the flesh find that "their whole being revolts" against a God Who does things like the above—but the thinking of the Spirit causes the saints to understand from these events and judgments, which are daily before them; God's rights and our own lack of rights; Divine loftiness and holiness and human uncleanness. This correct perspective—the only one for mortal man, justly condemned to die—is further borne out in the psalms and the prophets where God's judgments and opinions of man's wickedness are made plain on every page (e.g., Psalm cxxx 3. Lamentations iii. 22).

Thus the Old Testament fittingly prepares us for the New Testament. As we pass through the Old Testament we learn our own true position in the sight of God, at the same time catching glimpses of possible reconciliation. The New Testament still upholds the eternal principle of God's righteousness and gives us the full details of the rebinding (religion) of that communion with God that man breached. The Gospel records portray Christ, the Epistles explain His work.

He was of the condemned nature (Heb. ii. 17) and representatively bore our sins (I. Peter ii. 24). God justly condemned Him to die, thereby declaring His own righteousness and vindicating Himself, publicly maintaining that His action toward man in the condemning of sin was just (Rom. viii. 3, Rom. iii. 25-26). But Christ was also perfectly obedient (Heb. iv. 15): hence the grave could not hold Him and having, as it were, "broken the spell," He rose to die no more. God then, having maintained His supremacy in the carrying out of the just sentence, could, conformably with His Majesty, offer mercy. He offers salvation to us, but still only upon the basis of His righteousness being recognised by a humble sharing of Christ's death in baptism; by an agreement that God has been right in condemning us to death. Once we recognise this, God's consistency has been vindicated and He can justifiably allow us to share in the results of Christ's obedience—so that we may, like Him, be raised from the dead.

If we follow the Scriptures with this theme in mind they seem "ravishing in their beauty," as says Bro. Roberts. God's plan assumes an ever-increasing hold on our imagination when we adopt His point of view, which is the theme of His Word.

Dr. Thomas well expresses the theme of God's simple truth in Elpis Israel; it comprehends the whole Divine point of view: "Men have not yet learned the lesson that all they are called upon by God to do is to BELIEVE HIS WORD and OBEY HIS LAWS. He requires nothing more at their hands than this. If they neither believe nor do, or believe but do not obey, they are evil doers and at enmity with him. He asks men for actions, not words; for He will judge them 'according to their works' in the light of HIS LAW, and not according to THEIR SUPPOSITIOUS FEELINGS and traditions. The reason why He will not permit men to prescribe for their own moral evils is because He is the physician, they the lepers. He their Sovereign, they the rebels against His Law. It is HIS PREROGATIVE and His alone, to dictate the terms of Reconciliation. Man has offended God. It becomes him, therefore, to SURRENDER UNCONDITIONALLY and with the humility and teachableness of a child, to receive with open heart and grateful feelings whatever in the wisdom and justice and benevolence of God He may CONDESCEND to prescribe." EDGAR WILLE.  
Rayleigh.

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### **Our Duty To the World.**

In response to our appeal in August, 1942, we have received a large number of letters of advice and offers of help.

The idea of issuing a book at the present juncture is not favourably received. Furthermore, the bookstalls refuse to accept our proposition, as it is against their policy.

The most fruitful proposal we have received came from an old brother living in isolation in the country, and this has found very great approval both from our own Advisory Committee and several ecclesias. We have therefore adopted it. It is that, in view of the urgent necessity of putting the Truth before the world at this date, so near to our Lord's Return and "calling all men everywhere to repent," we should adapt the "Berean" for the purpose and get it on to the bookstalls and into the hands of the brethren everywhere. As the "Dawn" has now passed over to the false and unscriptural position adopted by the Clapham ecclesia, it can no longer be trusted as an appeal to the stranger. "The Way" has for the time being also gone out of circulation.

A special edition of the "Berean" will therefore, God willing, be published each month at half-price, i.e., 4d. per copy, approx. 24 pages, including all the current matter, with one article entitled "To A Friend In Doubt," dealing with a first principle and omitting ecclesial news and all matters of controversy in the brotherhood.

The first number will be the January, 1943, one. The special article in that month will be on "One God."

All orders should be sent to the Publisher, G. H. Denney, 47, Birchington-road, London, N.8, at 4s. per annum. Ecclesial parcels supplied at request. The number will, it is hoped, be purchasable on any bookstall in the country at 4d. per copy.

Every month will have its own special feature and the 12 months can easily be bound at a later date.

It should be explained that this offer is only possible through the generosity and loyalty of the subscribers to the "Berean" at its full price of 8s. per annum. It could not otherwise be produced at anything near the price.

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Don't be downhearted, the Day comes anon which will heal all wounds and dry every tear."—  
F. R. S.

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### **1942—The Year that is Past.**

The book is closed. Another year  
Has swiftly sped its course.  
Some days were filled with sweet content  
And some with sad remorse.  
What 'er was done, what 'er was said,  
By tender youth or sage,  
Is written now, none can erase  
A word from off the page.

The year has closed, and work well done  
Stored in the vault of heaven  
Will truly bring the interest due  
When all rewards are given.  
And tho' from men some deeds are hid  
Because the gifts seem small,  
May be to God who knows the heart  
These prove the best of all.

The year is past. And many saints  
With over anxious eyes  
Watch all the movements of the war.  
The darkened, angry skies,  
Forget that God said to REJOICE  
When such evils they should see,  
These are the gateway unto life,  
To immortality.

The year has closed. Israel still mourns;  
Has God forgot to prove  
The scattered seed belongs to Hun  
Thru' covenants of love?  
Ah, no! The hand that rules all worlds  
Is stretched to call them home;  
And they subdued by want and woe  
His righteousness will own.

Glendale.

WINIFRED M. BOOTH.

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### **Isn't It Wonderful?**

By R. ROBERTS.

Isn't it wonderful that the scientific man, while rejecting the idea of "Creation" on the score of its inconceivability, should show such a wonderful capacity for entertaining ideas more utterly inconceivable, even positively bordering on the grotesque and the heathenish on the subject? The "Daily News" informs us that at a recent meeting of the Chemical Society, Mr. Crookes propounded a scheme of "the evolution of the elements"; "in many ways novel and interesting." The primary

elements exist: How have they come to be? That is the question. The answer supplied by the Bible, though not in these terms, is that God differentiated them out of His own substance or Spirit. What saith Mr. Crookes? Mr. Crookes suggests that our elements have "resulted from rhythmical vibrations of a prime substance." If so, there must have been a prime substance to vibrate, and the vibrations must have commenced. How did the vibrations commence, and why not before, Mr. Crookes? Because, of itself, the prime substance must have possessed the same power or capacity to start vibrating that it had at the moment the "vibration" commenced? And then, how did the vibration produce the elements? It was never known that anything "vibrating" produced anything, but simply vibrated till it stopped vibrating. Mr. Crookes's idea is that "particles" resulted from the vibrating. Whenever did particles result from vibrating? Steel particles might result from a tuning fork vibrating. It is astonishing how independent of "experience" the speculating philosophers of the 19th century, who want to get rid of God, can become. But, allow that the particles "resulted" from the vibrating. What then? They "agglomerated" and at the same time *sorted themselves* into groups, each of which has its characteristic properties and constitutes an elementary molecule! Wonderful, isn't it? Wonderful particles, to agglomerate and stick together, and at the same time not stick together, but "sort themselves into groups"! And such wonderful groups—no two groups alike, though exactly composed of the same agglomerating particles—"each having its characteristic properties."

Miracle of miracles! "God doing a thing is inconceivable," but particles resulting from vibrations which nobody ever knew shaking off a particle before—well, they can perform the miracle of the Irishman's bird: they can be in two places at the same time, agglomerate and yet "sort themselves"—and *sort themselves*. What wonderful particles! What a wonderful generation of gullibles that can swallow down such things with the upturned hands of reverential admiration, but feels its sublime sense of philosophy unutterably shocked when it is asked to believe that God made heaven and earth.

But this is not all. "These atoms and particles," we are told, "*may be supposed* to begin on the confines of the universe and to terminate their existence in the centre of overgrown stars!" "May be supposed." Is this science? And why the supposition to the "confines"? Is there no prime substance beyond the "confines"? And, if so, can't it "vibrate"? And, if so, shouldn't there be as plentiful a supply of particles outside the confines as inside? And why suppose they terminate their existence? Is science going to turn over a new leaf and give the lie to all it has been teaching on the indestructibility of matter for three generations past at least?

And, if we must suppose the atomic particles commit suicide, alias "terminate their existence," why should that supreme event occur in the "centre of overgrown stars"? Does not the continued existence of the overgrown stars (if there are such) rather disprove the idea that their constituent atoms are terminating their existence? Or are we to suppose that the overgrown stars are so many annihilating maelstrom—mills into which the surplus particles "resulting from vibrations" are rushing from the confines of the universe to be transmuted into prime substance and sent back against the centrewards current of "resulting particles" to resume the vibrating on the confines? Isn't it wonderful? Isn't it perfectly melancholy? Is it not true that the wisdom of the world is not only foolishness with God, but foolishness of which even babies might be ashamed?

We are not through yet. "The actual life of the atom," Mr. Crookes considers, "*may be attributed* to a primary motion." A primary motion! What sort of motion—up and down, or round and round? It must be round and round, because the report proceeds to say, "its properties" (as distinct from its life) are due to *secondary oscillations*." Secondary oscillations must be due to the ups and downs of a thing going round and round. Suppose it is so. Mr. Crookes, of course, never saw these movements, because no one ever saw an atom, or a million atoms all stuck together!

But, suppose it is so; it is a very curious idea. An atom rushes round and round—that is life; it hobbles from side to side while whirling round and round—that is its "properties." Really, Mr. Crookes, do you expect us to keep solemn faces while we try to swallow the conception? How could life come from a mechanical whirl—how properties result from hobbles? Besides, is it possible that a

universe of whirling, hobbling atoms could be a universe of order and beauty and regularity such as we behold? Oh, Mr. Crookes, your philosophy bears no comparison to the majestic Bible revelation that God has fashioned all things by His power and wisdom. If you say you cannot understand how that could be, then we frankly say we have far more difficulty in understanding how a prime substance (you don't say what sort) starting to vibrate could throw off such wonderful wise particles as should both agglomerate and divide at the same time and, by whirling and hobbling through the universe, should make the unutterably splendid universe of which we see so small a part shining over our heads.

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If you say you can imagine such a thing easily, we can only say, isn't it wonderful!

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## **Preaching the Truth**

### **HOW SOME HAVE FOUND THE TRUTH.**

LITTLE STORIES. —No. 17.

A young brother made a good confession of faith before the London Tribunal in 1940 and was ordered to take up land work as a condition of exemption from military service. He found such work at West Drayton. After a while his good conduct and uprightness attracted the attention of his foreman. So he invited the young brother in to tea. He himself, with his wife, were Presbyterians, but had many doubts. As a result the young brother greatly interested the foreman and his wife in the Truth, and finally they were baptised at St. Albans in January, 1941. The new brother had already registered for military service, but now had to notify the Ministry of Labour of his changed views and mode of life. He was allowed to remain in his occupation, as it was at that time "reserved."

This reservation went on until September, 1942, when he was served with a notice to join the Home Guard. He at once stated his objection on grounds of conscience. He was then ordered to appear before the London Tribunal on 22nd October. The hearing duly came off on that date. Bro. Boyd stated his case as set out above.

Bro. G. H. Denney was called as a witness, and one member of the Tribunal said this appeared to be a case where the appellant had joined the Christadelphians to escape military service.

Sister Boyd, however, then gave evidence and convinced the Tribunal of the honesty of her husband's convictions and of his integrity.

Exemption from all forms of service was then given to Bro. Boyd. We thanked God because in His goodness he had delivered us, and we remembered with gratitude that the faithfulness of a young brother had been God's way of reaching our brother and sister.

There is a lesson here for our young people—and for older ones, too. It is not enough to "hold" the Truth. It must also be lived.

No. 18.

A young man in Australia was studying for the C. of E. ministry. He obtained from the local library, Canberra, Australia's capital city, a copy of "Christendom Astray." To find out who was reading it, he inserted a note in it that anyone could have a copy free by writing to an address he gave.

Another reader saw this note and got in touch with the brethren and was baptised. Then he went along to the student and finally converted him. Now both rejoice in the one Hope.

J.H.

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**“THE WHOLE FAMILY.”**—Eph. iii. 15.

## **Ecclesial News**

Ecclesial News is welcomed and will be inserted from those Ecclesias throughout the world who wholeheartedly and unreservedly believe and uphold our Statement of Faith, known as the Birmingham Amended Statement, and who as a result restrict their fellowship to such in accordance with Divine direction.

This involves separation from those who allowed the divisions of 1885, 1897, 1923 and 1926 to take place over the questions of “Partial Inspiration,” “Responsibility,” “Police Service” and “Clean Flesh,” and “Going to law against another” by their refusal to withdraw from those who taught error and refused to uphold the Truth. The lesson of the Apostasy that began in the first century by toleration has been learned by those who conduct this Magazine. Being determined to maintain the purity of the Truth with the help of God, we therefore state our position—the only true one—and ask brethren everywhere to support us in this endeavour.

All Ecclesial News and news from correspondents should be sent to bro. G. H. Denney, 47  
Birchington Road, Crouch End, N.8

All should be sent in by the 5<sup>th</sup> of each month.

### **ANDOVER —**

We are supplied by Sis. Tilbury, an old sister of many years' standing in the Truth, with the latest instance of the cruel way in which the Clapham Ecclesia openly abandoning the Scriptural rules regarding withdrawal and fellowship, are prepared to carry out their edict of June, 1942. Bro. F. C. Wood, that ecclesia's secretary, writes her: —“We are very sorry to observe in this month's ‘Berean’ a report that you are not able to subscribe to the position we have taken up as set out in our resolution of June, 1940. If the report is correct, we shall with much regret have to regard you as being out of fellowship with us.”

Better to be deemed out of fellowship with Clapham than out of fellowship with God is our sister's comment. We say “Inasmuch . . . .” (Matt. xxv.).

In speaking of a person's faults,  
Pray don't forget your own;  
Remember, those with homes of glass  
Should seldom throw a stone;  
If we have nothing else to do  
Than talk of those who sin,  
'Tis better we commence at home,  
And from that point begin.

**BATH.** —36, Penn Lea Road.

I still meet once a month at Bristol with the brethren there. I enclose photographs of Bro. Roberts and his family that may interest you. —E. Acock.

Many thanks. —EDS.

**BISHOP'S STORTFORD, HERTS.** —31, New Path. B. and W., 11.15, except last Sunday in the month. Bible Class, Wednesday, at 7.30 p.m.

Greetings. Please note alterations of meeting. We thank our brethren and sisters for their help in the past. We look forward full of hope, grounded and set in the Faith.

We extend a warm welcome to all brethren and sisters who can visit us. We would, however, appreciate a p.c.—With love begotten of the Truth, your brother in Christ, Garth T. Lovewell, Rec. Bro.

**BISHOP'S STORTFORD.** —Later.

Many thanks for your letter and the one from the Christadelphian Service Committee. We are in agreement with that letter. We regret that we were not able to attend the meeting.

We regret that it has become necessary to give up our hall, and so on and after Sunday next we shall be meeting at 31, New Path. We intend, "if the Lord will," to hold each Wednesday evening a Bible Class specially for the interested strangers. I hope and pray that our Heavenly Father will bless our efforts.

You will regret to hear that Bro. Long is in Haymeads Hospital. His address is Ward H.O.2, Haymeads Hospital, Bishop's Stortford, Herts.

Brethren Richard and Henry Lovewell are at Rayleigh, so they meet with us only now and again. Still, we rejoice that there is an ecclesia there at which they attend.

**BRIMINGTON, CHESTERFIELD.** —Rosemount, 39, Station Road.

Greeting. We trust you are keeping well in these troublous times. The Gentile times are fast drawing to a close. May we all stand approved when the Master returns. With love in the Truth, your brethren in the Hope of Israel, R. and E. Wharton.

**CHICAGO, ILL., U.S.A.** —Worship 10.30 a.m.

In your addresses of Recording Brethren you have J. Barcus, 3639 N. Springfield Avenue, Chicago, Ill. It should be A. S. Barcus.

I am sorry to report that Sister Dorothy Allenbaugh separated herself from our ecclesia and left our fellowship by divorcing her husband. —A. S. Barcus, Rec. Bro.

**COLCHESTER.** —Breaking of Bread, 11 a.m. on Sundays at 185, Shrub End Road. Intending visitors please notify.

Since our last report in the November issue we have enjoyed some very good meetings, having had visits from Bro. King (Bishop's Stortford), Bro. Albert Wade (Hunston), Sis. Beeson (Chelmsford), and Bro. and Sis. Wille (Rayleigh), who spent the week-end with us and joined in the Bible readings on the Saturday evening. On the Sunday morning Bro. Wille gave the word of exhortation. —T. E. Munson, Rec. Bro.

**DUDLEY.** —

We reproduce at a brother's request the following from the "Dudley Herald": —

"CONTROVERSY RECALLED.

"I learn that Dr. W. A. McLennan, who was suspended from his duties as Medical Officer of Health for Dudley for the duration of the war, has been appointed chief medical adviser to a large industrial undertaking in the Midlands. It will be recalled that Dr. McLennan, who has been a

Christadelphian for a number of years, registered as a conscientious objector last summer, and made himself liable to automatic suspension under the terms of a resolution passed by the Town Council in 1940. A section of the Council sought to modify the resolution so that the services of Dr. McLennan could be retained throughout the war, and there was a protracted controversy in which many shades of opinion were expressed.

A majority of the Council decided to adhere to the original resolution, the suspension of Dr. McLennan applying from the end of November. The British Medical Association made a strong protest and medical journals refused to accept advertisements inviting applications for the post of M.O.H. of Dudley for the duration of the war. A possible impasse was avoided by the Council elevating the Deputy Medical Officer to the position of Acting Medical Officer.

In many ways it was an unfortunate and unhappy affair, but it had a redeeming feature in that the dispute never entered the realms of the personal in regard to the principal figure. The sincerity and courage of the M.O.H. could not be disputed. Even those who felt strongly that the Council must apply the terms of the 1940 resolution with regard to conscientious objectors (already invoked against three municipal employees) could not help but recall that Dr. McLennan obeyed the dictates of his conscience and registered as an objector when a less honest man might have let the matter slide when he occupied such a "key" position. Dr. McLennan's attitude may have been mistaken, but the utter lack of venality in it commanded the admiration even of those who in opinion differed most sharply from him.

**LONDON, EALING, W.** —197, High Street Yiewsley, Middlesex.

We are sorry to report that, certain circumstances arising, we have been obliged to vacate our meeting room at 131, Uxbridge Road, W. Ealing. Will intending visitors please first write to the undersigned. On October 10th brethren and sisters from the Putney, Croydon and North London Ecclesias attended a fraternal meeting. Owing to restricted seating accommodation, invitations were limited.

Tea was provided, and later two strengthening addresses were delivered by Brethren S. Kemp and H. Wicks upon the general subject, "Who may abide the day of His coming?"

The following have been welcomed at the Breaking of Bread: —Bro. D. L. Jenkins and Sis. E. Jenkins (Putney), Sis. Phillis King (Colchester), Bro. and Sis. S. Kemp (Croydon), Bro. Denney and Bro. Beardon (North London), Bro. Rylatt (Bedford), Sis. Ruth Nicholson (Worcester). Brethren Kemp, Rylatt, Denney and Beardon were with us in the service of the Truth. —With love in Christ Jesus, yours, Charles A. Ask, Rec. Bro.

**GLASGOW.** — Co-operative Memorial Building, 71, Kingston Street, Tradeston. Breaking of Bread, 1 p.m. Lecture, 3 p.m. Sunday School, 1 p.m.

Will intending visitors please note the change of time for our meetings during the winter months, and also the change of address of the Recording Brother, as under. We rejoice that at a recent Tribunal our Brother David Clark was granted unconditional exemption from military service. We have been glad to welcome to the Lord's Table the brethren and sisters meeting at Peebles, who are able to visit Glasgow occasionally, and also Bro. J. Neal. —Norman G. Widger, Rec. Bro., 14, Braefield Drive, Thornliebank, Renfrewshire.

**GT. BRIDGE.** —91, New Road.

Glad to see you have inserted the sensible letter of our old friend, Bro. B. A. Warrender. It is a comfort to know that in these days of much misrepresentation and smiting on the part of the Clapham Presiding Brethren, who have exalted secondary matters into first principles, which Bro. Roberts warned the brethren against doing, and have by such action put out of fellowship tried and faithful



brethren, there are still those whose loyalty to Christ is unaffected by such unwisdom. However, it is a greater comfort to know that Christ is at the door and He will reward every man according as his work shall be. —T. E. Phipps.

**LONDON, N. (WINCHMORE HILL.)**—Adult School Hall, Church. Hill. 2.15 and 4.0 p.m.

We purpose, if the Lord will, to have a fraternal meeting on Saturday, January 2nd, 1943, at our own hall. Particulars later. We also decided to hold a Bible Class monthly during the winter months, commencing October, on the last Saturday of each month, except December, when it will be held on the 19th, at 3.30 p.m. It is with regret that we had to withdraw at our annual business meeting from Bro. S. Crosskey on account of continued absence from the Lord's Table, but we still hope to regain our brother.

Welcome visitors at the memorial meeting have been Bro. Metcalfe and Sis. I. Wille (of Rayleigh), Bro. and Sis. A. A. Jeacock (of Croydon), Bro. E. F. Williams (St. Albans), Bro. and Sis. Boyd (Putney), Bro. Beighton (Seven Kings), Bro. and Sis. D. Cooke (St. Albans).

Brethren Williams, Beighton and A. A. Jeacock assisted us in the work of the Truth and ministered the word of exhortation.

We are cheered and encouraged by the transfer to us of Bro. J. Doust from St. Albans, but regret that Bro. Hewitt and Sis. A. Garrett have left us to join those who have withdrawn from us.

Bro. Roy Bath, at present isolated at Dorchester, has renewed his membership of this ecclesia. —H. F. Wicks, Asst. Rec. Bro

**HOVE** —

#### SISTER POTIER FALLS ASLEEP.

We have received the following letter from Sis. Henderson. Our deepest sympathy is with her in her bereavement. Sis. Potier was a true succourer of many, a staunch friend and an example to all. She will be greatly missed and her good works remain a very pleasant memory. But we shall soon meet again!

49, Wish Road,  
Hove, 3.  
Nov. 7th, 1942.

Dear Bro. Denney,

Sincere greetings in the Master's Name.

No doubt by now you have heard of my sister (Sis. Potier) "falling asleep in Jesus." She has been so terribly ill and has suffered so much that, for her sake, we were relieved when the end came last Monday night at 11.15 p.m. She was unconscious all day, more or less, and very quietly fell asleep.

It was all in the Father's mercy, and we don't sorrow as those without hope, but the parting is hard.

She was laid to rest at Hove Cemetery on Thursday afternoon and Bro. Gerard Clements spoke a few words of comfort to us.

My sister was so patient she never murmured, really, though she suffered such agony. Always sweet and thoughtful and grateful for the least little thing. We two have been together for so many years, I can hardly realise I am left by myself.

Would you insert in the "Berean" how much we (Sis. Callow, Sis. Tarling and myself) appreciated all the loving letters of sympathy we received. What a help it is at a time like this!

Yours very sincerely, in the bonds of the Truth,

EVA HENDERSON.

**MANCHESTER**, 19. —5, Henley Place, Burnage. —Breaking of Bread, 3 p.m.

We desire to re-affirm that we fellowship those who uphold the Statement of Faith, that "suing at law for any purpose whatever," is contrary to the commands of Christ, therefore, man-made resolutions do not affect our duty to God.

We have had as visitors recently Sisters P. Tarplee (of Birmingham) and Nicholson, Senr. (of Worcester). —H. S. Nicholson, Rec. Bro.

**MONCTON, N.B., CANADA.** —

Since our last writing we have had the pleasure and encouragement of meeting with the Saint John, Hatfield Point and Stewiacke Ecclesias.

We are very sorry there has been so much trouble and confusion over "the divorce question." All this is doing is making division in the ecclesias and the position as taken by the Clapham Ecclesia (by their so-called "ultimatum") only makes matters worse. All agree that these things should not be once named among brethren, but should we lay down a hard and fast rule for all cases when all may differ?

With sorrow we report the death of Bro. Andrew John Drysdale, age 80, on June 9<sup>th</sup>. He had been in the Truth about 45 years. May he receive the Crown of Life at the return of the Master. —W. E. Hayward, Rec. Bro.

**MOTHERWELL.** —103, Bellshill Road. Motherwell.

It is with regret that we have to report our withdrawal of fellowship from Bro. George Dickson for continued absence from the Breaking of Bread, and also on account of his marriage outside the Truth. We can ill spare faithful brethren to-day, but our obedience to the laws of Christ must over-rule all sentimental feelings. We pray that he may yet be guided back to the paths of obedience, even in these last days of Gentile dominion.

We are at the moment sadly short of serviceable brethren on account of the war, but still trust in our Heavenly Father's help to be faithful till our Master appears again. —Alex. McKay, Rec. Bro.

**NEWARK.** —509, High Street, Newark, N.J.

Will you please note the change in Recording Brother for the Newark Christadelphian Ecclesia from Bro. A. Packie to Bro. J. W. Packie and make this correction in future editions of the "Berean Christadelphian." —John W. Packie, 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 p.m. Wednesdays: Week-night Meeting and Eureka Class (alternately), 7 p.m.

We are pleased to report that on October 11th we had another visit in the service of the Truth of our Bro. G. H. Denney (of London), and on October 25th our Bro. R. Smith (of Birmingham). Both brethren faithfully delivered unto us the word of exhortation and in the evening proclaimed the Glorious Gospel as it is in Jesus to those who had ears to hear, a few being present on each occasion.

It is with sorrow that we make known the fact that the hand of death has once again visited our small ecclesia. Our Bro. W. Huntley, after an illness of short duration, somewhat of three months all told, passed away on October 17th. Our brother was laid to rest to await the Master at Christchurch Cemetery on October 21st. Bro. I. Rees, assisted by Bro. T. Lambert, performed those duties that are required on these sorrowful occasions. —David M. Williams, Rec Bro.

**ONOWAY, ALTA., CANADA.** —Box 69, Onoway, Alta.

We have noted carefully what Bro. Doust (Uxbridge) has to say in the August issue of the "Berean," and have considered and thought over his suggestions, also we have discussed this matter with the brethren from Edmonton and Clover Bar.

Our united opinion on this proposal is that, while we agree that a much greater effort should be put forth by the brethren everywhere to preach the Gospel with the object of turning some to the way of Life and bringing the nation to a realisation of Divine intentions, we think it should be done by greater ecclesial effort in their own districts through the medium of the Press (by advertising literature, etc.).

The method has been tried out by some of the ecclesias in this country, with gratifying results. Thousands of pamphlets, many Christendom Astray's and Declarations have been mailed and read and a few have embraced the Truth and have been immersed. Our opinion is that if ecclesias would everywhere make a greater effort to use the Press in this way the Truth would reach a greater number than by the method proposed, as we think that a person who sends for a pamphlet or booklet in answer to an advertisement is more likely to read it than a person to whom one is handed. Also bookstall owners might be tempted to get rid of the booklets in other ways than ordered to, just to receive their commission

This is the way the matter appears to us just at present, but if others think differently, and the matter materialises, we will be perfectly willing to forward a contribution to help in the work. While we may differ with Bro. Doust in the method best suited to bring before the people the Divine intentions with the nation, yet we believe he is to be highly commended for his sound words to the effect that the brethren should rouse themselves to greater effort. To this we agree, and we hope his words will have the effect of causing the brethren everywhere to make much greater personal efforts in making known to others the glad tidings revealed in the Holy Scriptures, and of God's intentions with the nations. —Fred C. Crawford, Rec. Bro.

**PRESCOT (LANCS.)** —

From a letter received from Bro. G. W. Park, Rec. Bro., we extract the following: —

"In view of the definite stand now taken (by Clapham Ecclesia) upon the divorce trouble and the continuance of the Berean to fellowship, the erroneous teachings on marriage, divorce and re-marriage as contained in the booklet 'The Clapham Change,' we can no longer support the Berean nor those who condone this teaching. Furthermore, the so-called settlement of the matter in the Los Angeles Ecclesia is a settlement for the sake of peace, with the sanctity of fellowship cast on one side, because the minority gave way to the majority, and the majority accepted this, thus covering over a doctrinal point. Until such times as this matter is settled in a Scriptural manner we cannot be at one in fellowship."

Our reply is: Bro. Harrison was right when he said that we were being asked to turn ourselves into ecclesiastical lawyers. Clapham's book, "The Facts," set out everything that could be possibly said or converted by inference into an accusation against certain brethren and ecclesias who had all of them sought a way of agreement over a knotty problem. It suppressed altogether Clapham's own main and first responsibility for the whole trouble. Lawyer like, it "made out a case" for Clapham at a cost of the waste of some £80. And it suppressed every single word and thing that told in favour of those it condemned and opposed.

"Clapham's change" would never have been issued if it had not been felt that the true facts as to how the matter arose ought to be widely known. But at the time when Clapham Ecclesia issued their book the matter had been fully and scripturally settled. The Los Angeles decision was accepted by all and therein lies the only way of unity. Clapham knew this, for the evidence of this unity was in their hands for nine months before. Every Scriptural rule regarding the hearing of evil reports and regarding fellowship and withdrawal has been abandoned by the Clapham Ecclesia in favour of the establishment of their own supremacy (Rom. x. 3 applies). Those, therefore, like Prescott, who support Clapham, are in very grievous danger. Regarding the faithful ecclesia at Los Angeles we have only to say that brethren in the Berean fellowship have asked again and again from the Clapham fellowship for the name of only one brother in that ecclesia who objects to his ecclesia's decision, but they ask in vain. The accusation is nebulous and absurd, but it "deceives the hearts" of those who are simple enough to believe them. —Eds.

**RAYLEIGH (ESSEX).** —Six miles from Southend—on-Sea. 121, High Road, off Arterial Road, near Weir. Breaking of Bread, 3 p.m. Bible Class, Wednesdays 7.30 p.m. Occasional lectures weekdays, 7.30 or 8.0 p.m.

Since our last news very little change has taken place in our meeting. Our Bible Class is still zealously held and the note taking proceeds apace and is of a specially detailed and interesting and profitable nature as we carefully study the Book of Revelation in its special historical setting. We find "Eureka" (Dr. T.) "Thirteen Lectures" (R. R.) and "Apocalypse and History" (W. H. B.) of great use in connection with the many excellent histories of Europe, etc., that are now obtainable.

Bro. Richard Lovewell and Bro. Henry Lovewell have now become members of our ecclesia and we welcome them warmly to our gatherings.

Regarding absolutism, we desire to emphasise that there are some who in our fellowship hold what has been termed "absolutist" views, but who at the present juncture are not prepared to force their views on the brotherhood as tests of fellowship. We regard the increasing totalitarianism of this country with some degree of apprehension, which, of course, is much lessened by faith in God: and feel that we have our part to perform in keeping separate from all forms of service which would tend to lend countenance to worldly strivings and nationalism or to absorb us in a national service, whilst we should be devoting our services to God. We hold the principle of rendering to Caesar the things that are Caesar's, but especially rendering to God those things which are His, amongst which we include pre-eminently Our Services. We urge others to be vigilant, but make no condemnation of brethren if they do not see eye to eye with us in all things, so long as they steer clear of civil defence service.

In connection with this, Mr. Morrison said on November 2nd: "Fire Guard work is something more than an occasion for argument about the rights and wrongs, and about who shall go out and when and where. I want people to remember that this work is a great factor in winning the war." ("Daily Telegraph," 3/11/42). —Wm. Leslie Wille.

**SWAFFHAM, NORFOLK.** —

Once again I have the opportunity and pleasure of sending my subscription for the "Berean" for the year 1943. I find it very necessary and helpful, especially when living in isolation, as it is so

easy to drift with the common side in such circumstances. I suppose most of us need a reminder at times of the privileged and responsible situation in which we stand to the Creator of all things in heaven and earth; sons and daughters "by faith." Is it always fully comprehended, or does familiarity breed contempt? These things are either true or false—and we ardently believe them true, and since truth is the most powerful thing on earth, it drives home to us (or should do) the full import of our relationship to the Creator and to those of the household. Seeing this is so, "The Berean" is doing a great service by way of exhortation for the household, and also bearing witness for the Truth. It is very disheartening and regrettable that divisions should occur as they do, but keep straight on with your noble work, defying every opposition, and may God's blessing attend your efforts, and may you experience that exquisite comfort and assurance expressed by the Apostle Paul as he drew near the end of his course. —J. W. Eagleton.

**WIGAN.** —151, Moor Road, Orrell.

We have had the company of Bro. R. Smith, jr., of Preston, at the Breaking of Bread and were stimulated. —G. Halliwell.

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### **To-day.**

So here hath been dawning  
Another blue day;  
Think, wilt thou let it  
Slip useless away?

Out of Eternity  
This new day was born;  
Into Eternity at night  
Will return.

Behold it aforesaid  
No eye ever did;  
So soon it for ever  
From all eyes is hid.

Here hath been dawning  
Another blue day;  
Think, wilt thou let it  
Slip useless away?

THOMAS CARLYLE.

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"All things favourable, at the end of the dark journey, there awaits a welcome whose sweetness and joy it hath not entered into our hearts to conceive."—R. R.

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### **NEW ZEALAND**

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

**Otorohanga.** —Herzl Connolly, Main South Road.

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

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

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

### **AUSTRALIA**

**Bairnsdale, Vic.**—E. Pate, 63 Murphy Street.

**Boulder City, West Australia.** —K. H. Hodges, 59 North Terrace.  
**Brisbane, Queensland.** —Samuel Gallier, Ipswich Road, Moorooka.  
**Cardiff, N.S.W.**—A. G. Hoy, Highfield Terrace.  
**Canberra, Federal Capital Territory.** —O.E. Dye, "Naioth," Coranderrk St., Reid.  
**Dungog, N.S.W.**—D. T. James, Chichester Dam, Wangat.  
**Inglewood, Vic.**—J. Hughes.  
**Launceston, Tasmania.** — Carmel Gee, 167 George Street.  
**Melbourne.** — James Hughes, 78 Riddell Parade, Elsternwick, S.4.  
**Perth, West Australia.** —R. E. Brock, 12 Hay Street, Claremont.  
**Victoria.** —E. W. Appleby, Sullivan St., Inglewood.  
**Wagga, N.S.Wales.** —R. L. Saxon, Murlesville Cotter, Coolamon.  
**Wongan Hills, West Australia.** —E.J. York, Evington Vale.

## CANADA

**Brandon, Man.**—H. Morse, 335 8<sup>th</sup> Street.  
**Brantford, Ont.** — H. W. Styles, 112 Erie Avenue.  
**Edmonton, Clover Bar, Alta.**—G. Luard, Clover Bar, Alta.  
**Guelph.** —E. 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.** — W.G. Tinker, 3477 Eveleyn Street, Verdun.  
**Onoway (Alta).** —F. C. Crawford  
**Oshawa, Ont.**—J. Beasley, 29½ Simcoe St., So.  
**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, Ont.** — Geo. A. Gibson, 294 Glebeholme Blvd.  
**Victoria, B.C.**—J. Snobolen, R.R. No. 3.  
**Winnipeg, Man.**—Will J. Turner, 188 Brock St.  
**Windsor, Ont.**— William Harvey, 420 Erie Street, W.

## UNITED STATES

**Akron, Ohio.** —Mrs. Johnson, 939 Lover's Lane.  
**Baltimore, Md.**—Henry A. Carlile, Landbeck and Liberty Roads, Woodland P.O. Md.  
**Boston, Mass.**—H.S. Ricketson 16 Glenrose Ave., East Braintree, Mass.  
**Buffalo, N.Y.** —G. A. Kling, 79 Mang Avenue, Kenmore.  
**Canton, Ohio.** —P. M. Phillips, Route No. 5.  
**Chicago, Ill.** —J. Barcus, 3639 N. Springfield Avenue.  
**Denver, Colorado.** — A. A. Douglas, 4139 Tejon Street.  
**Detroit.** —G. Growcott, 15586, Normandy.  
**Dinwiddie, Va.**—F. Bird, Stonycreek Lodge, R.F.D.2.  
**Elizabeth, N.J.** —E. G. Twelves, 14 Stiles St.  
**Glendale, Calif.** —B. A. Warrender, 520 Arden Avenue, Glendale.  
**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.  
**Lackawaxen, Pa.** —John L. D. Van Akin.  
**Lansing, Ohio.** —Joseph Orechovsky, Box 31, Lansing. Ohio.  
**Los Angeles, Calif.** —G. F. Aue, 922 No., Avenue, 63.  
**Lubec (North) Maine.** —A. L. Bangs.  
**Mansfield, Ohio.** —R. M. Carney, 59 Peson Avenue.  
**Newark, N.J.** —A. Packie, P.O. Box 186, Green Village, New Jersey.  
**Philadelphia, Pa.**—Carl E. George, 3330 N. 15<sup>th</sup> Street.  
**Pomona, Cal.** —L. E. Cochran 733 E. Monterey St. Pomona.  
**Santa Barbara, Calif.** —W.L. Rutherford, Rural R. No. 1, Box 79, Coleta.  
**Scrampton, Pa.**—T.J. Llewellyn, Avoca, R.D., Glendale.  
**Selkirk, N.Y.**—R. Bedell, Maple Avenue.  
**Tishomingo, Oklahoma.** —E. W. Banta.  
**Worcester, Mass.** —R. A. Waid, 75 Olean St.  
**Zanesville, Ohio.** —J. W. Phillips, 1520 Euclid Avenue.

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## Notes

**Acknowledgments.** —R. & E.W., A.S.B., T.L., W.D., W.E.C., W.J.L., T.G.B., D.M.W., London Hospital, B.A.W., V.T., S.B., J.M.T., N.G.W., D.S.G., G.M.P., A.C.J., W.A.H., J.B., V.B., J.C., C.G.

**Jewish Relief.** —We have received 5/- from Anon. Sister (Wandsworth), £3 12s. 0d. from Glendale Ecc., £5 from Glasgow Ecc., £19 from Detroit Ecc.

**Widowed Sister.** —A widowed sister needs accommodation near a meeting. Isolation is proving a great trial. She longs for company. Can anyone provide this? All replies to G.H.D.

**Changes of Address.** —Bro. N. Widger's address is now 14, Braefield Drive, Thornebank, Renfrew. Bro. Glyn Jones' address is now 83, Cowbridge Road, Bridgend.

**Ecclesial News.** —Received too late for this number: — Brantford, Ont.; Glendale, Cal.

**The Jewish Question.** —This number deals particularly with this question» which dominates the whole War.

**Service Committee.** —The Service Committee met on Saturday, 14th November, at the Great Northern Hotel, King's Cross, London, under the chairmanship of Bro. G. H. Denney, to discuss various matters relating to present-day developments. Correspondence revealed that the "Berean" Fellowship was now recognised by the Government as a distinct organisation separate from the Clapham fellowship.

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