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# The Berean CHRISTADELPHIAN

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

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

Edited by W. J. WHITE, B. J. DOWLING

and C. F. FORD

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## "Until Shiloh Come"

The passage in Jacob's prophecy I translate thus: "Thou Judah, thy brethren shall praise thee; thy hand (shall be) upon the necks of thine enemies; before thee, the sons of thy father shall prostrate themselves. Judah, a lion's whelp, from the prey my son, thou hast arisen; he kneeled; he laid down like a stray lion, and like a fierce lioness: Who shall arouse him? Sceptre shall not depart from Judah, nor a legislator from between his feet, for that Shiloh shall come; and to him (shall be) the obedience of peoples. Binding his ass to a wild vine, and his ass's colt to a choice vine, he washed his raiment in wine, and his clothing in the blood of clusters of grapes; more flashing (his) eyes than wine, and whiter (his) fangs than milk." (Gen. xlix. 8-12).

The above is a prophecy concerning the Lion Tribe of Judah, which has given the commentators a world of trouble. A work before me says: "The interpretations of this most difficult verse 10 are so numerous, and the arguments by which they are supported so voluminous, that even in this supplementary note we can only give the sense in which we ourselves (Messrs. De Sola, Lindenthal, and Raphall) understand the text; and which is strictly in accordance with the oldest version of the Pentateuch, and one of the oldest commentaries on the Scriptures; Onkelos and the tonic accents."

In their translation of Genesis, De Sola and Co. render the verse thus: "The staff shall not depart from Yehuda, nor the lawgiver from between his feet, until he cometh to Shiloh, and his be the obedience of nations." In this they make Shiloh a place; and affirm that the Staff shall not depart until Judah came to it; and then, of course, the inference is that it should depart. Well, in the days of Joshua, "the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them" (Josh, xviii. 1). But instead of the Sceptre departing from Judah when the tribe arrived there, Judah had never possessed it; for Moses, who was "King in Jeshurun," was of the tribe of Levi; and Joshua who succeeded him was of the tribe of Ephraim; and while the tabernacle was still at Shiloh, though the Ark was not, Samuel anointed Saul of the tribe of Benjamin, to be King over all Israel. The Ark never returned to Shiloh, and the tabernacle

there was destroyed. " So God forsook the tabernacle of Shiloh " ; and did not choose Judah for the staff-bearing ruler over Israel until the departure from Shiloh; and David became King over all Israel, two years after the death of Saul.

But, "until he cometh to Shiloh" is not the translation of ad Ki yahvo Shiloh. There is no word in the text answering to the particle "to"; and furthermore, the verb yahvo is not the present tense, " he cometh," but is the future " shall come " ; nor is Yehuda the nominative to the verb; it is Shiloh, which they put in the dative, or in the accusative governed by a preposition, which is not in the text. These are liberties which grammatical honesty will not tolerate.

But, in relation to "until" as the rendering of ad, or ad Ki, they are not satisfied; for in their supplementary note they say: "Much confusion has been introduced into the translation of this important verse by considering ad as a particle, and rendering it combined with ki, until." Yet this they have done themselves. "It cannot," they say, " be joined to ad without violating the Masora and punctuation." But this is of no consequence. They are no part of the original text. Jacob and Moses knew nothing about the Masorites and their inventions; and we need not trouble ourselves with them in interpreting their prophecies. Their authority, Onkelos, disconnects ad from ki, and renders ad by the Chaldee ad-almah, which they call for-ever: "A rendering," of which they say, "we approve, as it appears to us much to simplify the meaning of the text. We would therefore propose to render it, after Rabbi Manasseh Ben Israel; ' The staff shall not depart from Judah, forever '."

This, however, is not translation but substitution. We prefer to take the text as it is, and without regard to the Masora translate it word for word as we have presented it; namely, ad ki, " for that," which is equivalent to because. The passage is easy enough, and teaches that the reason why the staff or sceptre shall not depart from Judah is "because Shiloh shall come." It is a text similar to Jeremiah xxxiii. 17, "David shall never want a man to sit upon the throne of the House of Israel." This is thought to be very difficult of interpretation. Jeremiah is speaking of what shall be in the latter days and forward; and so was Jacob. When Judah shall act the lion, Shiloh will be with them; and thenceforth the sceptre shall not depart; and thenceforth David never want a man to sit on Israel's throne.

On the word Shiloh, De Sola and Co. say: "This word is understood by no one, though there is not any expression throughout the Scriptures, respecting which so much has been written, and which has served as the foundation for theological systems, like this much-disputed word. The three opinions that enjoy the most favour are: the oldest advanced by the Medrash, adopted by Onkelos, Jonathan, and the Jerusalem Targum, and adduced by Rashi, that Shiloh is the Anointed King, Messiah. The second, advanced by Rashbam, and adopted by Mendelssohn, and most Jewish authorities, considers Shiloh as the name of a city near Shechem, in the Tribe of Ephraim, where the division of the monarchy took place under Rehoboam, and Jeroboam. They therefore render it, until he (Judah) cometh to Shiloh. The third consider Shiloh as signifying quietness, peace. They therefore render it, until peace, or the bringer of peace cometh, and apply it to Solomon. We ourselves are strongly biassed in favour of the first opinion, supported as it is by the authority of Ezekiel xxi. 32 or 27, in probable allusion to the present text; since it is only by coupling this prediction of Jacob with those pronounced by subsequent prophets of the Lord, that we can understand the assurance the patriarch gives Judah, that though his supremacy may for a time be suspended, yet it shall not depart for ever, but at some future period be restored to him."

The clerical interpretation of the text is that the sceptre of royalty and the legislative power was to continue with the Jews until Shiloh was born; and that at his birth they were to depart. They point the Jews to Jesus as a fulfillment of the prediction as the Shiloh; and affirm that the circumstances of his

appearing answered the demands of the prophecy. But this cannot be admitted for the following reasons:—

1. Jacob's prophecy belongs to the "uttermost part of the days," termed in Daniel "the Time of the End," or "the Latter Days"; not to "the last days," or end of the Mosaic Aion.
2. The sceptre had departed from Judah in the days of Nebuchadnezzar, who wrested it out of the hand of David's house, when he dethroned Zedekiah about 590 years before the birth of Jesus; and it has not been restored to Judah since.
3. There was no lawgiver descended from Judah, son of Jacob, in power at the birth of Jesus. The givers and makers of law were not Jews but Gentiles: Herod, Archelaus, and the Romans being rulers of the nation.
4. The symbols of royalty were not to be restored to Judah "until he shall come whose right it is" to reign over all Israel: the right belongs to Jesus, who is the Shiloh; but, when he appeared, he did not reign, positively refusing to accept authority, because his kingdom did not belong to that world; but to another, when Judah, "the fierce lioness" shall go through the nations as through a flock of sheep (Micah v. 8); as Jacob's prophecy intimates.
5. Jacob's prophecy contemplates Judah in power and victory over enemies; whereas when Jesus was born, Judah was subject and powerless under the Little Horn of the Goat: and will so continue till Shiloh shall return.

For these reasons we reject the clerical theory; and look to the glorious appearing of the First-Born to verify Jacob's prediction; for if Shiloh does not come hereafter, the sceptre has finally departed, and the lawgiver is no more for Judah. The interval from Nebuchadnezzar to Gogue, is not a final departure of sovereignty, but only an Interregnum, to be succeeded by a renewal of authority of David's House over Judah and all the other tribes. We are in "the third day" of the Interregnum (Hos. vi. 2), or 2,453 years since the fall of David's Throne; for "a day with Jehovah is as a thousand years; and a thousand years as one day."

"Shiloh is understood by no one," says De Sola! Very strange indeed! Whatever its etymology, any one, not judicially blinded by unbelief, may see from the text itself, that it relates to a person, a conqueror, and a ruler, not to a place. "Shiloh shall come; and to Him the obedience of peoples"; to him, is the key to Shiloh. Shiloh is a man; and as people are to obey him, he must be a ruler; and as peoples only obey those who compel them, he must be a conqueror before he can rule them. All this is plain enough for the comprehension of a little child, though perfectly unintelligible to "the wise and prudent." Let us rejoice that we are what they call "fools." ("Herald of the Kingdom and Age to Come," 1858, pp. 103-105.)

## "EVERY EYE SHALL SEE HIM"

(Read Ezekiel xxxviii. 22-23)

"But while the armies of the nations subjected to this terrible overthrow upon the mountains of Israel see the glory that defeats them, the multitudes of the nations themselves in their several lands are not eye-witnesses. To these, therefore, it is made known by proclamation through certain who have witnessed it. Hence, speaking of the remnant of Israel in Jerusalem, the Spirit saith, 'I will set an ensign among them: and I will send of those that escape unto

the nations, Tarshish, Pul, and Lud, sounders of the truth, to Tubal and Javan, the isles afar off, which have not heard my fame, nor seen my glory; and they shall declare my glory among the nations '—Isa. Ixvi. 19; Rev. xiv. 6, 7; Eureka vol. i. p. 150.

## Daniel in Babylon

### An Exhortation by Bro. Roberts

One of the advantages of our coming together in this "way, and reading the Scriptures together, is that it helps us to escape from the depressing effect of our own immediate circumstances. These circumstances are apt to impress us with the idea that they are established and that we shall never get away from them. They seem so real and lasting that though in theory we would admit they are only for a time, and that a short time, we are apt to be burdened with the feeling that they will never come to an end, and that things will always be as they are; and these things being evil things, such a feeling concerning them is liable to have the opposite of a helpful and cheering effect. A consideration of the things brought under our notice in the reading of the Scriptures, helps to dispel this dreary illusion and to exhilarate with the enlightened perception that

"the world is passing away and the fashion thereof,"

and that we and all our affairs, borne on its bosom, as on a stream, are rapidly drifting to the goal of that futurity the nature of which has been revealed to us in the writings of the apostles and prophets. This effect is produced as much by the history of what has been as by the promise and prophecy of what is to come. Let us take the example before us in the ninth chapter of Daniel, read this morning.

The first thing that strikes us in the contemplation of the chapter is the fact that at the writing of it Daniel was in "the realm of the Chaldeans." That realm was at that time the seat of empire throughout the civilised world. Babylon was the greatest of cities — greater in relation to the world at large than London is at the present time ; greater in her imperial consequence ; greater in her architectural wonders ; greater in topographical extent; greater perhaps in her population—a city of mighty walls, of military greatness, of princely pomp and commercial importance and prosperity. Where is all this greatness? Where is all the glory and the bustle and the prosperity? Go to the banks of the Euphrates to-day and receive the answer in the wilderness of rubbish mounds that stretch away in miles of silent desolation where great Babylon used to be. What shall we say to this but that "the purpose of the Lord standeth sure"; for was it not written centuries before even Daniel's day:

"Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency —shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation . . . but wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures "(Isaiah xiii. 19).

The same word has decreed that God will make a full end of all the nations among whom He has scattered Israel (Jer. xxx. 11), that the time will come when the haughtiness of man throughout the whole earth shall be humbled, and when the Lord alone shall be exalted, and when the whole earth shall be turned into the inheritance of the meek, the habitation of immortals, and the house of Jehovah's praise. (Isa. ii. 11; Psalm xxxvii. 9; Rev. xxi. 4; Hab. ii. 14.) This will as assuredly come to pass as the passing away of Babylon's glory, and we shall live to rejoice in the mighty change, if meanwhile we honour Jehovah in the reverence and obedience of His word.

Then we look at Daniel himself? What do we find him doing? Studying the book of Jeremiah the prophet, from which he understood that seventy years would be the limit of Israel's desolation in Babylon. We may here note that we

are in good company in the habit we have acquired of giving heed to and being interested in the writings of the prophets. If we cannot in this matter comfort ourselves with the countenance and approbation of the wise of this generation, we have the satisfaction of knowing that the prophet Daniel would be with us, if he were in the land of the living, in the place we give to the prophets in our studies and affections. One such is worth more than an army of professors ; for Daniel was not only inspired to know what human discernment can never attain, however assiduously applied—viz., the knowledge of the future and of the purposes of God), but he was divinely honoured on the very account of his interest in the sure words of prophecy. He was informed that—

"from the first day that he set his heart to understand, and to chasten himself before God, his words were heard " (Chap. x. 12), and that he was "greatly beloved " (verse 11).

We have next to consider the effect of his attention to what had been revealed to Jeremiah. The effect was a very profound interest and a very earnest solicitude concerning the affairs of Israel—a feeling so deep and strong as to lead him to make those affairs the subject of "prayer and supplication with fasting and sackcloth and ashes" (verse 3).

This was not by command or as the acting of a part assigned to him. It was the voluntary and natural expression of Daniel's individual feelings. A certain communication of prophecy resulted from what he did, and we are rather liable to assume that all that Daniel did was a matter of course and part of the divine arrangement. By this assumption, we deprive ourselves of part of the benefit of Daniel's example which, like every other part of Scripture, was "written for our learning."

Daniel's interest in the affairs of Israel was a spontaneous interest and part of his character. It is part of the character of every man who is really a child of the hope of Israel. It requires no simulation. It is not an artificial acquirement. It is the natural state of the man's affections who is begotten again to the lively hope that springs out of the purpose of God with the house of Israel. It is a something entirely foreign to the tastes and sentiments of all ranks and classes of Gentile society. The hope of Israel is an unfashionable affair altogether; and if we have to own and feel that in entertaining this hope, we are outside the circle of popular sympathies, we can at all events reflect with satisfaction that we have the society and good fellowship of the prophet Daniel pronounced "greatly beloved " by an angel of God, and commended to our attention by the Lord Jesus Himself.

Let us ponder one or two features of his prayer. Mark the opening words of his address to the Deity:

"O Lord, the great and dreadful God."

This indicates one of Daniel's thoughts concerning God which may not be common, but which is, undoubtedly, natural to the subject. It may not occur to us at first sight to think of God as the "dreadful" God. We think of Him as the good, the wise, the great. If we do not think of Him as the dreadful, it is because our minds do not easily rise to the estimation of His greatness. In proportion as the mind opens to a just conception of the greatness will it be impressed with the dreadfulness of the Being who contains in Himself the inconceivable immensity of the universe. It has been the characteristic of great minds in all ages to realise the dreadfulness of God in this aspect. It is a sign of greatness to be thus impressed and to have a sense of man's smallness. It is a sign of smallness when man, either in self or neighbour seems great, and when the universe is powerless to impress.

Let us try for a moment to realise how much reason there is to think of God as the language of Daniel describes Him: "the great and dreadful God."

It is a difficult effort, but one which is edifying, and which, perhaps, becomes easier with the endeavour. We can only rise to it through what we see and know. That which we see and know is a part of the greatness, so to speak, by the interpretation of which we are enabled, though in a very feeble measure,

to apprehend that which cannot be seen or known. As Paul expresses it:

"the invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made, even His eternal power and Godhead " (Rom. i. 20).

The "things that are made" are before our eyes, at least a part of them—an infinitesimal part. In whichever way we look at them—if we look at them with the eye of intelligence, we see the tokens of matchless wisdom in combination with stupendous power everywhere. Beginning with the smallest objects, such as require microscopical aid to enable us to see them, we see the perfection of mechanical skill in the adaptation of means to ends. The structure of invisible plants, the organisation of the minutest animalcule, show the presence of contriving wisdom even more palpably, perhaps, than the finished machinery of human life or the beautiful proportions of the large animals or even the balanced motions of the heavenly bodies ; for in these cases, there is something on which the mind can plausibly rest the notion of self-evolution and regulation of the forces at play ; but who can apply the principle of "development" by exercise and " the survival of the fittest " to the elaborate and delicate mechanisms by which the functions of insect life—visible and invisible—in their endless diversification of form and exigency, are discharged? A few evenings with the microscope will enable anyone to feel the force of this. From the teeming world of life in a glass of water, you turn to man, who seems by comparison a giant of colossal proportions. Here in every part of his organisation is a machinery of exquisite contrivance and arrangement for the generation and utilization of life in its highest animal form. From the crimson corpuscles of his blood which can only be seen under the microscope, to the graceful contour of his elohistic form and figure, his being in every atom and aspect of it, brings with it the felt presence of eternal wisdom, which from without, has fashioned into these exquisite forms, the material supplying the basis of the organisation. Then from one man, you go to the thousands of a great town. From a town, you extend your thoughts to a country even so small as Britain, which with its hundreds of thousands of square miles and its millions of populations, baffles you in the attempt to mentally weigh it as it were. When from Britain, you vainly try to grasp the globe itself, you recoil dismayed. Your puny imagination collapses. Your mind will not stretch out to take it in. You are at the end of your journey long before you leave your native shore. Yet the earth is but an atom in the mass of the universe— a speck on the fields of space. Yea the sun itself, many hundreds of times the dimensions of the earth—and around which the earth makes humble journey—is but a star among the countless myriads of orbs that deck the shining firmament. These are not fables but demonstrable facts. The "milky way" is but an aggregation of the distant starry host so dense as to seem a cloud of glory. Are we not baffled, staggered, bewildered, overpowered by the greatness? It is a greatness that is a fact before our eyes. Is not the Being who holds this in Himself, a "great and dreadful God?"

The dreadfulness is so great that we are liable to be drawn through to the other side of the subject, so to speak, and to feel as if the idea of one personal Father were incompatible with such inconceivable immensity. This tendency we must resist. It is a mere feeling resulting from our smallness. It is not an induction of reason. If there is any reason in it at all, it is false reasoning. It starts with the assumption that mortal capacity is the measure by which the verities of heaven and earth are to be measured. It argues that because our created brains—mere agglomerations of atoms—cannot realise how one personality could fill and cope with infinite space, therefore, there cannot be such a personality. Anyone can see the logical fallacy of this. There were eternal power and wisdom before our brains appeared on the scene, and those were in unity; for creation is a unity as we see. Our brains are a mere contrivance of this power and wisdom in unity. Shall the limited, feeble perishable contrivance set up its sensations in judgment upon the Eternal

Contriver? This is what is done when men say the idea of God is too great for them to believe in. They are to be excused if they say God is too great for them to conceive of: for as the Scriptures testify and reason declares:—

"His greatness none can comprehend";

but when they say: "Therefore I will not believe in the existence of His greatness": then they perform the most stupendous feat of folly and earn the treatment to be accorded to men without understanding. Be it ours rather to recognise the self-evident fact that "the Creator of the end of the earth, who fainteth not neither is weary, and of whose understanding there is no search." (Isaiah xl. 28): is a great and dreadful God whom we shall adore, and trust and worship and obey, and before whom we will order our ways with the modesty becoming mere worms of the earth as we are, when compared with the sons of light, as we hope to become in His great goodness and mercy.

There is one other feeling which is natural and which we must equally keep at bay. We may avoid the mistake of making the surrounding greatness a reason for disbelieving in the personal form of that greatness in its root and power, and fall into another mistake equally hurtful. When we have scanned immensity, we may think it an incongruous idea that the Mighty Being in whom it all consists should deal with such small matters as occurrences among men on the earth which are less to Him than the motions of mites in a cheese are to us. From the "milky way" to Jerusalem may seem an impossible descent. Perhaps it does, but to whom does it so appear? To small man. Resist the feeling as the voice of unreason. Such a conjunction is only impossible to mortal man. It is not for mortal man to judge the ways of God. It is part of the greatness of God to deal with the small as well as the great—to note the "thoughts and intents" of an individual heart as well as to regulate the stupendous movements of suns and systems. It is part of His greatness to sustain the numberless stars (Isa. xl. 26-27), and at the same time, deal with His people Israel according to the law given by the hand of Moses. Dismiss the opposite feeling as an illusion of superficial thought. Say to Deism, which makes God too great to attend to small things: "Get thee behind me, Satan."

True reason is on the side of the Bible representation of matters. There must be detail to every form of things. There cannot be divine wisdom at work in the universe as a whole without that wisdom affecting its every part. You must either deny the wisdom in the general or admit it in the particular: deny it in the organisation of heaven and earth or admit it in the resurrection of Jesus; deny it in past eternity or admit it now; deny it in the fields of space or admit it in the history of Israel. Of what avail would be wisdom in the general if not applicable in the particular? Of what true wisdom would be the splendour of the universe without a distribution of goodness to those inhabiting it? The framework exists for the filling in: the platform for the performers; heaven and earth for the fellowship of God and man. The Creator of all things speaking to man upon earth, so far from being the narrow conception, which the wisdom of the wise would stigmatize it, is the mark of true divinity. Let us bow before the glorious truth of the matter and rejoice. Let us take our place by the side of Daniel, the "man greatly beloved," as he pours out his soul in confession of the sins of Israel when the time for promised favour had arrived.

Daniel says:—

"We have sinned, and have committed iniquity, and have done wickedly and rebelled, even by departing from Thy precepts, and from Thy judgments; neither have we hearkened unto Thy servants the prophets, which spake in Thy name to our kings, our princes, and our fathers, and to all the people of the land. . . . Therefore hath the Lord watched upon the evil and brought it upon us; for the Lord our God is righteous in all His works which He doeth. . . . Now, therefore, O our God, hear the prayer of Thy servant and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake. O my God, incline Thine ear to hear; open thine eye and behold our desolations, and the city which is called by Thy name; for we do not present our supplications before Thee for our righteousnesses, but

for Thy great mercies."

Thus Daniel prayed in his old age, on the expiry of the appointed period of Babylonish desolation. We live at the expiry of another appointed period of desolation—much longer and more general: even "the times of the Gentiles" spoken of by Jesus, during which Jerusalem was to be trodden under foot. (Luke xxi. 25.) Have we not—

"understood by books the number of the years whereof the word of the Lord came to Daniel the prophet, and to his brother and fellow exile in after years in Patmos, that he would accomplish 1,260 years in the desolation of Jerusalem from the time of the establishment of the desolating abomination of the seven hills ? "

And shall we not each at least in the privacy of his own impassioned petition, set our faces unto the Lord God, to seek by prayer and supplication, with fasting and sackcloth and ashes? He that is able to receive it let him receive it, and the joint prayers of many such Daniels, within their closed doors, may bring forth a response such as, in the dreariness of their acquaintance with evil, they scarcely allow themselves to anticipate.

The response which Daniel received must have perplexed him sorely. While the words were yet in his mouth the angel Gabriel came to him and touched him (to bring him into sympathy), and said:—

"O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication, the commandment came forth, and I am come to show thee; for thou art greatly beloved— therefore understand the matter and consider the vision."

So far, this was very comforting; but Gabriel proceeded to inform Daniel (who was anticipating immediate forgiveness and restoration, now that the end of the seventy years had arrived), that "seventy weeks" were "determined," or set apart, or arranged, concerning His people and the holy city, "to finish the transgression, to make an end of sins, and to make reconciliation for iniquity, etc.," that this work would be accomplished in the cutting-off of the "Messiah, the Prince" (verse 25) ; that to the time of his appearing for this work there would elapse the entire period of the seventy weeks except one, from the date of the coming forth of the then impending imperial decree for the restoration and rebuilding of Jerusalem ; that after his appearing

"the people of the Prince that shall come shall destroy the city and the sanctuary " ;

that to the end of the war "desolations were determined" (verse 26):

"even until the consummation, and that determined shall be poured upon the desolator."

Here was a something concerning which Daniel might well say, as he said of another matter:

"I heard, but I understood not."

He was looking for restoration; his expectation was right; it was endorsed by the angel Gabriel, in speaking of the forthcoming

"commandment to restore and to build Jerusalem."

But after the restoration, here was the Messiah to be cut off, the city and sanctuary again to be destroyed, and the indefinite prevalence of desolation till a certain consummation, when the judgments appointed would be poured upon the desolator. (It says "desolate" in the common version, but it ought to be desolator.) It appears all very straightforward to us, because we have the fulfillment of the prophecy to guide us in the understanding of the matter. But we cannot easily realise the discouragement it would cause to Daniel, whose interest and expectations were so strongly aroused on behalf of down-trodden Israel. Something of the intensity of his disappointment may be gathered from what he says in connection with the vision of the latter days, "the time appointed" for which he says "was long."

"In those days, I, Daniel, was mourning three full weeks."

However, that is all past now. What we have to do is to look at the general bearings of the matter for our profit.

The seventy weeks have become plain from the course of events. They did not begin in Daniel's day; for though in the very year of his death the proclamation of Cyrus was issued, authorising and inviting all Jews to "go up" to the land, "the commandment to restore and to build Jerusalem" did not come forth with effect till the twentieth of Artaxerxes, nearly seventy years after. (See Neh. ii.) In that year, "the wall of Jerusalem was still broken down and the gates thereof burnt with fire." (Neh. ii. 3.)

The date of the decree by the hand of Nehemiah was B.C. 456; the year of Christ's death A.D. 34 — total 490. Consequently the "weeks" of the vision were weeks of years:  $7 \times 70 = 490$ . The cup of Israel's abomination was filled up by the crucifixion of Christ, and in retribution thereof the Romans were divinely employed to "destroy the city and the sanctuary"; and to the end of the war, desolations prevailed, as "determined." These desolations have prevailed until now; but the time of "the consummation" has arrived, and they are beginning to abate. "That which is determined" is being "poured out upon the desolator." The desolator in the current epoch is the Turk, and the sixth vial has been poured upon him with the effect of consuming and destroying his dominion and preparing the way of the kings of the east. This is the process now going on before our eyes; the desolator drying up, and the way opening for Israel's restoration. The process may appear slow, but it is unmistakable, and not really slow when estimated at the rate of historic progress. The effect of "the end of the vision" is very different from the effect of the beginning of it. At the beginning of it there was a long prospect of darkness and downtreading which made Daniel dejected and cast down; at the end of it the prospect of the sunrise is calculated to make us feel in the mood expressed in Solomon's song:

"Lo, the winter is past, the rain is over and gone. The flowers appear upon the earth; the time of the singing of birds is come and the voice of the turtle is heard in our land. The fig tree putteth forth her good figs and the vines with the tender grape give a good smell. Arise, my love, my fair one—and come away."

Thus will the Lord address His Bride on His arrival at the soon-coming end of the present dismal night. We sing with truth:

Long hath the night of sorrow reigned,  
The dawn shall bring us light,  
God shall appear and we shall rise  
With gladness in His sight.

Yet a little longer, and He that shall come will come. He will not always tarry. Only for the appointed time will He leave the earth unilluminated and uncomforted by His presence. He will say to us in due time as he would say now if He might but speak:

"Be of good cheer! "

"Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

We have need of comfort: for the night is dark and cold and prolonged, and the voices of snarling wolves fill the air. There is abundance of comfort for us in the holy oracles; but with our weakness we often fail to get the full benefit. Let us never despair, but ever renew the conflict while the necessity lasts. The assembling of ourselves together helps us. In this attitude of obedience, God may have compassion upon us and help us still further in the wondrous ways open to Him with whom all things are possible.

## The Temptation of Christ

The nature of the tempter in the case of Christ has always been a much disputed question. It is really of no practical importance where the orthodox devil is discarded. It is the principles involved in the temptation that call for

attention as applicable to ourselves. Whether the tempter was external or internal or both; or whether the temptation was done in reality or trance, the guidance of Christ's example to his brethren is the same. Their temptations take all shapes without altering the principle that achieves the victory. Therefore, it is practically immaterial what sort of a devil it was that put Christ to the proof, provided it be recognized that the supernatural immortal fiend of popular theology is out of the question. It is more than probable that Christ's temptation, like that of Adam and all his brethren, included an external tempter and those internal feelings to which he could appeal. It certainly was not his flesh nature merely, because it is testified that when the temptation was ended, "the devil left him for a season", which his flesh nature did not do. Who the personal tempter was cannot be decided, because there is no testimony. It is a matter of little consequence. It is depressing to see a point like this zealously debated where the real teaching of the whole case is unappreciated or unacted on.

R. ROBERTS.

## Editorial

### FORE-KNOWLEDGE, FIXED FATE, FREE-WILL

To-day, as in Paul's day, there are a few in the ecclesias, hasty, excitable and over-conscious of superiority, who instead of seeking peace one with another, " have turned aside unto vain jangling, desiring to be teachers, understanding neither what they say, nor whereof they affirm . . . doting about questions and strife of words whereby cometh envy, strife, railings and evil surmisings." This their way seemeth right unto them, but the end thereof is death. Concerning these characters, Paul's command is: "From such withdraw thyself."

This state of things is the result of incompetent manipulation of the divine word, by men who lack the essential qualification of workmen "who needeth not to be ashamed," which is the ability to rightly divide the word of truth. But their work unfortunately does qualify them for place among those

"Who strive about words to no profit,"

and who too frequently subvert some of their hearers by

"A darkening of counsel by words without knowledge."

Their action retards their own growth in Spiritual things, as well as that of all those who are entangled in it.

Moreover, if such persist in their labours, their work will eventually lead as of old, to a wresting of the Scriptures to their own destruction, for he who said: "It must needs be that offences come," also uttered the warning: "Woe to that man by whom the offence cometh."

The trend of the teaching of those to whom we refer, and who now condemn us because we cannot sanction their folly, is, that the fate of the first and second Adam, was fixed, ordained or appointed from all eternity, " from everlasting, from the beginning or ever the earth was." That man is not only a great thing upon earth, but has been the subject of the studious planning of the Almighty Creator throughout the endless ages, and nothing can cover his high fame but heaven. It exalts man to a pinnacle of importance in the universe that is altogether out of harmony with the divine estimate as revealed in the Scriptures, which is that :—

"Every man at his best estate is altogether vanity." "All nations before

God are as nothing and they are counted to Him less than nothing and vanity."

"What is man that Thou art mindful of him?"

This vain and foolish idea also virtually makes the first Adam, and the second, merely irresponsible machines.

Furthermore, if Jesus was appointed from all eternity to take away the sin of the world, we must admit with them that of necessity another must be appointed from all eternity, to bring sin into the world, according to this plan.

In that case, why forbid the man doing that which he was appointed to do? The obedience of Adam to the command "Thou shalt not eat," according to this "foolish talking" would have been a grave mistake in this eternal plan!!

This dreamy vanity harmonizes well with a wind of doctrine which arose some fifty odd years ago, by which it was claimed that Jesus Christ was ordained or appointed chief from all eternity and therefore existed from all eternity; and having come to the earth to do the Father's will, he had the will of his Father only, and therefore, no will of his own. While this departure from the Truth distracted a few ecclesias for a time, it almost wholly disappeared under the trenchant pen of bro. Roberts.

The truth as revealed in the Word of God is: a test of obedience was positively essential in the case of both the first Adam and the second, and the imposition of a test implies the possibility of failure, otherwise it were no test. In both cases a test of man's voluntary obedience to God was absolutely necessary; otherwise obedience or righteousness, which is a matter of personal choice, could not have been developed: no credit or worthiness could be attained.

But of the second Adam it is written, "Thou art worthy"; therefore, he was tested in all points, and it was because he loved righteousness and hated iniquity that he was

"Appointed heir of all things,"

and not by an arbitrary and unconditional decree from all eternity. To insist upon the latter, is to introduce grave difficulties where none should exist.

Man that to-day is and to-morrow is not, can scarcely span God's omniscience and fore-knowledge as related to free-will agency. We know these facts as matters of revelation—by prophecy fulfilled, and by the "whosoever will," but further than this our present knowledge does not go.

"Secret things belong unto the Lord our God; but those things which are revealed, belong to us and to our children." (Deut. xxix. 29.)

Men who undertake to expound the unrevealed things of eternity, should give us some ground for their presumed ability, or else put a bridle on their tongues. But some wear no bridle, but presume to answer the deepest questions offhand with little or no thought. However, mortals are wholly debarred and precluded from claiming such full understanding of the works of God from all eternity as though they were present when the appointment was made. "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding."

The Scriptures are so beautiful in their own solemn simplicity of revelation that it spoils them to have them over-explained.

It doth not yet appear how perfect the relationship is between the revealed facts of God's fore-knowledge and man's free-will. But as Nature now unfolds the beauty of the rose in its season; so in like manner that which is now mantled in mystery may be opened to our view in all its godlike beauty, in due time, for our contemplation and our praise. In the meantime we must not tear the close-shut leaves apart, and so ruin the budding flower, which some so doing may never see fruition.

Dr. Thomas, in his usual lucid style, wrote concerning the appointment of Christ in God's plan as occurring at the time when the sentence was pronounced upon the serpent. His words are:—

"The seed of the woman . . . are termed the good seed.. Their chief shall bear away the world's sin, which thou (the serpent) has originated . . . and accomplished the work, which

I (God) NOW pre-ordain (appoint) him to do."—Elpis Israel, pp. 98-9  
Again on page 138, he wrote :—

"Until he (Adam) ate the forbidden fruit, there was no breach of friendship; there needed not, therefore, any means or system of means for the reconciliation of the parties. But as soon as the good understanding was interrupted by disobedience . . . and the sentence was pronounced, means were instituted (originated, ordained, appointed) to put them at one again, with the Lord."—See section "The Way of the Tree of Life."

The matter is also made equally clear in our Statement of Faith

After "Adam broke the law . . . God in His Kindness conceived a plan of restoration. . . He inaugurated (made a formal beginning, initiated a new policy) by making promises to Adam, Abraham and David."—See Clauses 6, 6 and 7.

This is all in complete harmony with God's ways which are ever "equal," and of which we have many Bible illustrations :—

"At what instant I shall speak concerning a nation to destroy it. If that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. At what instant I shall speak concerning a nation to build and to plant it: if it do evil in my sight, then will I repent of the good wherewith I said I would benefit them."—Jer. xviii. 7-10. Read also Ezekiel xviii. 25-29.

We are our own fates, our deeds work out our destiny, and neither the first Adam nor the second were any exception.

Although Christ was the manifestation of the Father, by the Spirit, it should not even be suggested that he was without a separate will of his own, in the part he performed.

Let us by all means abide by the Scriptures and our Statement of Faith. Throw all "fixed fate from all eternity "ideas to the winds, ere ever you stray and become quite lost in the wandering mazes of speculation. Take heed also to the apt and mature judgment of bro. Roberts, given as follows:—

"Questions as to the day when the Lord was glorified; the state of his blood when he entered the divine presence . . . the relation of God's fore-knowledge to free agency, etc., are all matters that may be the casual topic of conversation or even the subject of earnest thought, but which are misplaced when seriously debated . . . and are placed out of the category of usefulness, if treated with the incessant zeal of a hobbyist. . . . To burrow in the caverns of doubtful questions with the dark lantern of speculation looks like a case of loving darkness rather than light."—Seasons of Comfort, Volume 1, page 110.

Those who take pleasure in the agitation of "foolish and unlearned questions," will find they have been wasting their time in idle controversy, bringing themselves into collision with faithful brethren, placing stumbling-blocks in the way of others, and generally obstructing the work of the truth in their ecclesias.

Let us never be found in the ranks of such men, but casting aside all hobbies and crotchets, let us ever be ready to give a helping hand to keep the light-stand burning, as a signal set on a hill, to guide the feet of the stranger to life eternal. In this we have the assurance that such "labour is not in vain in the Lord."

B. J. D.

## ADAM

The beginning of another year has once again, in the course of our daily readings, brought us to the consideration of the history of Adam, the head of the human race. With that history we are no doubt all well acquainted. In our lectures for the enlightenment of the stranger, frequent reference is made to it,

with the object of exhibiting the Truth concerning the entrance of sin into the world, and its consequences to the race. There is, however, just the danger that in our anxiety to impress these truths upon the stranger, we may miss a great deal of the instruction these records were intended to convey to ourselves.

What are the simple facts concerning Adam? "God created man in his own image, in the image of God created he him; male and female created he them" (Gen. i. 27). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii. 7). "And God saw everything that he had made, and, behold, it was very good" (Gen. i. 31). This is the simple, but inspired record concerning Adam's origin. Created from the dust by God; pronounced by God "very good"; that is, neither mortal nor immortal. Being thus created, Adam is placed with Eve, in the garden in Eden; they were now to be put on probation, or on trial; for this purpose a plain, definite, and unmistakable command is given them by God, through his representatives, the Elohim. "And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. ii. 15-17). Present the serpent was introduced into the scene, and there followed that conversation between Eve and the serpent, of which we have the Divine record in the third chapter, the result of which conversation was that the simple command of God was wholly ignored and disobeyed: both Adam and Eve partook of the forbidden fruit, and the threatened punishment overtook them. They experienced sorrow, suffering, toil, and finally death as the consequences of their disobedience, and as we all so well know, those consequences have reached to ourselves. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. v. 12). These are the true facts in regard to Adam which we take much trouble to impress upon those who are not yet related to the "second Adam, the Lord from heaven;" There are, however, many lessons contained in these facts, which we ought to be equally anxious to impress upon ourselves. In all these simple facts of Bible history there are principles involved, a recognition of which is invaluable to us in our walk in the Truth.

Firstly, in regard to God Himself, the record exhibits the fact that He is "true and faithful"; that what He has declared He will perform, whether in regard to the righteous or the wicked. A realisation of this fact will surely help us in our day of probation. To what extent Adam had been instructed concerning God's character, we do not know. If he had been so instructed, it is quite evident he had entirely failed to profit by it. We may possibly be able to urge excuses in the case of Adam; it is, however, impossible to excuse ourselves. We have the whole range of Bible history before us, all testifying to the fact of God's faithfulness, and the certainty that what He has spoken will be performed, whether it be to reward the good, or to punish the evil-doer. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. vi. 7, 8).

Why did Adam disobey God? How came it to pass, that in the face of God's plain and definite command, and the threatened consequences of disobedience, that our first parents transgressed? Here also is a principle involved, which we do well to heed. It was because they listened to a voice which told them God did not mean exactly what He had said. The suggestion was that there was, as it were, a sort of "philosophy" in the matter which was hidden from their simple minds, but which, when understood, put a different complexion upon what God had said." Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the

garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. iii. 1-5). This reasoning on the part of the serpent proved fatal to our first parents; they listened to it, and were attracted by it: they were then deceived by it, and succumbed to it, and were at last destroyed by it. We live in a world in which the serpent-mind, and the serpent-reasoning prevails. Shall we not endeavour to profit by the experiences of Adam and Eve? How do matters stand to-day? We are in the Truth: we are God's children; He is our Father ; in His Word He has told us plainly and definitely what is His will concerning ourselves, but the serpent-mind, or the " thinking of the flesh," which is universal and respected, tells us that God does not mean what we understand by His word. It tells us that the Bible is out-of-date, and that its precepts are impossible of being put into practice in our daily lives in this practical age.

To take one command: "Be ye separate" (II Cor. vi. 17). We are here called upon to observe "separateness" from the world and its institutions, and the reason is "that the whole world lieth in wickedness," and "passeth away" (I John v. 19 ; ii. 17). To this the serpent-mind replies, preposterous! the world is not full of wickedness, there is much goodness; don't be uncharitable and narrow : mix with the world, enter into its pleasures, identify yourself with its institutions, and get all the good you can out of them. Look at the clergy, and the religious world! How good and earnest they are! God does not mean that you should cut yourselves off from such: it is only your narrow way of interpreting what He has said! We will tell you what God meant! There is much of this kind of talk in the world in which we live, but if we listen to it we shall inevitably repeat the tragic mistakes of our first parents: we shall be attracted by it, and then succumb to it, and at last, it will lead us to destruction. God's commands are simple and unmistakable: they cannot be misunderstood; it is a matter of "do this " and "do that"; "forsake this " and " flee from that." There is neither room nor need for human philosophy in the matter; it is sufficient that God has commanded; it is ours to obey; or, God has forbidden, and that is sufficient reason for us to abstain.

There seems to have been what human reasoning would deem a good, motive underlying the first transgression. It was "a tree to be desired to make one wise!" Here was apparently a good motive, the attainment of knowledge and wisdom; but this did not in any sense alter the character of the act committed; it was sin, however well-intentioned, because God had forbidden it. The principle here involved is, Where the commands of God are concerned, it is an error to allow other considerations to enter. We are all liable to hesitate to obey for fear of possible consequences, or to listen to the idea that we "may be too particular"; that a little departure from a strict observance will do no harm, provided the motive be good. Let us apply the lessons which Adam's history affords. There are very many matters to which these principles may profitably be applied. Marriage with the alien; participation in Municipal and Political affairs; the pleasures of the world; and in these days, perhaps the greatest need for their application exists in the subject of fellowship. When these subjects are under consideration, the serpent-mind usually gets very busy, and if we listen to its philosophy and its sophistry, in a short time we may be convinced that we have a good motive which justifies a measure of disobedience.

Let us then apply the principles of Adam's transgression to ourselves in our daily lives; by so doing, his history, the process of his temptation and fall, and the entrance of sin and death will, for us, not have been written in vain.

## The Third Trumpet

It has been shown that the trumpet blasts which followed the breaking of the seventh seal, represent the judgments of God upon the apostasy which had superseded paganism in the Roman Empire. The first of these soundings depicted the ravages of the Goths led by Alaric on the Western Third of the empire subsequent to A.D. 395, and the second symbolised the maritime exploits of Genseric, king of the Vandals, on other parts of the Western Third from A.D. 429. The effects of the sounding of the Third trumpet are described in Revelation viii. 10, in these words:—

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

In his matchless exposition "Eureka," Dr. Thomas has shown that in scriptural symbology the stars, like the other luminaries of the heavens, represent ruling powers (Is. xiii. 10; Psalm cxxxvi. 9). The term is similarly used as a symbol in our English language, an interesting illustration of which is found in the preface to the Authorized Version of the Bible, wherein Queen Elizabeth is described as "that bright Occidental star." The star of Rev. viii. 10, however, possessed certain characteristics. It was a shooting star of great magnitude, and in its course "blazed as it were a torch," thereby destroying anything which impeded its progress. Like all shooting stars, its motion was exceedingly rapid, and its disappearance sudden. Its name, rendered in our Authorized Version "Wormwood," was indicative of the nature of the effects of the fall, but it also had a geographical significance, as will be seen when the historical details, of which it is the symbol, are considered. The star fell upon the third part of the rivers, and upon the fountains of waters, which in consequence became bitter. Waters and rivers are frequently used in scriptural symbology to denote nations and countries. In Rev. xvi. 4-7 the expression "rivers and fountains of waters" is explained as meaning those nations which have "shed the blood of saints and prophets," and in ch. xvii. 15, waters are shown to represent "peoples and multitudes and nations and tongues." Similar uses of these symbolic terms are found in II Kings xix. 24; Is. viii. 7; xliii. 2. It is to be observed, however, that there is a certain literal, as well as symbolic, application to many of the terms in the book of Revelation, and the one under consideration is no exception. The territories occupied by the peoples upon whom the great star fell with such deadly effects, were intersected by rivers and lakes, and were therefore aptly described as places of "rivers and fountains of waters."

The historical fulfillment in every detail of the symbols portrayed by the sounding of the Third Trumpet is found in the devastating campaigns of Attila and the Huns against the Western Third of the Roman Empire from A.D. 450. Many years previous to this date, however, hordes of victorious Huns had established themselves in the vast regions between the Volga and the Danube. Attila became their king in A.D. 433. Gibbon says: "In the reign of Attila, the Huns became the terror of the world—a formidable barbarian, who alternately insulted and invaded the east and the west, and urged the rapid downfall of the Roman Empire." He claimed to be the rightful possessor of the Sword of Mars, the god of war worshipped by his followers, and in consequence asserted that he had a divine right to the dominion of the earth. His army consisted of many hundreds of thousands of fearless, cruel, barbarians who believed that they were executing a divine commission in their campaigns, and were rewarded for their fidelity in the spoil and captives which they took. Thus was prepared the "Great Star blazing like a torch."

In A.D. 446, after a ravaging war of five years, a treaty of peace was arranged between Attila and Theodosius, the Emperor of the Eastern Empire, by which an extensive tract of land was ceded to Attila. It is described by Gibbon as "stretching along the southern banks of the Danube from Belgrade to Nova, in the diocese of Thrace, a breadth of fifteen days journey, and comprehending the ruined city of Maissus within the limits of his dominions. This territory was in the Illyrian section of the Roman Empire, in which region was a river named Apsinthos. This name is identical with the Greek word of Rev. viii. 11, translated in the Authorized Version "Wormwood." It is singularly appropriate, therefore, that the name of this river should be employed by the Spirit to describe the ruler of the territory through which the river flowed, more especially having regard to the nature of the work which had been marked out by God for him to perform.

Shortly after the peace treaty was signed an attempt was made by the Romans to assassinate their dread enemy Attila, but their conspiracy was discovered, and it still further embittered the Huns against them. Upon the death of Theodosius, the Emperor of the East in A.D. 450, Attila threatened to invade both the Eastern and Western Empires. He sent messengers to the emperors at both Ravenna and Constantinople with the same defiant declaration. "Attila, my lord and thy lord, commands thee to provide a palace for his immediate reception." He disdained, however, to continue his conquests against the East, but concentrated now on the West, attracted no doubt by the wealth and fertility of the lands to be found there. With meteoric swiftness, he invaded Gaul, and embittered "the waters" there by his ruthless cruelties. The following quotation from Gibbon in describing the activities of the Huns at this time will serve to illustrate how these judgments of God by the hand of Attila fell upon the Apostasy. "They involved in a promiscuous massacre, the priests who served at the altar, and the infants, who, in the hour of danger, had been providently baptized by the bishop; and the nourishing city (Metz) was delivered to the flames."

Attila marched into the heart of Gaul, but his progress in this direction was arrested by a fierce conflict on the plains of Chalons A.D. 451. In the purpose of God, this reverse of Attila produced a twofold effect. It diverted his course southward to the Alpine regions of Northern Italy, the place of the "rivers and fountains of water," and it caused him to fight his enemies with redoubled fury. The following spring he invaded Italy and besieged the city of Aquileia. So complete were his devastations that the very ruins of this once populous city were scarcely discoverable in later years. He next attacked the cities of Altinum, Concordia and Padua, which suffered a like fate. He also subdued the inland towns of Vicenza, Verona and Bergamo, and stripped the cities of Milan and Pavia of their wealth. "He spread his ravages over the rich plains of modern Lombardy, which are divided by the Po, and bounded by the Alps and Apennine." Many who fled from the onslaughts of Attila found refuge in the adjacent islands of the Adriatic, and established the republic of Venice.

Thus did "the third part of the waters become wormwood, and many died of the waters because they were made bitter." But according to the symbology of the Revelation, the duration of the Blazing Star was brief, and its extinction sudden. For three years it performed its mission in the regions of the "rivers and fountains of waters." At the end of this sanguinary period, Attila was bought off with an immense ransom, so that he and his men left Italy and returned to their own country between the Danube and the Teiss. The next year, A.D. 453, Attila, "the scourge of God", died, and it was not long before the power and the empire of the Huns was broken up. Attila had accomplished his work of striking another blow at the fourth universal dominion of Nebuchadnezzar's image, whereby the way was prepared for the establishment of the ten toe kingdoms which are to be finally destroyed by the Lord Jesus when he returns to the earth.

H. T. ATKINSON.

## Russia and Britain in Prophecy

A LECTURE

(Continued from page 30)

Before we follow the course of the conflict we may profitably stay to answer the question "Is Russia so foolish as to attack Britain?" Surely her military and naval resources are so inadequate in every sense that it is an impossible supposition?

Recent reports upon the state of Russia show that she will be both willing and able to do as prophecy has indicated. No one disputes her resources of man power, of mineral and agricultural wealth. What is disputed is her ability to use them. Yet in recent articles upon the "Five-Year Plan," the Daily Chronicle correspondent wrote:—

"In the Ural mountains they have begun to erect an iron and steel plant that will be ready in three years to produce sixteen million tons of steel a year, which is more than the annual output of the whole of Germany. It is as if for the first time Russia realises what raw materials she has waiting to be exploited. She has oil and coal, iron and forests, and wheat belts and water power."

The very farm tractor has become a god in the eyes of the Russians, "It is a new god, and a thing that is set up on posters literally for worship." And why? Because it is a tractor? No, because it is a means of developing the agricultural resources of the country, a means leading to the end which all the Soviet leaders have before them—the overthrow of Capitalism which has its stronghold, say they, in Britain.

When God wills, then the Russian "steam roller" will move from the north quarters and all Britain's resources will be powerless to stay it, for it is written, "Thou shalt come up against my people of Israel as a cloud to cover the land" (Ezek. xxxviii.). He (the King of the North) shall enter also into the glorious land, and many countries shall be overthrown" (Dan. xi. 41). "He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape" (Dan. xi. 42). Yet once again in the history of the world, Palestine will be over-run by armed men, and once more that kingdom of Egypt which should always be base (Ezekiel xxix. 14-15) will be given into the hand of a spoiler. The might of England will be brought low, and her pride will be punished, for it is written, "Thou breakest the ships of Tarshish with an east wind" (Ps. xlvi. 7).

But Russia is not to hold the treasures of Egypt, nor spoil Palestine for long. The prophecy through Daniel, chapter xi. and verse 44, tells us that "tidings out of the east and out of the north shall trouble him ; therefore he shall go forth with great fury to destroy and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain." Before concluding the forty-fifth verse we may consider what these tidings which so move Russia may be. To do so we may refer to the testimony given by Zechariah concerning these same happenings. In his prophecy we read:—

"For I will gather all nations against Jerusalem to battle ; and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in

the midst thereof toward the east and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north, and half of it toward the south." (Ch. xiv. 2 to 4.)

It is tidings of the approach of this deliverer of Jerusalem which causes the Russian hosts to turn their faces towards the north east and go back with great fury.

And who is the deliverer? Again we may refer to the prophecy of Zechariah, chapter xii. Verse 9 shows that the same event is the subject of prophecy:

"And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem,"

and the succeeding verse shows that in this hour of deliverance, the house of Judah and the house of David, and the inhabitants of Jerusalem mourn instead of rejoice, for they see in their deliverer one whom their nation rejected and scorned and crucified. The latter portion of this verse reads:

"... and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born."

It is Jesus, "the Lord the Spirit," who has fulfilled his promise, "if I go away I will come again," who has come as "The Lion of the tribe of Judah" to crush the kingdoms of men, and establish the Kingdom of God. It is the news of his northward march from Teman and Mount Paran (Hab. iii. 3), "with ten thousands of saints" (Deut. xxxiii. 2), which disturbs the Gogian hosts and causes them to go back to their doom. For Daniel records, "he shall come to his end and none shall help him" (Dan. xi. 45), and Ezekiel testifies:

"I will call for a sword against him throughout all my mountains saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him an overflowing rain, and great hailstones, fire and brimstone." (Ezek. xxxviii. 21, 22.)

Commencing in the valley of Jehoshaphat (Joel iii. 12) the route passes over the mountains of Israel until Gog, the latter-day Assyrian, is completely vanquished in the Valley of Megiddo, where centuries before Israel had been made captive by Assyria.

Thus the "red peril" passes, Russia and her confederates are no more. Britain is a humbled and submissive power willing to obey the behest "Bring my sons from far and my daughters from the ends of the earth." Palestine is freed of all oppressors, and Jerusalem is raised from the dust. The remnant of Israel, "the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away."

Then goes forth the invitation to the Gentiles to submit themselves to Christ, to learn of him, to obey him. Do they accept? The majority do not. The Kings of this world do not readily lay their crowns at another's feet. Though God's judgments have already been manifested in the earth in the destruction of Gog and the deliverance of Jerusalem, yet they will as Pharaohs of old, harden their hearts, saying, "Who is the Lord that I should obey his voice." Indeed, prophecy indicates that they will be prepared to resist with force of arms this one who has "usurped" Palestine and taken complete control of the "holy places." They will be prepared to engage in a crusade in order to open once more the way to these "shrines," "stations," and "holy places," which one section of Christendom, namely, Roman Catholicism, seems to regard as its own special duty. Under the symbol of the scarlet-coloured beast this great apostasy is shown to John by Jesus as receiving the aid of the kingdoms of men to war against him. We read in Revelation, chapter xvii and commencing at verse 12:

"And the ten horns which thou sawest are ten kings which have received no kingdom as yet, but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of Lords, and King of Kings; and they that are with him are called, and chosen, and faithful."

It will be clear without expounding the details of these symbols that a great confederacy of nations will unite to war with Christ and those who are with him, and that this second alliance of arms, like the first, will fail, so that "the Kingdoms of this world " will " become the Kingdom of our Lord and of his Christ " (Rev. xi. 15), "which shall never be destroyed . . . and it shall stand for ever" (Dan. ii. 44).

When Europe once more becomes an armed camp where will you be? Will you still be allied to the Kingdom of men, serving in their armies to fight against Christ, or among that number who are "the called, the chosen, and the faithful?" It will be too late to make a choice when God's judgments are in the earth. We must be His people before these vials of wrath are poured forth, if we would escape. God has promised that his people shall not be touched by them, saying:

"Come my people enter thou into thy chambers, and shut thy doors about thee ; hide thyself as it were for a little moment, until the indignation be overpast." (Isa. xxvi. 20.)

and again:

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. xviii. 4.)

And who are God's people? Is Christendom? So-called Christian England made it an offence under the Defence of the Realm Act to publish portions of the Sermon on the Mount during the Great War. "Christian" England would have placed Christ in a cell for uttering words found in Matthew v, vi. and vii. No, Christendom does not answer to God's people. But certain ones do who have obeyed the injunction of the Apostle Paul to "Come out from among them, and be ye separate." They have had placed upon them the seal of separation ; for believing the gospel of the glad tidings of the Kingdom of God, they have been baptised into the name of Jesus Christ, they have become of his household and kindred, and having " put on Christ," they have become "Abraham's seed, and heirs according to the promise " (Gal. iii. 27, 29). They are now heirs of an inheritance in the Kingdom of God when the blessedness promised to Abraham and his seed (" which is Christ ") shall be enjoyed in the earth. They are heirs to an unending life in an earth wherein "the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began" is an accomplished fact.

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

Yes, the scaremongers and their "perils," the kingdoms of men and their misgovernment, the captains of armies and their weapons of war will have passed away, and Christ having " destroyed them which destroy the earth " will speak peace unto the nations, and " he shall judge among the nations and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

It is to share in this work of Christ as Prince of Peace that God through His written word invites you. Therefore " whilst it is called To-day:"

"Come out from among them and be ye separate . . . and touch not the unclean thing ; and I will receive you, And will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty."

It is the glory of God to conceal a thing: but the honour of Kings is to search out a matter.

## Josiah

The value of early training in Divine things is demonstrated in a remarkable manner in the life of Josiah, thus showing the truth of Solomon's instruction to "Train up a child in the way he should go, and when he is old, he will not depart from it" (Prov. xxii. 6). A consideration of the history of Josiah is a refreshing and stimulating spiritual exercise, showing how God overrules the affairs of both individuals and communities. There can be no doubt that apart from Divine control, such a long and rarely broken sequence of evil rulers as occurred in the times of the Jewish monarchy would have resulted in the total break-up and ultimate disappearance of the nation. Throughout that long period of national degeneration there always seems to have existed a small nucleus of righteous men and women who in times of opportunity were able to assert themselves for the national welfare. It does happen, occasionally, that the actions of evil men and women provide opportunities for Godly-minded people to act with beneficial results not only to themselves, but to others also. We ought to be ever mindful of this fact, for it is possible to be so concerned about our own immediate trials and difficulties that opportunities for doing good to others and also receiving personal spiritual benefit are missed.

The placing of Josiah on the throne gave Hilkiah the high priest and those with him the opportunity of organising a national reformation on a grand scale. The child Josiah must have been under very good influences, and received a thorough grounding in spiritual matters, as is proved by the consistency of his conduct as king of Judah. His young affections were trained in the principles of piety and true faith, and these formed his rule of conduct throughout life. Training of the young is a matter requiring the greatest possible care. On the one hand there needs to be the greatest possible protection of the child from the ever-present temptations to fall into worldly habits of life, and on the other hand it is necessary to show the reasons for denying what superficially appear to be perfectly harmless pleasures. The principles of the Truth need to be absorbed as a reasonable working rule of daily life, rather than to be held up as a code of discipline or a mere work of reference. Paul reminded Timothy of the privilege he had had of knowing the Scriptures from childhood, and which had resulted in him manifesting unfeigned faith" (see II Tim. i. 5 and iii. 15).

Just what is meant by using the Word of God as a rule of life is exemplified in the finding of the Book of the Law and the handing of it to Josiah. Here was a young ruler desiring to do right and suddenly faced with undeniable evidence that, due to the wickedness of his forerunners, a national calamity was to occur. It may be argued, of course, that Josiah ought to have known of the impending trouble, for the Law specifically commanded the king to write out a copy of the Divine code for his own use, and thus familiarize himself with the details of God's requirements. The general drift into idolatry had obviously resulted in the breaking of this commandment; nevertheless, as soon as Josiah became acquainted with the facts he took counsel from the right source. Josiah might have argued that in the circumstances it was most unjust that God should bring evil upon him in punishment for things for which he was not responsible. His anxiety however was how to avert the coming affliction, and he sought assistance in the only possible direction from which help could or can be obtained, and the reply came that certainly God would punish the Jews for their wickedness, but the trouble would be postponed until after Josiah's days." After his death national apostasy again set in and the words of the Deity were fulfilled. Josiah is an example of how a Godly-minded man deals with an

awkward set of circumstances brought about by conditions over which he has no personal control. Wilful and flagrant departure from Divine precepts always results in punishment, but in the case of those who are striving in singleness of heart to do the right, although they may frequently slip and stumble in the way to life, God provides the necessary assistance and "way of escape."

The message to Josiah was a wonderfully comforting one:

"Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof. . . . I also have heard thee, saith the Lord. . . . And thine eyes shall not see the evil which I will bring upon this place." (II Kings xxii. 19, 20.)

The position of Josiah, personally, having been clarified, he began in earnest the work of reforming the people. We can easily see that if Josiah had been allowed to carry on the work of reformation without, so to speak, clearing up his own position with reference to the Covenant with God, his work would have lacked that Divine character which was so essential. A true basis for his future work had now been laid, and this was consolidated by his gathering all the people together and reading to them the words of the Book of the Covenant (II Kings xxiii. 2). This procedure cleared the air, and he then went forward in the work of putting down the idolatrous practices which were rampant in the land. In so doing he did not merely allow the evil-doers to carry on their nefarious work unseen by the general mass of the people, but he publicly destroyed the altars, overthrew the idolatrous priesthood and defiled in an unmistakable manner the high places which had formed the centres of disgusting rites. Not only so, he extended his work into the territory of the ten tribes and purified the cities of Samaria. While thus engaged he broke down and polluted the altar of Jeroboam, the son of Nebat, thereby fulfilling the prophecy uttered over four centuries before, when not only was the overthrow of Jeroboam's system of idolatry foretold, but the instrument through whom the work was to be accomplished, even Josiah himself, was specifically mentioned by name. We have thus brought before us an example of the Bible doctrine of predestination. (See also Rom. viii. 29, 30; Eph. i, 5, 11.) The natural mind fails to perceive how God can "previously mark out" (for that is the true meaning of predestination in the spiritual sense), a person, and yet permit such a person to act with freedom to use his or her own initiative in the carrying out of any particular work.

After the cleansing of the land and the people Josiah held a Passover on such a remarkable scale that it was said: "Surely there was not holden such a Passover from the days of the Judges that judged Israel" (II Kings xxiii. 22). The incident contains a lesson capable of personal application. Week by week, we, as adopted sons and daughters of God, assemble to remember Christ our Passover who was sacrificed for us, and to renew the covenant made with the Father when we passed through the waters of immersion and figuratively "died unto sin." In times of adversity and prosperity the weekly memorial feast is able to provide just the necessary stimulus in spiritual things and to restore the correct mental balance which is essential if we desire to obtain a place in the Kingdom of God. The correct order of things in this connection has been clearly enunciated by the Apostle Paul: "Let a man examine himself, and so let him eat of this bread and drink of this cup," rightly "discerning the Lord's body" (I Cor. xi. 28, 29). A narrow cramped frame of mind strives to extract all the spiritual goodness from the memorial feast, and in fact all things pertaining to service in the Truth, without recognising that probation is a state of development for higher things. In this process the carnal mind frequently asserts itself, sometimes resulting in actions which in themselves are most reprehensible, but which are not by any means truly indicative of the character of the individual concerned.

Let us, therefore, be ever mindful of the example of Josiah, who although at the outset of his career ignorant of impending danger, yet as soon as

he was made aware of what lay ahead he "inquired of the Lord" and acted on the information received. The deep lesson to be learned is that although the broad principles of acceptable service to God are clearly and unmistakably enunciated in the written word, room is left for the individual to develop a character modelled on the example of the Lord Jesus Christ and acceptable to the Father.

C.W.

From the rising of the sun even unto the going' down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering: for my name shall be great among the nations, saith the Lord of hosts. Malachi i. 11.

## Lessons from the Journeyings of the Children of Israel

### VII.

In the twenty-fourth chapter of the Book of Exodus at the first verse, we read: "And He (God) said unto Moses, Come up unto the Lord, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel." In response, therefore, to the command those seventy-four men left the congregation of Israel and drew near to Mount Sinai. Reference has already been made to the two manifestations of the glory of God on the mountain. It will be instructive to give careful attention to them. The covenant made with the people as recorded in the 19th chapter has to do with a certain third day, while that recorded in the 24th chapter has reference to a seventh day. When on the third day God manifested Himself to the people, no one was to touch the mountain. The people were to draw near and they were also to wash themselves and to abstain from all defilement. The assembled host then beheld Mount Sinai altogether on a smoke, in appearance like the smoke of a furnace, and as they watched they saw their leader, Moses, go up to the top of the Mount. The nineteenth chapter then shows the day when God revealed His glory to men on a certain third day, when the people were called to hear His covenant, and those who would respond were to become sanctified and to be taught of the great sacrifice to be offered. A whole mountain like the smoke of a furnace. It was all to be made possible through the Son of God's love, whose sacrifice and sanctification should be completed on a certain third day, and who would then ascend to his place at the top of the mountain. The people who as the Body of Christ are the other constituents of the mountain of the Lord's House are to participate in this sacrifice, each in their own day making up the sufferings of the body of Christ, for the destruction of the flesh, and the grand sequel will be seen when that certain seventh day dawns.

We read in chapter 24, Moses and Aaron and the sons of Aaron, also the Elders—men reputed for wisdom and truth, approached the Lord but were required to keep a good distance between themselves and the mountain. Then in the sight of the people Moses alone entered into the mountain. But this entrance of Moses into the mountain included his faithful minister. Also we notice that the called—i.e., the Priest's sons and the Elders—must wait for the return of Moses and must wait near to the mount. Verse 4 tells us that Moses built an altar under the hill with twelve pillars to represent the twelve tribes of Israel, and now on the seventh day, all the people are permitted to come into covenant relationship with God. The people bring their offerings, which are then sacrificed, and half of the blood is first sprinkled on the altar, so that they see the raised altar sprinkled with the blood. Then the covenant is read over to the

people, who having agreed thereto are themselves brought within the, bonds of the covenant. But the selected ones who had been participators in the covenant of the third day now enter into the mountain and they see the God of Israel. To the people taught of God at the opening of that seventh day of a thousand years, the mountain will no longer appear as a smoking furnace, but the sight will be that of the glory of the Lord, "like a devouring fire on the top of the mountain."

In these shadows of good things to come, we see then first the covenant of the third day, when in connection with the death and resurrection of Christ a people are called into covenant relation with God. These people who are called to sanctification are to wait for their Lord. They must not forget their call and wander back to the cares of this world, but must keep near together as one body, a body now being sacrificed, but which will be glorified at the appearing of the Lord Jesus who is the Son over his own House. When Christ returns, the time for the burning of the flesh will be over, the faithful will be brought into the cloud, and be permitted to see the God of Israel, and the days of their sorrow will be ended. The Lord Jesus will rejoice with His people—that cloud of witnesses for a time, a period foreshadowed by the forty days during which Moses was in the Mount. Then, the nations having learned by the judgments of God that the Most High ruleth, the time will have come for them to be taught of God. They will be brought to consider that blessed assembly symbolised by the twelve pillars of the Altar. The precepts of God will be proclaimed to them and they will then be brought into covenant relationship with God, and to hope for eternal Life which will be bestowed at the end of the Millennium.

Now in the Book of Exodus we read that the sons of the Priest and the selected Elders saw the God of Israel. There appeared a shining expanse; blue as a sapphire, and clear as the heavens. The prophet Ezekiel saw this same glorious throne. He tells us that there appeared "A great cloud" and a glowing devouring fire, also out of the midst appeared living creatures and they had the likeness of a man. Over these living ones there appeared an expansion like a terrible crystal, but through the crystal firmament Ezekiel saw a throne like a sapphire stone, and, the prophet informs us, the appearance was like the glory of the Lord. This is the throne which will govern the world during that seventh thousand-year day.

How perfectly fitting then to read that after the manifestation recorded in the 24th chapter of Exodus, instructions were immediately given by which the tabernacle of God might be in the midst of the people. When the throne of God is set up in the earth and the nations are brought to know their God, Israel restored will be the first among the nations, and then, says God: "My tabernacle shall be with them ; yea, I will be their God, and they shall be my people. And the nations shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

Nottingham.

W. J. ELSTON.

## Ecclesial News

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

As to Australia and New Zealand : Intelligence cannot be inserted from any ecclesia tolerating those who hold the " clean flesh " theories of brethren J. Bell and H. G. Ladson.

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

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines of bro. A. D. Strickler.

All such must be sent in the first instance to bro. B. J. Dowling by the 1st of each month for publication the following month. Address to him at: 5, Florence Street, Worcester, Mass., U.S.A.

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

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

BLACKHEATH (Staffs).—Christadelphian Meeting Room, Ross. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m. Sunday School, 3 p.m. We are continuing a faithful testimony for the Truth here, and in this we are greatly indebted to our Dudley brethren, who, in storm and sunshine, never fail us. Also we have appreciated the labours of brethren from Birmingham, Great Bridge, Wellington, Lichfield and Nottingham. We again rejoice and are grateful to God for calling one more into the household of faith—namely, Mr. Charles Elliott, father of our bro. Elliott, who was baptised into Jesus our Lord at the Scotts Green ecclesia, Dudley, on Dec. 17th, 1930, by our bro. D. Jakeman; our prayer is that he may be amongst those who will be found worthy. On Sundays Nov. 23rd and 30th we delivered two special lectures, the speakers being our bro. W. Southall, of Birmingham, who spoke upon "A Divine Government the only remedy for present-day social and political problems," and bro. F. Jakeman, of Dudley, who lectured on "Jerusalem in gloom and glory: the God-chosen city for a divine form of Government." These lectures were advertised by six large posters, and 2,000 invitation cards, but little interest was shown. We are pleased to announce that on Boxing Day, Dec. 26th, we held our Sunday School gathering, when the scholars were entertained to tea, also brethren and sisters of the surrounding ecclesias and friends were invited, a very enjoyable time was spent, the children doing their part by singing Hymns and Anthems and reciting from God's holy word. Bro. D. Jakeman, of Dudley, gave a short address, and afterwards presented the prizes to the children. We pray that God may accept and bless our efforts. — Hy. Worton, Asst. Rec. Bro.

BRISTOL.—"Druids Hall," 8, Perry Road (top of Colston Street). Sundays: Breaking of Bread, 11 a.m.; Sunday School and Bible Class, 3 p.m.; Lecture, 7 p.m. Tuesday, 7.30 p.m. With hearts full of gratitude and thanksgiving we desire to record the blessing of our heavenly Father on our efforts in the Sunday School. On Sunday, December 14th, the Clapham ecclesia assisted us by immersing into the all-saving name of Jesus, Doris Higgs (daughter of bro. and sis. Higgs), the senior member of our Sunday School. May she continue to walk in the "New and Living Way" until the Bridegroom cometh, and God grant she will be among those who will receive the Crown of Life that fadeth not away. We desire to record our appreciation of the help and encouragement of the Clapham ecclesia in thus assisting in our immersion services. God willing, we purpose to hold the annual Prize Distribution for the Sunday School on Tuesday evening, January 20th, instructing and entertaining the scholars with a Lantern address which will review their lessons of the year. Re the Spiritualist Debate, we are having to proceed very slowly and carefully, as the challenger seems desirous of withdrawing, but we are hopeful of persuading him to carry on and thus give us the opportunity to proclaim the Good News to our neighbours

through the medium of the debate. We have been pleased to welcome to the Lord's Table sis. F. Read (Clapham). —A. G. Higgs, *Rec. Bro.*

CROYDON.—Gymnasium Hall, 117b, High Street. Sundays: Breaking of Bread and School, 11 a.m.; Lecture. 6.30 p.m. Wednesdays: Bible Class (at Horniman Hall, North End, W. Croydon), 8 p.m. It is with great pleasure and gratitude to our heavenly Father that we have to report that He has, in His love and mercy, called two more to a knowledge and belief of the Truth: Mr. Frank Howard Ellis and Mrs. Beatrice Louise Ellis having witnessed a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, were immersed on our behalf by the brethren of the Clapham Ecclesia (to whom we tender our thanks for their assistance), on the 21st December, 1930. We pray that our new brother and sister may so run that in the day of the coming of our Lord and Master, they may obtain the prize of our high calling. Against these additions we lose by transfer to the Clapham Ecclesia: sis. F. and M. White, bro. and sis. A. J. Ramus, bro. and sis. E. F. Ramus, and bro. S. R. Ramus. Since our last report we have had the pleasure of welcoming to the Table of the Lord: bro. and sis. S. Wood, bro. and sis. Hawley, brethren Douglas and D. White, and sis. P. Crosskey, Morris, and G. Squire, all of Clapham. We are encouraged by the continued presence of several interested strangers at our lectures, and pray that our Father may use and bless our feeble efforts in the calling out of some to the honour and glory of His great name.—Arthur A. Jeacock, *Rec. Bro.*

LONDON (Clapham).—*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m. School, 11 a.m. ', Lecture, 1 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* On Friday, December 26th, we held our usual Fraternal Gathering, when a large number of brethren and sisters were welcomed from other ecclesias including Birmingham, Blackheath, Bridgend, Croydon, Holloway, Ipswich, Leicester, Luton, Nuneaton, Putney, Redhill, St. Albans, Seven Kings, Swansea, Welling and West Ealing. About 300 sat down to tea, the number being increased to over 400 for the After Meeting, when profitable and uplifting addresses were delivered upon the subject "The Lord is at hand." On the 14th December we were pleased to be able to assist the Bristol ecclesia by baptising on their behalf Miss Doris Higgs, daughter of bro. and sis. A. G. Higgs, whilst on the following Sunday, 21st December, we had the pleasure of helping the Croydon Ecclesia by baptising on their behalf Mr. and Mrs. F. H. Ellis. Bro. and sis. E. F. Ramus, bro. and sis. A. J. Ramus, bro. S. R. Ramus, sis. F. A. White and sis. M. L. White, all of Croydon, will in future meet with us. Sis. Ivy Woodward will now meet with those of like precious faith at Brighton. We have been pleased to welcome the following visitors at the Table, namely: bro. and sis. C. F. Evans and sis. Eva Potier (Brighton); sis. Davis, bro. W. Davis, sis. F. Wood and bro. Crowhurst (Croydon), sis. I. Stokes (Holloway); bro. and sis. Hayward (Ipswich); bro. E. Williams (Luton); sis. G. Brett (Plymouth); bro. W. J. Webster (Seven Kings); bro. and sis. Morse (Swansea). — F.C. Wood. *Asst. Rec. Bro.*

LONDON (Holloway).—Sundays: Manor Gardens, Free Library, 11.15 a.m. and 7 p.m. Thursdays: London College, 409, Holloway Road, 8 p.m. We rejoice in the obedience to the call to the One Faith of Mr. William E. Reeves, who was baptized on December 13th and received into Fellowship on December 14th, 1930. Our brother was first attracted by the "Bible Companion" effort in the "Daily Express," and the good work was followed up by the West Ealing ecclesia and ourselves. He was, however, in the Royal Air Force, but when he saw the Truth and realised the incompatibility of Army Service therewith, our brother went to work in the right way, and with his own savings bought his

discharge, after placing his views before his Commanding Officer. This cost him approximately £ 30. After his discharge he studied diligently, and then made a good confession, and can now rejoice in hope of Eternal Life. Bro. J. Dodd, of Nottingham, was a welcome visitor on December 28th, also sis. Stairs, of Clapham. We take this opportunity to thank the brethren who have helped us to carry on through the past year. — Geo. H. Lethbridge, Rec. Bro.

LONDON (Putney).—Scouts Hall, Oxford Road, S.W. Sundays, 11 am., and 6.30 p.m. Thursdays: Bible Class, 2, Schubert Road, East Putney, at 8 p.m. We have just completed another year's work in this neighbourhood, and although we have not had the joy of immersing others into the Saving Name we are not cast down, as all through the year there have been but few occasions when we have not had interested friends at the Lectures. We continue our work and look to God to give us the increase in His good pleasure. We propose holding, God willing, a Fraternal Gathering on Saturday, February 28th, and we are looking forward to having the company of our brethren and sisters from surrounding ecclesias. We extend an affectionate invitation.—A. Cattle, Rec. Bro.

LONDON (West Ealing).—Leighton Hall, Elthorne Park Road. Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m. Will correspondents please note the change of Recording Bro. as undersigned, and address communications to me at "the Moorings," Long Lane, Hillingdon, Middlesex. We are always pleased to have the company of those of like precious faith, and have been glad to welcome to the table recently sis. K. Brown, of Brighton, and sis. Edna Hill, of Clapham. We have also been pleased to have with us in the service of the truth, brethren Atkinson and Mettam, both of Clapham.— Norman G. Widger, Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30p.m.; Sunday School, 2.45 p.m. Thursdays, 8 p.m. We usually hold our annual Fraternal Gathering on Good Friday or Easter Monday, but at our ecclesial business meeting it was decided if the Lord will, to hold it this year on April 18th (the second Saturday after Easter). We considered that the change would be better for many of our London brethren and sisters, of whom we hope to see a good number. There will be room for almost any number, and as our brethren and sisters hope to do the necessary catering there will be ample provision for all; details of the programme, etc., will be announced later. We have been very pleased to welcome among us bro. Ernest Williams, of the Clapham ecclesia, whose employment has brought him as far as Harpenden, six miles from here. We are delighted to report that our sis. Burton has so far recovered from the consequences of the accident to bro. Burton's car that she was able to return to her own home at Dunstable on Dec. 30th, 1930. From within a week or so of the accident she and bro. Burton have been the guests of our sis. Squires and her husband, who, although not in the Truth has dealt very kindly toward our brother and sister. Under the good hand of our God the skill of the medical profession and the devoted care of our sisters Squires and Allen, our sister has made a wonderful recovery, and we have hopes of seeing her take her place again in the ecclesia in the near future. On December 24th bro. Nelson Gamm and sis. Margaret Smith were united in marriage. They have the kindest wishes and prayers of our brethren and sisters for their future happiness.—A. H. Phillips, Rec. Bro.

NEWPORT, MON. — Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each month, 2.30p.m.); Lecture, 6.30 p.m. Wednesday, Bible Class, 7 p.m. We are pleased to state that on December 7th we had a visit from our bro. I. Davies, of New Tredegar, who faithfully delivered to us the word of exhortation and lectured in

the evening, two strangers being present. Visitors for the day were bro. Lambert, junr., of New Tredegar, and at the evening meeting bro. Lambert, sen., of New Tredegar. — David M. Williams, Rec. Bro.

PEMBERTON. — Orrell Gardens, Orrell Post. Sundays: Breaking of Bread, 3 p.m. Lecture, 6.30 p.m.; School, 2 p.m. Bible Class, Wednesdays, 7.15 p.m. M.I.C., Saturdays, 3 p.m. As a result of our unceasing efforts in the proclamation of the Truth we have been privileged to assist three more to put on the sin-covering name of Jesus, viz.: — On Monday, Dec. 1st, Mr. F. Simn, son of bro. Simn, and one of our Sunday School scholars; on Saturday, Dec. 20th, Mr. C. Hill (formerly Methodist), and on Friday, Dec. 26th, Miss N. Haydock (formerly Methodist). All three professed a good profession before a number of witnesses and were duly received into our Fellowship. We pray the Father's blessing upon them in their bold stand for the Truth, that they may run well and at the last receive the prize. We have been assisted in the Master's service by brethren A. Geatley, of Oldham, and J. Weetman, of Birmingham, to whom we are grateful. Visitors during the month have been sis. Saxby, of Wellington, and sis. D. Jannaway, of South-port, who were cordially welcomed. — R. Turner, Rec. Bro.

PLYMOUTH. — Oddfellows' Hall, 148, Union Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class Thursdays, 7.45p.m. We commence the New Year with mixed feelings. During the past year we have suffered severely, death having deprived us of one of our most valued workers, while others of our elders have become so handicapped by ill-health that they are unable to do all the work in which they have previously delighted. However, we thank God and take courage that there yet remain hands willing to carry on the work which has been entrusted to us, and to witness for the Truth in these days of spiritual darkness. We are commencing our special campaign on Thursday, January 29th, when bro. F. G. Ford (Clapham) is to give a public lecture on the subject "To what is the world coming? The future rulers of the earth: Christ the coming King." We are hoping to attract visitors by means of special advertising. Bro. Ford is also booked to speak at St. Austell on January 30th, and we hope that this double effort in the West Country will not be without visible result. In response to the 55 circular letters and booklets which we distributed to bro. Bath's enquirers in Devon and Cornwall, we have up to the present received four replies, all being letters of appreciation and thanks, but of greatly varying tone. We propose to follow up these letters with suitable material. On Sunday, December 21st, we were pleased to welcome at the Lord's Table bro. W. A. Quin (Cowes, I.O.W.), who was a member of this ecclesia for several years before his transfer to Motherwell, and we greatly appreciated his words of encouragement with which he exhorted us to maintain our separation from the world. On Boxing Day we had a tea and fraternal gathering, which was well attended, 41 adults and 9 children partaking of tea, including the following visitors: bro. and sis. W. Quin (Cowes), bro. G. Hodge (Luton), bro. L. Williams (Braintree), sis. Bird (Bedford). The subject for consideration at the evening meeting was "Essentials of the True Faith," dealt with by three speakers, as follows: (1) " Sound Doctrine," bro. P. Mitchell; (2) " Pure Fellowship," bro. H. Nicholls; (3) " Zealous Service," bro. W. Quin. A number of friends and a few brethren and sisters who are not in fellowship were present, so we took advantage of this fact to emphasise the vital necessity of continual and earnest contention for the purity of the Faith once delivered to the saints, and we have reason to believe that our warnings were not unheeded. In an endeavour to prepare speakers to fill vacancies in our depleted ranks we have formed a Mutual Improvement Class which meets fortnightly, and our young brethren are proving themselves able and willing to be trained for the work which lies before them in maintaining the lightstand which has existed in this

city for more than a generation. It is our earnest prayer that the light may continue to burn, and a faithful church abounding in the Lord's work be found here at His return.—H. R. Nicholls, Rec. Bro.

REDHILL.—Rees Rooms, Warwick Road. Breaking of Bread, 11.15 a.m., Lecture, 7 p.m. We now take the opportunity of thanking all the brethren, who have so kindly helped us in the Truth's service during the past year; they may be sure their labours were not in vain. Bro. and sis. Abbotts, having removed to Egham, Surrey, we now number only six, and I am sorry to say bro. Parks has been very poorly during the last eight months and cannot get to the meeting very often. But we hope with God's help to still keep the light shining. We have one interested stranger and hope for the best.—W. H. Whiting, Rec. Bro.

ST. ALBANS.—11, Victoria Street (next Public Library). Sunday, 3 p.m. and 6.30 p.m. Wednesdays, 8 p.m. We are very pleased to record the addition to the ecclesia of sis. Alice Carr, who was baptised (as sis. Granger) nearly fifty years ago. Several years ago, feeling dissatisfied with conditions in an ecclesia not in fellowship, she left them, and has now sought the comfort of association with brethren and sisters who endeavour to uphold the purity of the Truth in doctrine and practice. The tenancy of our present hall expires on March 25th next, and we are looking out for suitable accommodation. If a change takes place we hope to be able to give notice in the next issue of the Berean. We are pleased to report the continued attendance of visitors at the lectures and are very thankful for the encouragement it gives.—S. Jeacock, Rec. Bro.

SEVEN KINGS.—1, South Park Crescent, Green Lane, Seven Kings, Ilford, Essex. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Tuesdays: M.I.C. and Eureka Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. If the Lord will, we hope to hold a tea and Fraternal Meeting on Saturday, March 14th next, at the Friends' Meeting House, Cleveland Road, Ilford, when we look forward to having the pleasure of the company of as many brethren and sisters as can be with us. Among other speakers we hope to have our bro. Harrison of Lichfield. Full details will be given in next month's Berean Christadelphian and programmes will be sent out in due course. We should also like to take this opportunity to thank the brethren of the Clapham and Holloway Ecclesias who have assisted us at our Eureka Class during the past year. Through their ministrations we have been enabled to better understand our Master's last message, and our beloved bro. Thomas's splendid knowledge of the Truth, as revealed in his writings. Since last reporting, we have been very pleased to welcome the following visitors: bro. F. G. Ford, bro. and sis. Lee, and sisters Mills and V. Westley (Clapham); bro. Bath (Holloway), bro. Adams (St. Albans), bro. and sis. Ask and bros. Penn (Welling) and sis. Wellard (in isolation, Burnham-on-Crouch); brn. Ford, Bath, Adams, and Ask were jwith us in the Truth's service. We thank them for their labour of love.—W. J. Webster, Asst. Rec. Bro.

SOUTHEND-ON-SEA.—68, Cumberland Avenue, Southend (buses from L.M.S. station to Hamstel Lane pass the turning). Sundays (first or third or by arrangement otherwise), 6.15 p.m., Breaking of Bread. Since our last news we have been glad to welcome at the table sisters Madge, Hilda, and Nellie Eato, of the Leicester meeting. The last-named has met with us for several Sundays, as she is on a prolonged stay here on account of her health. January news wrongly stated the immersion of sis. Williams as Oct. 15th. This should be Nov. 15th, also the visit of the writer to the Holloway meeting was on November 10th, not October 16th.—Wm. Leslie Wille, Rec. Bro.

SWANSEA.—Portland Buildings, Gower Street. Sundays: School, 3 p.m.;

Breaking of Bread, 5.15 p.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m. We continue to show forth the glorious gospel of the Kingdom of God, but during the winter months we have very little attendance of the alien. But there will come a time, and the Signs indicate very shortly, When the people and rulers will be made to hear the commands of the Lord Jesus, which will go forth to the nations. We are sorry to report we have lost another of our members by the death of our sis. E. Jones (sister in the flesh of the writer), who fell asleep in Jesus December 18th, and was laid to rest at Bethel Cemetery, Sketty. Our sister was very zealous and faithful, and did always -what she could, and felt it keenly when she was unable to be at the meetings. She died in the hope of a glorious resurrection from the grave. We feel the loss very much as our numbers are getting smaller by death and removals, but we take courage from the words of the Apostle Paul in I Thess. iv. 13-18. — James Hy. Morse, Rec. Bro.

WELLING. — Co-operative Hall, High Street. Sundays: Breaking of Bread, 11 a.m., School, 3 p.m.; Lecture, 6.30 p.m.; Thursdays, 8 p.m. It is with great joy that we report an increase in numbers: on December 19th, at the Erith open-air baths, Sidney Robert Penn (son of our bro. and sis. Penn) put on the saving name of Jesus by immersion. This completes the immersion of all the members of our Bible Class, and our hearts are filled with gratitude to the Father for thus permitting us to see the fruits of our labours. May our new brother, together with us all, gain the joys of the kingdom. We have to report that some interest has been aroused by the two lectures given on 16th and 30th of last month, several strangers being present on both occasions. A reporter from one of the local papers was present at the first lecture, and a short account appeared in the next edition. On both occasions interesting conversations took place, and we sincerely hope some will renounce the fables of Christendom and accept the unadulterated truth of God. Our special effort takes place in February, if the Lord will, when four week-night lectures will be given in addition to the usual Sunday lectures. Bro. Jannaway will give the first Thursday lecture, which will be illustrated with lantern slides, and we are giving special attention to advertising by cards and posters. We thank the following brethren for their services: P. Coliapanian, W. J. Webster (Seven Kings), M. L. Evans (Clapham). We also thank bro. D. L. Jenkins for his assistance on December 30th, at our special lecture.—Percy G. Kemp, Rec. Bro.

## AUSTRALIA

SYDNEY (N.S. Wales). — "Druid's House," 302, Pitt Street.—Sundays: Breaking of Bread, 11 a.m. Since our last report we have removed from the Burwood School of Arts where we were formerly meeting. The reason for our change was to get somewhere central and convenient to most of our members, and we are now comfortably settled in the central part of the City. We regret to report the loss of brethren W. J. Charlton, J. O. Charlton, A. Buist, E. Dando, and sisters J. Charlton and P. Dando, who have returned to the fellowship of the "Albert Hall" Ecclesia, from whom we were compelled to stand aside about two years ago to uphold the Truth and the purity of fellowship. We have done our duty in pointing out to these brethren and sisters the grave responsibility resting on their shoulders, and trust that they shall repent ere it be too late. We have had the unpleasant duty to withdraw our fellowship from the Wagga ecclesia for their support of the action of their recording brother, who with his sister-wife, when in Sydney recently, attended meetings of the "Albert Hall" Ecclesia, instead of visiting this Ecclesia, when their correspondence to us clearly stated that they were in fellowship with us. Yet in our trials we gladly rejoice that another has seen the way of Salvation, by the immersion into Christ of Mrs. Flora Crouch, wife of our bro. Harry Crouch, which took place on 15th November, 1930. May Yahweh direct her steps in the path of Righteousness is

our earnest prayer.—W. J. Crouch, Rec. Bro.

## CANADA

GUELPH.—We are only few in number, but always remember Paul's exhortation not to forsake the assembling of ourselves together and to exhort each other in the one faith, knowing that the day of the Lord is near. Visitors: bro. and sis. Cope, of Hamilton, and bro. McDonald and sis. McDonald, of Toronto; both brethren gave us the word of exhortation. We are always glad of these visits and the help they give us on the way to the Kingdom.— J. Hawkins, Rec. Bro.

MONTREAL (Que.).—Allies Hall, 618, Charron Street, Pt. St. Charles—Sundays: Breaking of Bread, 11 a.m.; Lectures, 7.30 p.m. We have pleasure in recording the baptism of Gordon W. Tinker and his wife, Dorothy Tinker (formerly Baptists), son and daughter-in-law of bro. and sis. J. H. Tinker, after a good confession. Our sincere prayer is that they may hold fast till the end and receive the great prize of eternal life at the Master's return. We are holding a special effort on Sunday evenings for three months now, and the lectures, which are being well attended by the strangers, will, we hope, bear fruit.—J. V. Richmond, Rec. Bro.

TORONTO. — Kimbourne Hall, 1484, Danforth Avenue. Breaking of Bread, 11 a.m.; Public Lecture, 7 p.m.; Sunday School, 9.45 a.m. Wednesday, 8.15 p.m. With sorrow we report the death of bro. Thomas McConnell who fell asleep on Sunday morning, October 12th. He was baptised in Toronto in April, 1890. His cheerful disposition and pleasant voice is missed by all who came in contact with him. The writer did what was necessary at the home and graveside by giving a summary of the faith held by our brother. He was buried in Scarboro Memorial Park. We have been greatly encouraged in our work by the obedience of two more interested friends. On November 5th Mrs. Elizabeth Wemyss was baptized into the saving name of Christ and on November 27th we baptized William A. Maynard. Sis. Wemyss is a sister of bro. Benjamin Hird whose baptism was reported in the November Berean. Bro. Maynard is a son of our sis. Wilhelmina Maynard. May they continue to walk in a newness of life. The following visitors have been welcomed at the Table of the Lord ; bro. B. J. Dowling (Worcester, Mass.); bro. J. P. Vibert, sis. Lillian Cope. sis. Pole, Sis. Addie Turner, bro. & sis. E. D. Cope, all of Hamilton, Ont.; bro. Lome Sparham and his mother, sis. Sparham (Chatham, Ont.); bro. Fred. Marlett (Brantford, Ont.); and bro. A. Marshall (London, Ont.) Bro. Dowling gave us the word of exhortation and lectured for us on October 19th, and spoke to us 'pn the following Wednesday on his trip to England. We rejoiced greatly to hear of the faith and patience of our brethren and sisters across the ocean. Bro. Vibert gave us the word of exhortation and lectured for us on November 16th, and bro. Marlett likewise assisted us on December 21st. We appreciate the company and labor of these brethren amongst us. Our annual prize giving and Sunday School entertainment was held on December 27th. It was an enjoyable evening for the children and also a pleasure for parents to see them receive their rewards for their work during the past year. How happy we should be to see our children growing up in the knowledge of the Truth.—Geo. A. Gibson, Rec. Bro.

## UNITED STATES

DETROIT (Mich.).— O.P. and C.F.I.A. Hall, 3111 Elmwood Avenue. Sundays: 10 a.m., 7.30 p.m., and Wednesdays, 8 p.m. (home to home). It is with sorrow we report the death of our sis. M. Carrow, senr., who fell asleep in Christ, Oct. 27th, after quite a period of ill-health. Although ailing for some

time, our sister was conscious to the last, her mind active upon the Truth till the end. A small company of brethren and sisters fulfilled one of her last requests a few hours before her death, gathering around her bedside in the reading of God's word and breaking of bread. We trust it will not be long till that glorious day when the dead shall hear His voice and come forth, and our prayer is that we, along with our sister who now sleeps in the earth, shall be accounted worthy to put on glorious immortality. Bro. Higham looked after the service, speaking on those glorious comforting truths which we know cannot fail. On July 19th a happy company of brethren and sisters and scholars journeyed down the river to Boblo Park for our annual ecclesial and Sunday School outing, and there a very enjoyable time was spent by all. Since last writing, bro. Herb Styles, of Detroit and sis. Nellie Hickman, of Brantford, have been united in marriage and are now residing in Detroit. The best wishes of the brethren and sisters go with them, and we pray that their union may be a mutual help on their journey Zionward. Our visitors have been: bro. and sis. Taylor, of Saginaw; sis. Grace and Nellie Livermore, sis. Esther Hickman, sisters Mary and Eunice Styles, bros. Farr, Edmison and H. W. Styles, all of Brantford, Ont. The two latter gave us the word of exhortation. We are always pleased to see any brethren and sisters coming our way, and we also appreciate their labours of love. My new address is: 2251 Clements Ave. —E. Styles, Rec. Bro.

## Signs of the Times

### **"SHALL HE FIND FAITH ON THE EARTH?"**

(Luke xviii. 8). — The asking of this question by Jesus implies an answer in the negative. It will be seen from the context to relate to the condition of the saints "when the Son of Man cometh." Jesus refers to the speedy avenging by God of His own elect; nevertheless (i.e., in spite of this fact) "shall he find faith on the earth?"

We are often reminded that the definite article is in the original Greek—it is "ten pisten"—"the faith." The one faith is a belief in the fulfilment of the promises made to the fathers by the return of Jesus to the earth to re-establish the Kingdom of God. One would suppose that as the time drew near for the accomplishment of this event, the faithful anticipation of it would grow more and more robust, had not Jesus predicted otherwise.

Unfortunately the spirit of the age—one of utter indifference to Divine things—becomes reflected to some extent in the brotherhood, so that (as none will deny) the keen appreciation and zeal for the Truth that existed in the brotherhood in the days of bro. Roberts does not exist to-day.

A desire to converse upon the deep things of the Spirit is not found in many in this generation, neither are the writings of our bro. Dr. Thomas known as they ought to be.

Jesus informed his disciples "privately" concerning the signs of his coming (Matt. xxiv. 3), indicating a condition such as that to which we have already referred. Whilst we (quite rightly) emphasize in our lectures that the world's condition at the time of the end is "as the days of Noah," or like Sodom and Gomorrah in the days of Lot, let us not forget that the conversation was a private one with the disciples; the exhortation, therefore, "to watch" and "to be ready" is not for the world to observe, but for the saints. Again, it is not the world, but "an evil servant" who says in his heart "My Lord delayeth his coming" (v. 48). If saints were not liable to become enamoured of the world there would be no need to "Remember Lot's wife."

The fact that we knew these things before should put us more than ever on our guard against "false prophets . . . insomuch that if it were possible, they shall deceive the very elect."

"Who then is a faithful and wise servant?" (v. 45). Let us who read these lines at least be determined, not merely to speak of the coming of Christ, but to believe it; not merely to believe it, but to have faith that we shall have a place in the Kingdom. Let us remember that the Israelites who would have stoned the faithful spies did not disbelieve that the promised land flowed with milk and honey, but believed they would never be able to attain unto it.

The things which were written aforetime were written for our learning, and in Israel's failings we have examples to avoid.

Let none therefore despise the word of exhortation. It is not incumbent on us to help to fulfil the prophecy that the faithful will be few at the return of Christ, but rather to recognise the great danger of being infected by an undesirable environment;

to remember how much easier it is to be lax rather than vigilant; and above all to keep in mind the Apostle's wholesome warning that He " shall judge the quick and the dead at his appearing." (II Tim. iv. 1.)

THE PROBLEM OF INDIA.—There is doubtless more in the present Indian Round Table Conference than appears in the daily newspapers. A glance at the map will show that the Southern border of Russia is in dangerously close proximity to the Northern States of India, Afghanistan being the only buffer state that separates them. Now it follows that it is highly in the interests of both Russia and Britain to obtain the friendship of Afghanistan; for Russia would desire a right of way there in the event of war with Britain, whilst Britain would be anxious that such a route should be barred to her enemies.

A well known British diplomat, Sir Henry Dobbs says:—" If Russia could overthrow this barrier, or bring it completely under her influence, she could multiply a hundredfold the stream of anarchic impulses which she has long been pouring into India and could hope for a huge disaster to the British Empire." (Daily Telegraph, 7/1/31). He declares in fact, that is the object of the Soviet military preparations.

It will be remembered how assiduously British attentions were paid to King Amanullah of Afghanistan two years ago—but, alas from Britain's point of view, the country is now in a revolutionary state and the future prospect is dark. It is therefore more than necessary that the different Indian States should be welded together in unity.

W. J

## ECCLESIAS IN THE UNITED STATES AND CANADA IN FELLOWSHIP

The Brethren named will be willing to supply information as, to Meetings  
in their vicinity on the basis of purity

### CANADA

Brantford, Ont. – H. W. Styles, 117 Victoria Street.

Guelph. – J. Hawkins, 9 Elizabeth Street.

Halifax, N.S. – Pauline M. Drysdale, Brae Burn Road, Arindale.

Hamilton. - E. D. Cope, 120 Flatt Avenue.

Hatfield Point, N.B. – J. S. Ricketson.

Lethbridge, Alberta. – Sydney T. Batsford, 412 7<sup>th</sup> Avenue South.

London. - W. D. Gwalchmai, 18 May Street.

Moncton, N.B. – T. Townsend, 11 McAllen Lane.

Montreal. – J. V. Richmond, 2051 Wellington Street.

Quebec, P.Q. – R. Mancom, 17 ½ Cremazie Street.

Oshawa. Ont. - Geo. Ellis, 305 Conrcelette Avenue.

Richard, Sask. – Fred W. Jones, Box 30.

St. John, N.B. – A. D. Duncan, 46 Adelaide Street.

Toronto. – Geo. A. Gibson, 294 Glebeholme Blvd.

Vancouver, B.C. – John B. Allan, 790 40<sup>th</sup> Avenue, E.

Winnipeg. – W. J. Turner, 108 Home Street.

#### UNITED STATES

Baltimore, Md. – D. E. Williams, 1939 W. Mulberry Street.

Beaukiss, Texas. – A. C. Harrison.

Boston, Mass. - John T. Bruce, 23, Hosmer St, Everett, Mass.

Buffalo, N.Y. - L. P. Robinson, 43 Birch Place.

Canton, Ohio. – P. Phillips, 1123 Third Street, N.E.

Carlton, Texas. – S. S. Wolf.

Chicago, Ill. –A. S. Barcus, 3639 No. Springfield Ave.

Clyde, Texas. – T. H. Tunnell, Route 2, Box 138, Callahan, Co.

Dale, Texas. - J. Bunton.

Denver, Colorado. – Percy Dixson, No. 340 Irvington Place.

Detroit, Mich. – E. Styles, 1447 Helen Avenue.

Dripping Springs, Texas. – J. O. Banta.

Elgin, Texas. – F. I. Beardslee, Route 1.

Elizabeth, N.J. – Ernest Twelves, 409 Washington Avenue.

Forestville, Conn. – Adam Johnson, 110 Central Street.

Freeland, Luzerne Co., Pa. – Ivor Morgan, 125 Highland.

Glendale, Pa. – T. J. Llewellyn, 105 - 15<sup>th</sup> St. Scranton, Pa.

Hawley, Pa. – H. A. Sommerville, Lake Ariel, Pa.

Hebron, Texas. – J. Lloyd.

Houston, Texas. – Joseph H. Lloyd, 7211 Avenue C., Houston, Texas.

Jasonville, Indiana. – Aude Plew, R.F.D., No. 3.

Jersey City, N.J. - S. L. Van Akin, 82 Caryl Avenue, Yonkers, N.J.

Lampasas, Texas. - W. A. Ray.

Los Angeles, Cal. – Jas. C. M. Sharp, 2725 So. Rimpau Blvd.  
Lackawaxen, Pa. – John L. D. Van Akin.  
Lubec (North) Maine. – A. I. Bangs.  
Mason, Texas. – E. Eastman.  
Newark, N.J. – R. W. Seldon, 852 So. 15<sup>th</sup> St., Newark, N.J.  
Philadelphia, Pa. – 1626 Arch Street Ecclesia. D. C. Wilson, 3330 North  
15<sup>th</sup> St.  
Pomona, Cal. - Oscar Beauchamp, 261 West 8<sup>th</sup> Street.  
Portland, Oregon. – Carl Hanson, 779 Roosevelt Street, Portland,  
Oregon.  
Post City, Texas. – A. W. Greer.  
Robert Lee, Texas. – James Greer.  
Rochester, N.Y. – G. G. Biers, 243 Genesee Pk. Blvd.  
Rochdale, Texas. - R. O. Greer.  
Santa Barbara, Calif. – W. Salmon Davis, 2817 Lace Ave.  
San Saba, Texas. – S. H. Farr.  
Scranton, Pa. - See Glendale.  
Seymour, Conn. – Geo. Carruthers, 31 Pershing Ave.  
Stephenville, Texas. – R. R. Wolff.  
Stonewall, Texas. – Clarence Martin.  
Taylor, Texas. – E. Swayze.  
Winters, Texas. – J. M. Clayton.  
Worcester, Mass. – B. J. Dowling, 5 Florence Street.  
Yucaipa, Cal. – R. Smead, R.R.I., Box 57.  
Zanesville, Ohio. - J. P. Phillips, 1520 Euclid Avenue.

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Errors and omissions will be gladly rectified by sending particulars to

B.J. Dowling, 5 Florence St., Worcester, Mass. U.S.A.

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

Accrington (Lancs.) – See Rochdale (Lancs.)

Ashton-under-Lyne. – J. H. Mellor, 27 Newmarket Road, Waterloo.

Bedford. – W. H. Cotton, 23 Rosamond Road.

Bewdley. – H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Road, Franche, Nr. Kidderminster.

Bexley Heath. – See Welling.

Birmingham. – W. Southall, 91 Hampton Road, Birchfields.

Blackheath (Staffs.) – C. Bennett, 34 Tippet Green, Spring Field, Nr. Dudley

Bournemouth. – J. Wilkinson, 850 Wimborne Road.

Bridgend. – Gomer Jones, 3 Grove Road, Bridgend.

Bridport (Dorset) – Mrs. E. Miller, “Home Cot” Bothenhampton, Nr. Bridport.

Brighton. – J. D. Webster, 8 Burlington Street.

Brimington (Chesterfield). – R. Wharton, Station Road.

Bristol. – A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston, Bristol.

Chepstow. – Mrs. Jaine, Tyrie Cottage, Brockweir, Nr. Chepstow.

Colchester. – L. H. W. Wells, 45 Drury Road.

Cowes (I. of W.). – W. A. Quin, “Hollywood,” Millhill Road.

Crewe. – Mrs. Steele, 158 Earle Street.

Croydon. – A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey.

Derby. – R. J. Towne, 54 Beaufort St., Cowsley Estate.

Dudley. – F. Jakeman, “Halford,” Stourbridge Road, Scotts Green.

East Dereham (Norfolk). – Miss Wells, 23 St. Nicholas Street.

Falmouth. – W. Warn, Budock House.

Glasgow. – See Motherwell.

Great Bridge. – T. Phipps, 91 New Road.

Grimsby. – Mrs. G. Jennison, Corby House, Mill Road, Cleethorpes.

Hitchin. – H. S. Shorter, “Eureka,” 61 Radcliffe Road.

Horn’s Cross (Kent). – E. R. Cuer, “Zoar,” Arterial Road, St. Paul’s Cray, Kent.

Ilford. – See Seven Kings.

Ipswich. – W. Hayward, 78 Rosebery Road.

Leamington. – Leigh Feltham, “Holmdene,” 36 Warwick New Road, Leamington Spa.

Leicester. – A. C. Bradshaw, 52 Beechfield Avenue, Birstall.

Lichfield. – S. M. Harrison, 102 Birmingham Road.

London (Holloway, N.) – Geo. H. Lethbridge, 32 Lothair Road, Finsbury Park, N.4.

London (Putney). – A. Cattle, 17 Harbledown Road, Parsons Green, S. W. 6.

London (South). – F. Button, 1 Hillsboro’ Rd., S.E. 22

London (West). – J. M. Taylor, 39 Gloucester Road, Ealing, W.5.

Luton. – A. H. Phillips, 48 New Town St.

Manchester. – Geo. J. May, 15 Middlewood Street, Harpurhey.

Margate. – A. E. Newman, 19 Pleasant Place, Cliftonville.

Motherwell. – Rod. H. Ross, 34 Coronation Rd. New Stevenston, Scotland.

Mytholmroyd, Yorks. – F. Shepley, 3 Calder Terrace.

New Barnet. (Herts.) – E. C. Clements, 57 Woodville Road.

Newport (Mon.) – D. M. Williams, 3 Constance Street.

New Tredegar. – T. Davies, Sunny Bank, Upper Road, Cwmsyfiog.

Northampton. – G. Helms, 34 Cedar Road.

Nottingham. – W. J. Elston, 97 Woodborough Road.

Nuneaton. – W. H. Wilson, “The Elms”, 344 Tuttle Hill.

Oldham. – W. Cockcroft, 43 Werneth Hall Road.

Oxford. – F. Mayes, Hunt Stables, Stadhampton.

Pemberton (near Wigan). – R. Turner. Orpington Street.

Plymouth. – Hubert R. Nicholls, 13 Riga Terrace, Laira.

Porthleven (Cornwall). – Miss A. Hosking, Cliff House.

Purley. – See Croydon.

Redhill. - W. H. Whiting, 65 Frenches Road.

Rhondda. – G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.

Rochdale (Lancs.) – T. Heyworth, 345 Bk. Market Street, Whitworth.

Ropley (Hants.) – S. Marchant, Monkwood.

Seven Kings (near Ilford, Essex). – W. J. Webster, 27 Wanstead Pk. Rd, Ilford

Shanklin (I. of W.). – Mrs. A. Mulliner, “Berwyn,” St. Martins Ave.

Sheffield. – S. Heason. 21 Robert Road, Meadow Head.

Slough (Bucks.). – Geo. L. Barber, “Hazeldene,” Farnham Road.

Smethwick. – A. E. Tandy, 135 Bearwood Rd.

Southend. – W. L. Willie, 68 Cumberland Avenue, Southchurch.

Southport. – Miss Doris Jannaway, 73 Oak Street.

St. Albans. – S. F. Jeacock, “Eureka,” 45 Cambridge Road.

St. Austell. – A. Sleep, 31 Moorland Road, St. Austell.

Swansea. – J. H. Morse, 33 Gerald Street, Hafod.

Swindon (Wilts). – J. H. Dyer, 36 Ashford Rd

Tier’s Cross. – H. Thomas, Tier’s Cross, Haverfordwest, Pembroke.

Wainfleet (Lincs.) – Bernard Smith, “The Sycamores,” Croft.

Walsall. – A. M. Jordan, 12 Edward Street.

Welling (Kent). – Percy G. Kemp, 179 Ancona Road, Plumstead Common, S.E. 18

Wellington (Salop). – H. Saxby, 39 Ercall Gardens.

Worcester. – H. Blake, 54 St. Dunstan's Cres.

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#### East Africa

F. Browning, P.O. Box 121, Nairobi, Kenya Colony.

#### India

L. W. Griffin, Chakadahpur.

#### Australia

Victoria. – J. Hughes, 55 Glenhuntly Road, Elsternwick, Melbourne.

#### New Zealand

K. R. MacDonald, P. O. Box 55, Whangarei.

#### Tasmania

J. Galna 5 Lanoma St., East Launceston.

#### Notes

Forthcoming Fraternal Meetings.—London (Putney), February 28th; Seven Kings, March 14th; Luton, April 18th.

Ecclesial News received too late for insertion: Whangarei (N.Z.).

Change of Address. — The address of bro. G. H. Lethbridge (Holloway ecclesia) is now 32 Lothair Road, Finsbury Park, N.4. Correspondents please note.

Distressed Jews' Fund. — We acknowledge receipt of the following contributions during the month, which will be duly handed to bro. F. G. Ford: A.R., £5; H.P.K., £2; C.T., £1; A.C., 12/-.

A sister offers a comfortable home to one or two young sisters or brothers. Most

convenient for all the Meetings. Two minutes from the Tube and "Buses.  
Address: 2a Cato Road, Clapham, S.W.4.

We are requested to warn the brethren that a young man giving his name as David M. Jones, and representing himself as a member of the Bridgend Ecclesia, who has in his possession the names and addresses of several brethren from whom he is requesting financial help, is unknown to the Bridgend Ecclesia.

Bro. W. L. Wille (Southend) sends extracts from the writings of A. D. Strickler with comments on the errors of his teaching. We may be able to use later.

Bro. G. Ellis (Oshawa).—On the subject of "Children and prayer" we may possibly be able shortly to reproduce some thoughts on the subject, expressed by our beloved brother R. Roberts.

Two Sisters breaking bread at home.—In reply to your letter, we think it is generally recognised as becoming, that sisters breaking bread under these circumstances, even when alone, do so with heads covered, and this appears to us to be in harmony with Paul's teaching in 1 Cor. xi.

Bro. D. E. Williams.—Your letter concerning "Dr. Thomas and smoking" was received with much pleasure. Your reference to personal association with Dr. Thomas during the Civil War, and of your three months sojourn in his house is most interesting. We are not at all surprised that during that period you never saw tobacco in his house. We may possibly be able to make use of your letter presently.

We have received Ecclesial News from Launceston (Tasmania) and Australia reporting serious differences amongst the brethren on the subject of the Temptation of Christ. We refrain from publishing these at present, in the hope the breach may be healed. Meanwhile we exhort the brethren to consider the matter in the way indicated by bro. Roberts in the extract from his writings reproduced in this issue (see page 53). In our judgment this is not a matter which should cause divisions in the ecclesias.

Further Discoveries in Ur.—Mr. C. L. Woolley announces the discovery of the tombs of the Kings of about 2000 B.C.(roughly the time of Abraham). We may expect to see some interesting exhibits in the British Museum later on in 1931.

Death of Lord Melchett—One of the leading Jews in this country, better known to us as Sir Alfred Mond, died at the end of December. He was a man greatly respected by Jews and Gentiles, and British Jewry will feel his loss. He had just had a house built for him on the shores of the Sea of Galilee, but which he never lived to see.

The New Spiritualists' Leader.—Mr. Hannen Swaffer is the successor to Sir Arthur Conan Doyle in the world of Spiritualism. The value of his opinions on 'spiritual' matters may be gauged by his announcement that " Rudolph Valentino after passing over, ran along the streets of Broadway in New York, crying miserably upon all his friends and acquaintances to speak to him. He did not know he was dead."

Earliest Man.—The folly of ' science falsely so called ' is manifested once again by the announcement that the remains of earliest man have been found. This time they have been discovered in China and the learned professor who examined them says they are millions of years old. This is of course a mere guess, but there may very possibly have been a pre-Adamic race- See Elpis Israel, chap. 2 page 11.