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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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Volume XXII

FEBRUARY, 1934

NO. 254

The Key of the House of David

By Dr. John Thomas

The Holy and True One is the possessor of the Key of David. He holds this, and the Keys of Hades and of Death; and the Key of the Abyss—Rev. i. 18; xx. i. A key is symbolical of *power to open and shut*; hence, the Anointed One saith in this writing, that he openeth and shutteth, and no one can prevent him.

The key is styled "*of the David*," because there is something connected with David to be opened and shut. This something is revealed in the prophets. There it is styled "*the Key of the House of David*;" that is, of his kingdom—Isai. xxii. 22. In this chapter, two states of the Kingdom of David are prefigured by the names of two of Hezekiah's officers—SHEBNA and ELIAKIM. The former, derived from *shavah*, "to lead captive," represents the kingdom in a dispersed and ruined condition; and the latter from AIL, God, and *yahkim*, "shall set up," indicates the restoration of the kingdom by Divine Power. Hence, *Ail-yahkim*, or Eliakim, is a typical name for *the restoration power*, which is Deity in David's Son, or the Christ. Of this Eliakim, the Spirit in Isaiah saith to Shebna, Hezekiah's treasurer, "I will call him, and clothe him with thy robe, and strengthen him with thy girdle, and I will commit *thy government into his hand*; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And *the Key of the House of David* will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut, and none shall open. And I will fasten him as A NAIL in an established habitation: and he shall be for a THRONE OF GLORY for the house of his father. And they shall hang upon him all the glory of the house of his father, the earth-products and the shoots, all vessels of the small, from vessels of the wash-troughs, even to all vessels of the skins."

This is a very interesting typical prophecy. We presume, that no one will be so obtuse as to suppose that the things written were fulfilled in Eliakim the son of Hilk-Yah. Very little is left on record concerning him in the Bible. From this we learn, that while Shebna was Secretary of State and Treasurer, Eliakim was over the King's Household in Hezekiah's reign, and at the time of the destruction of the Assyrian host by a blast from Divine Power, and the consequent deliverance of

Jerusalem and Judah from the oppressor. His name, the peculiar circumstances of the time, and his position in David's kingdom, all combined to make him a very fit person for a Messianic representative. Shebna was officially identified with the law which was to vanish away; while Eliakim was officially identified with the kingdom of David which *Divine Power will set up* when the time arrives to deliver the remnant of the captivity.

The *Ail-yakim*, or Eliakim, typified, then, is "MESSIAH THE PRINCE," in whom all is to be accomplished that was typically spoken of Eliakim. Shebna's robe, girdle, and government, are all to be transferred to the Christ; who will be both scribe and treasurer when Divine Power, or AIL, shall set up, *yakim* (or Eliakimize) the tabernacle of David which has fallen down, "and set it up as in the days of old"—Acts xv. 16; Amos ix. 11. Then will he be "a Father to the inhabitants of Jerusalem, and to the house of Judah."

Isaiah remarks, that the Eliakim should wear his key upon his shoulder, as a mark of office, of his power to open and shut with authority; thereby indicating that he is the Grand Master and Chief of the House of David. Callimachus says, that Ceres carried a key upon her shoulder; a custom that appears very strange to us; but the ancients had large keys in the form of a sickle, and which from their weight and shape, could not otherwise be carried conveniently.

For the key of the house of David, then, to rest upon the Eliakim's shoulder, is equivalent to the government of that house, or of Israel, resting there. This is evident from the prophet's allusion to "*the shoulder*" in ch. ix. 6. In this place, speaking of the "Son to be given" to the house of David, who should be called AIL-GIVBOR, the Mighty Power, AVI-AD, Father of Futurity, SAR-SHAHLOM, Prince of Peace, the Spirit says, "the government shall be *upon his shoulder*." This can mean nothing else than that the government then on the shoulder of Ahaz the reigning prince of Judah, should at some future time rest upon the shoulder of a Divine Son of David's house, named IMMANUEL, or "*God with us*," as typified by one of the prophet's family: and this idea is symbolically expressed by the apocalyptic phrase, "I have the Key of the David, opening and no one shutteth, and shutting and no one openeth." "The key of *the David*" is an elliptical phrase. The words to be supplied are indicated by Isaiah: according to him, "*house of*" in the sense of *kingdom of*, should intervene between "*key of the*" and the name "*David*." Thus, the Spirit-Man who was dead and is living as the Holy One and the True God, in speaking to the Star-Angel in Philadelphia, and through them to all the ecclesias, declares that he is the Eliakim and that the government of the kingdom of David is with him; and that holding the keys, he will "set it up as in the days of old."

But furthermore, the Spirit-Man being the AIL-*yakim*, is also "the Nail" and the "*Throne of Glory*." "The words of the wise are as fastened nails given from one shepherd." The word of the only wise Deity when incarnated, is therefore fitly represented by "*a nail fastened in a sure place*." Of this nail, the Spirit in Zechariah said, that it should come out of Judah— ch. x, 4. The "*sure place*" in which it is to be fastened, Ezra designates as "Yahweh Elohim's *holy place*" in which he and the remnant of the captivity returned from Babylon, were then sojourning; that is, in Jerusalem. This accords with the true import of *mahkom neamahn*, which signifies an *established habitation*. This is the "*sure place*" in which THE NAIL is to be fastened—in Jerusalem then a peaceable, quiet, and established habitation—Isai. xxxii. 18; xxxiii. 20.

The Spirit-man is also to be for "*a Throne of Glory*." A *throne* is an elevated seat with a canopy and hangings which cover it. Hence, the Eliakim in the passage before us, is styled metaphorically *kissai*, from the root *kahsah* "to cover." "He shall be for a Cover of Glory for the house of his Father;" for "He shall bear the glory, and sit and rule upon his throne"— Zech. vi. 13: he shall be "a wall of fire round about, and the Glory in the midst of Jerusalem—ch. ii. 5. As the glory sat enthroned between the Cherubim in the times of the law, so it shall be *seated upon* the Eliakim and his brethren in the apocalyptic Aion of a thousand years.

Isaiah saw this throne of glory in a vision, in the year that king Uzziah died. He tells us that it was an exalted throne, and that the King YAHWEH TZ'VAOTH, was sitting upon it. Around it stood,

the Seraphim, who proclaimed superlative holiness, and announced that the whole earth was full of his glory—ch. vi. 1-5. This vision has been reproduced in Rev. iv., of which we shall treat more at large when we arrive at that chapter in our exposition.

Isaiah tells us in regard to "the Nail," that all the glory of the house of the Eliakim's father shall be suspended upon him; and appositely informs us, that this glory consists of what in the Common Version is termed, "*the offspring and the issue.*" These are in the original *hatzeatzaim we-hatzphioth*; literally, *earth-products and shoots*; in other words, those who, "sown in dishonour," are "raised in glory." They are styled also "*all vessels of the small*;" that is, "the poor of this world rich in faith, who are heirs of the kingdom," and termed "*the small*" in Rev. xi. 18, in relation to "*the great*"—the small, being compared to wash-troughs; and the latter, to the vessels made of skins to hold wine, and other choice fluids.

Such is to be the glory that is permanently to cluster around the Eliakim. But before that glorious consummation is developed, the Spirit declared that "the Nail fastened in an established place shall depart: and it shall be cut off, and fall; and that suspended upon it shall be cut down: for Yahweh hath spoken." This cutting off the Nail, and his departure, occurred in the nailing of Jesus to the cross, and his subsequent assumption. The apocalypse symbolizes in "*the Lamb slain*" this cutting off, and in the tribulation or trial then "about to come upon the whole habitable," the cutting down of that suspended by faith upon the Nail.

The Eliakim who hath the key of the house of David informs all of the Philadelphian class of saints, that he opens and shuts, and none can hinder. He reminds them that an open door had been set before them. He had sent Paul to Ephesus, where he continued, "disputing and persuading the things concerning the kingdom of the Deity," for two whole years; "so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks"—Acts xix. 8-10. Hence, the Philadelphians, being inhabitants of Asia, had heard it among the rest.

During all that time he opened his mouth boldly to make known the mystery of the Gospel. The result was that they came to the understanding of "*the word*" and confessed "*the name*" which, owing to the "*little strength*" they still retained when the apocalypse was written, they had "*kept*" and "*not denied.*"

(To be continued)

Jerusalem and Rome

An Exhortation by Bro. Roberts

The object of our meeting this morning cannot be better expressed than in the words used by the Lord at the time he appointed it, "for a remembrance." We come together to call to mind the things we know of Christ. We come together, not because we do not know him, but because we do know him. John says in one of his epistles that his reason for writing it was, not because those to whom he was writing did not know the truth, but because they did know it. Had they not known the truth, he would have had to address them in a different style from what he did. Were we ignorant this morning of Christ, we should have to speak to each other very differently from what is appropriate to a state of knowledge.

It might be imagined that our knowledge of the truth would be a reason for not assembling. Many plausible imaginations are erroneous, and none more than this. Although we know, we are liable to forget—not in the complete sense, but in a sense sufficiently serious for all that. The truth may cease to be a motive-power long before it is absolutely forgotten. It is to preserve it as a motive power that we are invited, week by week, to renew our recollection of it in the breaking of bread and those mutual exhortations which the occasion calls forth. How well this weekly exercise is calculated to have this effect, we know by experience. We see it at once if we compare, on any one morning, the

feelings "with which we separate with those which would be ours if we stayed at home. We shall have things passed under our review this morning, for example, which would not have come before us in the passive quietude of our own homes. This experience repeated week by week makes a wonderful difference in a year's time as to the state of the inner man.

We can never have any portion of the word under our consideration without having something connected with Christ brought near—something related to that remembrance of him which is the object of our meeting. To remember Christ in an intelligent and Scriptural sense is to remember many things. Christ is the meeting point of a past and a future: and that past and that future embrace many details of fact and wisdom, in the contemplation of which, we are brought to him. We shall find an illustration of this in our readings this morning, although, on the surface of them, they bear not much promise of him. Our readings are from Isaiah (liv.) and Rev. (xvii. and xviii.) They bring before us two cities now on the earth—Jerusalem and Rome—which we cannot look at in the past or future without seeing Christ, and learning something for our present profit. Let us look at them for a moment, however, as they now are, and estimate and interpret their position in the light of what is written in the chapters read.

Without this light, we should read the situation wrongly. There is nothing about Jerusalem or Rome viewed by the eye of the mere tourist, that would tell us of the momentous truths that entwine around them. We could take steamer to-morrow at Southampton, and in a fortnight or three weeks' time, find ourselves outside the walls of Jerusalem. We know the sort of spectacle we should behold. We have never been to Jerusalem, but pictures have made us familiar with her aspect. We should see an insignificant looking town enclosed within walls on the level top of low-lying elevation—not a town presenting any marked features. With the exception of the mosque of Omar, and here and there a minaret or dome, there is nothing to relieve the monotony of the mass of tumble-down, closely-packed and decaying buildings that lie within the walls. If we were to go inside, we should not find the aspect of things to improve upon acquaintance. Narrow streets, badly-lighted houses, unswept thoroughfares, dirty people—would increase the feeling of dreariness created by the outside view. If we had no Scriptural enlightenment, we should come away disappointed and demoralised—feeling that however interesting Jerusalem might be in an antiquarian sense, it was no place for the life and intelligence of modern times—a place without a spark of nobility not to speak of divinity—a mere Turkish town of ruins and stagnation and filth, which might be wiped out of existence to-morrow, not only without the world being anything the worse, but probably a good deal the better. As mere natural observers, we should be liable to come away disgusted, and with faith considerably dilapidated.

But we look at the place in the light of the chapter read, and we see with different eyes. What is it we read concerning the present position of Jerusalem and all connected with her? —

“For a small moment *have I FORSAKEN thee* In a little wrath, I *hid my face* from thee”
(verses 7-8).

This explains the present desolation: but it does more. It tells us by implication of a time when Jerusalem was not forsaken: when God's face was not hid from her—when she was not in her present lowly, outcast condition. We look back, and we see such a time: a time long before the greatness of England had risen from the sea: long before these ends of the earth were the abode of civilisation. We see Jerusalem, the dwelling place of Jehovah's name: the seat of David's throne and Solomon's glory. Jerusalem under the divine defence and basking in the sunshine of Jehovah's favour—Jerusalem for a thousand years Jehovah's candlestick in the midst of the earth, and honoured at last to be visited by Jehovah's own Son—the Messiah promised—the Word made flesh—crucified in her midst, and taken up to heaven outside her walls.

We ask the cause of the great change, and we get it plainly and fully in the writings of the prophets. ISAIAH says:

"How is the faithful city become an harlot! It was full of judgment: righteousness lodged in it, but now murderers. Thy princes are rebellious and companions of thieves: everyone loveth gifts and followeth after reward: they judge not the fatherless neither doth the cause of the widow come unto them" (i. 21).

JEREMIAH says:

"Run ye to and fro through the streets of Jerusalem and see now and know and seek in the broad places thereof if ye can find a man—if there be any that executeth judgment, that seeketh the truth and I will pardon it . . . Go ye up upon her walls and destroy: but make not a full end. Take away her battlements for they are not the Lord's" (v. 1, 10).

EZEKIEL says:

"Thus saith the Lord God, this is Jerusalem, I have set it in the midst of the nations and countries that are round about her: and she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: they have refused my judgments and my statutes: they have not walked in them" (v. 5, 6).

AND SO ALL THE PROPHETS MORE OR LESS. Lastly, the LORD HIMSELF bewailed the folly of Jerusalem, weeping over her as he looked upon her beauty from the Mount of Olives, foreseeing the terrible things that should come upon her:

"If thou hadst known, even thou at least in this thy day, the things that belong unto thy peace, but now they are hid from thine eyes. For the days shall come upon thee when thine enemies shall cast a trench about thee and compass thee round and keep thee in on every side; and shall lay thee even with the ground and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation" (Luke xix: 42).

And again on another well-known occasion,

"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

With these sayings ringing in our ears, we are enabled to take the right view of the desolate city. We look at her in her degradation, as she sits on the ground as captive under the Turkish yoke, all dishevelled, unattractive, and forlorn. Write over the picture—

"FORSAKEN OF GOD,"

and you give the true interpretation of all that offends the eye or depresses the heart in her present condition. You withdraw from the scene satisfied, if saddened, with this Bible explanation of a thing now to be witnessed on earth, but comforted also concerning a future not yet reached, of which we have some foreshadowing in the present chapter, presently to be looked at. Retracing our steps, we betake ourselves again to Jaffa, board the coasting steamer to Alexandria, and there, at Alexandria, embark in the packet for Brindisi, on the eastern Italian coast, and thence travel by the railway to Rome. Here we find ourselves in the other city which our reading in Revelation has brought before us, and of which by that reading we obtain the divine view, not at all visible to the eye of the mere traveller who goes for what he can see and hear.

Looking at it with the traveller's eyes, we should say, well here is a contrast to Jerusalem at all events. Here are public life and stir: here are importance and prosperity: here are architectural picturesqueness, social activity, political importance, —the wide open streets flanked by noble buildings, filled with busy people, enlivened by occasional processions of a military or ecclesiastical aspect. But the traveller's eye is not far reaching enough. More important and more evil than she seems is this same city when seen with the divine eye of revelation. In John's day she "reigned over the Kings of the earth" (Rev. xvii. 18). We see her as she is in fact and as she appears in God's eye, when we look at her as symbolised under the figure of a whore—

"sitting upon many waters with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication" (Rev. xvii. 1-2.)

These waters, on which John saw her enthroned on the back of a sea-monster, are interpreted (verse 15) to mean "peoples and multitudes, and nations and tongues." The picture was a prophetic one—prophecy in symbol. Consequently, as we stand surveying the picturesque aspect of this ancient city, we say to ourselves, under Apocalyptic inspiration, "Here is the centre of a system which has affected all the European nations: by influences emanating from this seven-hilled spot has the world become religiously inebriated. Kings and governments in fellowship with this place and system are in divine detestation as religious fornicators."

(To be continued)

Editorial

"DO NOT YE YET UNDERSTAND?"

The above question precedes that illuminating statement made by our Blessed Lord to his disciples which reads as follows:

"Those things which proceed out of the mouth come forth from the heart and they defile the man. For out of the heart proceed evil thoughts, murders," and other premeditated sins there enumerated by the Master. See Matt, xv: 17-19.

These facts were set forth by Jesus in that memorable discourse delivered on that notable occasion when certain of the leading men of the Jewish nation—the Scribes and Pharisees, came from Jerusalem, having framed certain captious yet frivolous charges against Christ's disciples because they ate "bread with defiled, that is to say unwashed hands," contrary to the traditions of the Elders—see vs. 1-3.

The tendency among the Jews as charged by Christ was to, "reject the commandment of God that they might keep their own tradition"—Mk. vii: 9. Among Jews and Gentiles tradition has held sway for many centuries, and there are a great number to-day, who with much feeling and fancy still fondly cling to the dim, mystic and enigmatical traditions of their forefathers.

Of this character are some who claim that they are at liberty to abate, lessen or reject the teaching of our Lord's chosen apostle to the Gentiles, that Jesus—

"Was in all points tempted like as we are."

They assume and affirm that temptation from within the "point" where it most frequently occurs with us, could not take place in Christ "without sin;" because, say they, the evil thought coming forth from his heart (?) would defile him.

To lend a semblance of strength to the argument the claim is made that all thought originates in the heart or mind; but this assertion is not true.

The argument although superficial is more beguiling and ensnaring than that which denies the divinity of Christ; and we sympathize with those deceived thereby, because they seek to honour Christ by attributing to him a nature superior to that of the sons of men—a nature in which there was nothing "inclining in a forbidden direction"—nothing to overcome.

Some reasoning after the flesh with the apostasy, claim that "it stands to reason" that Christ was a procreation between God and man, whereas Inspiration unequivocally declares,

"THE WORD WAS MADE FLESH "

—the one flesh of man with its infirmities—1 Cor, 15: 39, Heb. 4: 15. But while we sympathize, we also marvel that any should be deluded thereby, for it is not often that we encounter a contention so foolish.

It is based upon a misconception of the origin of thought. The mind at birth is a blank which receives impressions, and these must be often made to be retained.

One of the simplest of revealed facts that is frequently overlooked is, that there are "two modes of thought," one is *the thinking of the Spirit*, and the other, *the thinking of the flesh*; and whichever of these is accepted, retained and treasured in the heart, those thoughts and those only "come forth from the heart;" for out of the abundance of the heart, the mouth speaketh (Luke 6: 45), and where the treasure is, there will the heart be also. This is as Jesus himself taught:

"A good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure of his heart bringeth forth that which is evil."

The *thinking of the flesh* may be defined as a train of ideas having their first cause in the sudden impulse of the flesh, the propensities, the natural feelings or the will of man, styled by Jesus "mine own will." Our duty, after the example of Jesus, is to subordinate this "will" and bring it into subjection to the system of ideas submitted in the Spirit word, or as otherwise expressed, *the thinking of the Spirit*—the Father's Will.

It requires mental ability of no mean rank to be able to recall the heart or mind from the senses or propensities, and to separate thoughtful reflection from our natural habit.

But it is a talent that must be acquired and developed by all who would follow the Spirit's lead;

"For as many as are led by the Spirit of God, they are the sons of God"—Rom. viii: 14.

The object of Christ's famous discourse was to teach that the real cause of defilement was man's fallen nature. It is the heart, not the hands that needs washing; "Wash thine heart, O Jerusalem"—Jer. iv: 14. The thinking of the flesh and the flesh reasonings are the seminal principles from which all sinful actions proceed. The incentives prompting to evil are in the flesh. The "will" or disposition of man inclines to sin, and his thoughts are according to his inclinations unless they are controlled, subdued and dispelled by the "Law and the Testimony." Therefore, the urgency of the Spirit inspired prayers:

"That He may incline our hearts unto Him to walk in all His ways " —1 Kings viii: 58.

"Incline my heart unto thy testimonies"—Ps: cxix: 36.

To deny that Jesus had a will of his own, by which he was tried, tested and tempted in all points like as we are, is not only a denial of the testimony of Christ and of Paul, but it is virtually equivalent to a denial that Christ came in the flesh.

"I came . . . NOT to do MINE OWN WILL, but the will of Him that sent me "—John vi: 38.

"O my Father, if it be possible, Let this cup pass from me: nevertheless, NOT AS I WILL, but as Thou wilt"—Matt, xxvi: 39.

The component or elementary parts of the nature of Christ, which were the same as those of the flesh of Abraham and David—the one flesh of men; makes pleasure an object of desire, and suffering an object of dread. If temporal pleasure had been obtained by Jesus, as the price of disobedience to the Will of the Deity, then and then only would Jesus have become a transgressor.

But when he chose and suffered pain, as the result of his submission to the Father's will; this constituted that obedience which he "learned by the things which he suffered."

Thus Jesus who was touched with a feeling of our infirmities was tempted from within as well as from without, or as Paul wrote: "in all points like as we are, yet without sin;" and when he was tried he received "the crown of life which the Lord hath promised to them that love him"—Jas. i: 12.

The thinking of the flesh comes naturally to all the posterity of Adam. Frequently the thoughts come unsought: they seem just to drop into the heart or mind. These natural thoughts are of varied intensity; but because of their common origin—in the flesh, they are defined in the Scriptures as "thoughts of iniquity" (Is. lix: 7), that is physical iniquity, otherwise styled by the Spirit in the prophet Zechariah "filthy garments"—chap. iii: 3, 4.

OF JOSHUA OR JESUS it is written: —

"I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment"—vs. 4.

This was accomplished when he was "clothed upon" with the house from heaven, and his "mortal put on immortality."

Thus was his "iniquity" or the *diabolos* in his nature "removed," as apostolically affirmed, through his death and the Spirit change which occurred "in the twinkling of an eye" on the third day when he was perfected—Zech. iii: 3-9, Heb. ii: 14.

Dr. Thomas defined the *diabolos* as the "elements of corruption in our nature INCITING IT TO TRANSGRESSION;" and he wrote further, saying: "The flesh is therefore *a necessary basis* making it possible for him (Christ) to be tempted in all points" like as we are—*Eureka, Vol. 1, pp. 106, 107.*

Moreover, he observed that Jesus being a partaker of the flesh nature with its "inveterate propensities and relative enticements inciting and tempting to sin . . . he was only *one of the flock* of the Deity which he had purchased with his own blood." He explained the Lord's purpose as being that the whole flock should become partakers of the Divine nature "upon the principle of voluntary obedience, motivated by faith and maintained in opposition to *incitements within* and enticements without"—*Eureka, Vol. 1, pp. 107, 109.*

Dr. Thomas insisted upon holding fast to the "foundation of the Name which is laid in the *real humanity* and sufferings of the sacrificial man, Jesus"—*Eureka, Vol. 1, pp. 283.*

These temptations from within, emanating as Dr. Thomas wrote from the "elements of corruption in our nature, inciting it to transgression," do not of necessity imply the slightest degree of transgression in him who is the subject of it, as some hastily and mistakenly affirm. The impalpable thought or temptation must be adopted as a part of the evil treasure of the heart—a part of ourselves ready to come forth in sinful action, before it can be imputed to us as a transgression. The thought must first find a welcome and a home in the evil treasure-house of the heart. It is just as brother Roberts so clearly and wisely wrote:

"The mere impulse to sin is not sin. Sin consists in *giving way* to impulse in thought or deed. Jesus was tempted in all points like as we are. There would be no victory if there were no impulse inclining in a forbidden direction"—Christadelphian, 1870, p. 23.

The Apostle Paul exhorted the Ephesian believers, saying:

"Be ye angry and sin not . . . Let all anger be put away."

To which we may add the words of the wise man,

"For anger RESTETH in the bosom of fools"—Ecc. vii: 9. Eph. iv: 26, 31.

Just as we may be angry and "sin not," because the anger finds no *resting place in the heart*—we subdue and dispel or put it away; even so, the tempting thought, arising from the impulse of the flesh, is not sin if we resist it; for is it not true as a matter of experience, that if we resist the *diabolos* thought it will flee from us? It certainly will.

But if on the other hand, we adopt the thinking of the flesh, as a course of action—an evil treasure of the heart, and devise evil in the heart, then it becomes a "thought of foolishness," resting in the bosom of a fool and "is sin," because the thought is permitted to rest there, and it bringeth forth or becometh sin—Prov. xxiv: 8, 9.

To master one's angry feelings as did Paul who was a follower of Christ; or to subdue our natural inclinations and impulses, and subordinate them to "the thinking of the Spirit," is to overcome the flesh as Christ did, "leaving us an example" to follow in his steps—1 Peter ii: 21.

SLAVE OR MASTER! WHICH?

Evil thoughts not resisted give pleasure to the natural man, because they are congenial to the flesh. The pleasure draws on consent, and the consent proceeding "out of the heart" produces the act of transgression. All this is of native growth and coming forth from the heart defiles the man.

In other words, evil thoughts dwelt upon, beget evil deeds; the thought is the parent of the deed. Thoughts which owe their birth to the thinking of the flesh, if permitted to lodge and fix themselves in the heart, constitute the "evil treasure" thereof, and ultimately render the victim a slave to the impulses of the flesh, and naught can proceed out of that heart but the evil thoughts which have been treasured there, together with all that shadowy brood enumerated by the Master in the famous discourse alluded to, at the beginning of this writing. But if we like Jesus—

"Know to REFUSE the evil and CHOOSE the good"—Is. vii: 15,

then the good thoughts having their origin in "the thinking of the Spirit," or the good seed of the Kingdom and Name, become "the good treasure of the heart." This grows to be a very real part of ourselves, for as a man "thinketh in his heart, so is he"—Prov. xxiii: 7. Therefore,

"Keep thy heart with all diligence for out of it are the issues of life"—Prov. iv: 23.

In this respect we are really the masters of our own hearts or minds. We deliberately choose the theme or subject for our thoughts; and that upon which our heart is set, or that which occupies our mind, whether it be good or evil treasure depends upon our own volition: and that determines our character, for thought is the very foundation of character, and the heart or mind is the standard of the man.

Moreover, let us ever remember that *only* those thoughts *are retained* in the heart or mind, and thus become effective in the formation of character, *upon which* our attention is continuously and persistently fixed.

With these facts in mind Paul wrote—

"They that are after the flesh, do mind (think upon) the things of the flesh; but they that are after the Spirit the things of the Spirit."—Rom. viii: 5.

And the saints at Philippi he admonished as follows:

"Whatsoever things are true...honest...just...pure...lovely...of good report; if there be any virtue and praise, THINK on these things"—Phil. iv: 8.

Let us meditate upon the Law and the Testimony day and night and following the example of our Master, give ourselves wholly to them, and make the Spirit's noble thoughts our own property—the good treasure of the heart; for behold it is written:

"Blessed are the pure in heart for they shall see God."

Let the Spirit-indited prayer be ever on our lips—

"Let the words of my mouth and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer"—Ps. xix: 14.

In the Law and the Testimony the Deity points out to those having willing ears and eyes to see, the supernatural way, in which Jesus, a partaker of flesh and blood and in all things made like unto his brethren (for unlike the traditions of the mystery of iniquity, inspiration makes no exceptions with regard to his constitution but plainly declares that being in our nature, he was in all points tempted like as we are, that is, from within and without); and who in the days of his flesh offered up prayers and supplications as we do, with strong crying and tears to Him who was able to save, and thus he overcame.

Having been touched with *the feeling* of our infirmities, and being tempted by those feelings, he learned obedience by the things which he suffered; and we are now apostolically assured that by this community of nature with ourselves, he has been perfectly and aptly fitted and supremely enabled to succour all them that are tempted by this nature's sin-promptings, that ever entreat us as they did him.

Only by such an experience of temptation from within and without could he be qualified for that high position to which he has been called, namely, that of a "merciful and faithful high priest in things pertaining to God."

As Dr. Thomas observed, Jesus was "one of the flock of the Deity which he had purchased with his own blood." While this declaration of the real humanity of Jesus was absolutely and essentially true; this wonderful and venerable scholar made it plain from the Scriptures, that to finish the work which the Father had given him to do (John xvii: 4), it was indispensably necessary that Jesus should be "endued with power from on high" far in excess and extending infinitely beyond the experience of any other man, even Moses and Elias.

This most essential requisite so absolutely necessary, was to a marvellous degree effected by the overshadowing power of the Highest with the resultant issue that he was called the Son of the Highest. Thus was "the Arm of the Lord revealed in him"—Is. liii: 1; John xii: 38. The overshadowing Power was the "Arm."

"The Spirit of Knowledge" rested upon him, making him of quick understanding in the fear of the Lord, that he might know to refuse the evil and choose the good; and as he increased in wisdom and in favour with God (Luke ii: 52) as His Beloved Son, the Power of the Highest dwelt in him in unmeasured volume; so that from his birth to the cross, the Spirit of the Lord rested upon him in ever increasing degree, and in such measure as decreed by the Father—Is. xi: 2, 3.

As Peter declared in the house of Cornelius, "God anointed Jesus of Nazareth with the Holy Spirit and with power," or to use the words of Paul "God was in Christ," or the Father dwelt in him by His Spirit. This was taught by Jesus himself, everywhere he went, as recorded by John who described him as the Word *made flesh*:

"I can of mine own self do nothing...the Father that dwelleth in me, He doeth the works"—John v: 30; xiv: 10.

Therefore Jesus was not only one of the Deity's flock needing redemption from the tomb through his own blood (Heb. xiii: 20); but he was also, the Great Shepherd of the Sheep. He was not merely the offspring of David, but the "Root" of David as well. He was David's "Lord" and also his son. In other words he was God manifest and apparent in the flesh.

Paul wrote "Great is the mystery of GODLINESS"—1 Tim. iii: 16. That Christ should develop a *perfect* character—GODLINESS or holiness in sinful flesh, with its incitements within and enticements without, was regarded by some in the Apostle's day as incredible.

Therefore, they argued that Christ did not come in sinful flesh, but in a nature superior to ours, having a semblance to it, but possessing nothing that would tempt or incline to sin.

This error in one form or another has persisted ever since. Let us ever resist it, for GOD IN CHRIST did that which was otherwise impossible.

A life of "godliness" was necessary for "the redemption of the body" of Jesus from the dominion of death. Sin in the flesh was destroyed in him through death; his body was "justified," "purified," and perfected by the Spirit—Heb. ix: 23.

He was afterward seen of angels and of men, believed on in the world and received up into glory, where as our high priest he intercedes for those who believe on his Name, whose bodies he will yet change and "fashion like unto his glorious body,"

B.J.D.

The Angels and their Ministrations

(Continued from page 25)

In the New Testament also we have many similar instances of how angels interfered in the affairs of the apostles. We recall how the—

"Angel of the Lord by night opened the prison doors, and brought them forth" (Acts v: 19).

Also how the angel led Peter out of the prison into which Herod had put him. There was also the angel that stood by Paul on one occasion and bade him "fear not"; but perhaps the most interesting account of angelic work in the New Testament is connected with Jesus. We have just mentioned how that Gabriel appeared to Mary. Possibly it was the same angel that appeared to the shepherds and said,

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the City of David a Saviour, which is Christ the Lord" (Luke ii: 10, 11).

Then suddenly there appeared with this angel a multitude of the heavenly host, who burst into song, saying,

"Glory to God in the highest, and on earth peace, good will towards men" (verse 13).

That must indeed have been a wonderful song, and gives us as it were a little peep into the pleasures in store for us if we attain to the kingdom.

We can understand the angels' joy at the birth of Jesus, when we consider what is said later on; "there is joy among the angels over one sinner that repenteth"; how much greater joy would be manifested when the Saviour of the world was born!

Angelic ministrations were ever present in the life of Jesus. After his temptation in the wilderness "they came and ministered unto him"; and when in the garden of Gethsemane, being in an agony and sweating as it were great drops of blood "An angel appeared unto him and strengthened him." Again, when Peter cut off the ear of the servant of the High Priest, Jesus declared—

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" (Matt, xxvi: 53, 54).

Yes! it was the Father's will that he should be put to death, but we can have no doubt that the angelic host was in attendance upon him all the time. So also when Jesus was laid in the grave, they put a guard of soldiers there, but they need not have troubled: the angels were there, watching and guarding him who was to be the Resurrection and the Life; they were there when Mary came to the sepulchre on the resurrection morning: and they were in attendance at the ascension of Jesus to heaven.

Truly as the Psalmist declared:

"He shall give his angels charge over thee, to keep thee in all thy ways" (Psa. xci: 11).

Now, in view of these things, what shall we say of ourselves? There is no need to build up hypothetical troubles and then to say how the angels will help us out of them. What we want to realise is, that these wonderful beings of whom we have written, encamp around us *individually* as well. There can be no doubt at all that it is so. Jesus said on one occasion, concerning his little ones—

"Their angels do always behold the face of my Father which is in heaven" (Matt, xviii: 10).

We might wonder what these words exactly mean, until we consider the case of Peter, after he had been led from prison, by the angel. When he arrived at the house of his friends, the little maid rushed indoors with the joyous news that Peter stood without, but they said, "It is his angel!"

The passages we have quoted, surely indicate that the children of God each have their guardian angel, and when we consider the words of Jacob we have this confirmed:

"The Angel which redeemed me from all evil, bless the lads" (Gen. xlviii: 16).

Jacob recognised the agency of an angel in his life, and surely this is also a comforting and strengthening thought for us. Perhaps it helps us to appreciate the assuring words of the Psalmist:

"I will lay me down and sleep, for thou only makest me to dwell safely."

This is a thought full of comfort for each of us in all our varying circumstances. Not only when we sleep at night, but also during the day, wherever we go, there is the angel of the Lord with us: if we are on beds of sickness, we are not alone: or if we have to go to the operating theatre, let us remember that there also is the angel of God. We shall appreciate this great and wonderful thought, only in proportion as we realize that "now are we the sons of God," and "that all things are for our sakes."

We must, of course, also realise the fact that the angels do not always prevent troubles coming upon us—we shall recognise this according to our faith—and a consideration of the lives of such men as David, Daniel and Paul will assist us to perceive the truth of the matter.

Adversity is sometimes allowed to cross our path so that our faith may be tried, but everything comes right in the end. We recall what we have already said concerning the angel and the Prince of Persia: God allows us to be free agents, but also shapes circumstances to help us, if we are faithful. If we set a faithful course, like Abraham's servant when he went to find Isaac a wife, we shall be helped.

"God shall send his angel before thee" (Gen. xxiv: 7).

It is, of course, quite possible for us to work in a way that is not in harmony with God's expressed purpose, and sometimes even in ways we know to be wrong. God will no doubt send circumstances to bring us back into the right way, but if we persist in our wrong-doing, He may eventually withdraw His angel and leave us to our own resources.

In proportion as we learn the lessons to be derived from a study of the examples which we have noted, shall we understand this great and comforting subject of the work of the angels on our behalf.

We have already spoken of the wrestling of Jacob with the angel, until break of day; we too are now in the night of sorrow, but we shall also prevail, as did Jacob, when the dawn comes, and the "Sun of Righteousness arises with healing in his beams."

So Paul says—

"To you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels" (II Thes. i: 7).

In another place we read,

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt, xxiv: 31).

We are often reminded that when the summons comes for us to appear before the judgment-seat of Christ, we shall have joy, if yet with fear. Yes, undoubtedly there will be all those heart-searchings and examinations of character, but if we have tried, and have done our best, we may be sure it will be alright. We are confident that the angel who has helped us through all our days, will be with us then, and if we hear those words "fear not," how greatly comforted we shall be, then, to hear Jesus say, "Well done!" and to hear him confess us before the angels, and to inherit the kingdom, having been made equal unto the angels, to die no more! How glorious and thrilling is the reward for those who are faithful! But if we have been unfaithful in our day of opportunity, Jesus will denounce us before the angels, and we shall go away into ignominy and shame.

Let us be wise *now*: let us see that we are doing what we can, in harmony with the word of God, and we need have no fear for the future. If this be our attitude, we can look forward with confidence to that great day when we shall be made kings and priests on the earth, and in that glorious

position we shall see that multitude of angels around the throne of the Lamb, referred to in Rev. v: 11-13.

F. C. WOOD.

Faith

What do we mean by faith? It is possible to believe that man is mortal, and that Christ is coming to establish God's Kingdom on the earth, simply because we cannot resist the evidence which convinces us of these facts. But if that belief has no further effect upon us, it is not faith. Real faith—saving faith—is a living active principle, which influences the thoughts and words and actions of the believer. It is well described in one of our hymns as: —

"The faith that made Thy saints of old
In patience to endure."

We have an example in the case of Moses, whose faith caused him to suffer affliction with the people of God, and endure the reproach of Christ (Heb. xi. 25, 26).

A Sunday Morning Exhortation at the Clapham Ecclesia (14)

As travellers upon the ocean of life, we once again in a sense arrive at a port of call. We stand on the threshold of another year. Twelve months have rolled by and we are about to commence another year, and as we do so we are filled with thoughts both of reflection and anticipation. Some people seem to look upon the old year with regret, but to the servant of God it ought not to be a time of regret but rather a time of rejoicing. We are marking one other milestone, as it were, in the journey toward the Kingdom of God, and although apparently 1933 is not to see the return of the Lord to the earth, many things have happened indicative of the fact that he is not far away. In all probability 1934 will see Jesus in the earth again and the thrones of judgment set up, and while we anticipate that fact with a measure of tearfulness, yet at the same time our fearfulness ought to be outweighed by sincerest feelings of rejoicing—the fact that soon probation will be over, all the evil by which we are surrounded will be ended, Jesus will be in the earth, and we, provided we are found faithful, will be made co-rulers with him and equal unto the angels.

As we look back for a moment or two we may well ask the question, Is the programme being upheld? It is a common thing for a man taking a long journey when he arrives at a resting-place to take out his guide book and time table and see if things are going on quite all right. It may be his arrival at a particular place is a little overdue. It may be that he is not feeling quite so well physically as he would like to do, and now he has an opportunity to refresh himself; it may be to purchase a few more clothes so to speak, or, what may be still more important, to replenish his medicine chest, to acquire a few of the necessary simple medicines to guard against bodily ailments.

We in the same way can look upon this matter from a spiritual point of view, and as we stand on the threshold of another year we can just ask ourselves for a moment or two what we ought to do in order that we may enter 1934 fully equipped in the race for life eternal. There is nothing wrong with the programme so far as God is concerned. His programme is absolutely on time, everything is just as it ought to be. The nations have dropped a little more closely into the position that God requires they should be in just when Jesus appears in the earth. The year 1933 has been remarkable in the fact that Britain and the English speaking nations have more than ever shown their separation from Continental affairs. We have seen a continual increase in the antagonism between this country and the great Northern power, and the matter of dispute, although it may not be obvious to the man in the street—is undoubtedly the shores of the Mediterranean and God's own land.

What about ourselves? We have passed through certain trials and difficulties, both individually and collectively, and what has been the result? Do we look upon these trials and difficulties now they are over with regret, or do we rejoice that we have had them and have come successfully through? Have we not been able to discern in those afflictions the hand of God guiding our affairs? But have those trials and difficulties had their right effect upon us as individuals? Are we as jewels in preparation for Gods house? Have we been polished just a little more? Do our characters reflect just a little more resemblance to that of the Lord Jesus Christ? Do we the more easily and comfortably work together with our brethren and sisters in the ecclesia for the welfare of the truth? Is the ecclesia by our effort more of a complete whole?

In passing we may just remark upon the fact that the voice of heresy has been heard in this ecclesia to a small extent during the year 1933, but who has been harmed by it? Not those who have been firmly rooted in the truth. The trial has come and has passed, and has been faced in the right way, and the results have been good. Only those have been harmed who were unsound in the truth, and therein lies a very deep lesson. It is obvious that in our experience as an ecclesia these troubles must arise. We need not be fearful about them, because if they are tackled in the right way they will have the right effect upon the ecclesia, and the ecclesia will be all the better for passing through the experience. The truth of that statement may not be obvious on the surface, but it is true nevertheless.

Then during the past year we have had many new companions join us in this race for life eternal. There are many new faces in the ecclesia today. Many of them were not here a year ago. It is for them to ask themselves the question as to whether they are striving to uphold the sound principles upon which this ecclesia has been formed and grounded for so many years. Are they willing to learn by the experience of those with long experience in the truth, and are they ready at all times to submit themselves under the mighty hand of God? One thinks it is a question which these newcomers would do well to reflect upon, because we have in the ecclesia at the moment a very large number of brethren and sisters who have had no personal experience of what the brotherhood passed through during the years of the war. There are very many brethren and sisters who probably do not know all that the name Christadelphian has stood for during the past eighty or ninety years, and if they do not know it is their bounden duty to get to know as soon as they can, that they might uphold those same principles faithfully as the brethren and sisters have done in the past.

And so, brethren and sisters, we may ask ourselves, the question, —How we are to equip ourselves for the coming year? The readings which fall to our lot today indicate how we can do it, both as individuals and as a community. We have during the past few weeks been in company with that faithful servant of God, Job. We are not told much about him; we are not told who he was or how old he was, but we are told a good deal about his character. Apparently for no reason at all, so far as he was concerned, affliction came upon him. He was chided not only by his alleged friends but by his wife, and his reply to the chidings of his wife is well worthy of consideration. In the 2nd chapter and the 9th verse we read: "Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."

As we read through the book of Job and meditate upon the various replies he gave to his friends, we cannot help feeling that he was a man of very deep character, and when trials came upon him it was not necessary for him to ask for a little time to consider the matter, but by reason of the fact that he had continually meditated upon the law of God day and night he was ready with the right answer to his critics. The result was that Job eventually came through his afflictions successfully and God blessed him at his latter end. He blessed him not only spiritually, but with material things. It is not always given to the servants of God, when they come through afflictions, that God blesses them with material things, but He has promised us that if we endure to the end He will eventually grant us that which is above everything—life eternal, and a place in His Kingdom.

In the 42nd chapter we have the record of how God blessed Job. In the 10th verse we read: "And the Lord turned the captivity of Job, when he prayed for his friends; also the Lord gave Job

twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and everyone an earring of gold. So the Lord blessed the latter end of Job more than his beginning."

Incidentally, we find there the answer to those many critics of the book of Job—the fact that God had brought these evils upon Job in order that his character might be perfected. He was a type of the Lord Jesus Christ whom we remember this morning in the bread and wine, the one who was provided of our nature, raised up by God, who endured all things even death on the cross, and God raised him from the dead and set him at His own right hand to be our Mediator and High Priest.

So much then for the way in which God looks after the individual. In the prophecy through Malachi we have the question of God's care for a community brought before us. Malachi ends the history of Israel as a nation, and once again we are reminded that God is taking out a people for His Name. He is not taking out a community as such, but He is forming a community by means of the separation of individuals from their surrounding circumstances in order that they might be His people. In Malachi iii. 14, we have one of those remarkable contrasts which so frequently come before us in the Scriptures: "Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Is not that just the attitude of the world towards Godly things? Is it not our own feeling on occasions—the fact that the world goes on quite pleasurably and that we have to face up to certain difficulties, and does it not appear sometimes that the children of God are tempted and that worldly people have all the good things? But then God speaking through the prophet points to deeper and more important matters. Verse 16—and here we have what is required of faithful men and women in times of affliction: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Do not we feel sometimes when we are weary and downhearted that it is too much trouble to get to the meetings? The carnal mind says, "neglect the meetings, rest a bit, do things which are pleasant to the natural man, have a little relaxation." But God says, "when ye see the proud happy and evildoers prospering, they that fear the Lord speak often one to the other," and thus they are built up in their most holy faith, and their names are written in the book of the Lamb. We ought never to forget that although there are many pleasures in life, there is a fiery trial awaiting all God's children. It must be of necessity because we read in this same chapter and the 2nd verse: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

While particularly applicable to Israel after the flesh there is also the application to spiritual Israel. We well know who the refiner is. We well know what the refiner does in the natural order of things. He sits over his crucible, skimming the dross away from the molten metal, and not until he can see his own image perfectly reflected therein does he know that the metal is pure. It is a matter which you can very easily test for yourselves, if you take a crucible and melt in it a small quantity of lead, and see what happens. The fire causes the dross to rise to the surface, you skim off the dross, and you have almost a perfect mirror left behind, you can see your own face reflected in the molten metal.

What of ourselves? Christ is the refiner and he expects to see in us at the Judgment Seat some reflection of his own character, and upon that principle and that principle only, can we expect to obtain a place in his Kingdom. There will be no use when we are face to face with the Judgment Seat, tightening ourselves up. The time to tighten ourselves up is now, and this is a very suitable opportunity

for doing so. One does not care very much for the worldly method of making New Year resolutions, but nevertheless it is a suitable opportunity for making a new resolution if such is necessary.

Then we find that the curtain goes down upon Israel. The Messiah appears upon the scene as the prophetic records depicted, a man of sorrows and acquainted with grief, and they put him to death in the most cruel manner possible. A few years afterwards the Romans came against them and destroyed their nation, and the Jews were scattered throughout the length and breadth of the whole world. Nineteen long centuries have rolled by and now we see God's hand at work once more on their behalf—a gradual going back to their own land, in preparation for the day when the Kingdom shall come and when Jerusalem's peace shall be established.

Then we turn over to the third portion of our readings for the day, and find ourselves at the conclusion of that wonderful panorama which is now mainly history, the Revelation which was given by Jesus Christ to John to show unto his servants things which must shortly come to pass. Most of the things written in that book are now history. The sixth angel has poured out his vial upon the great river Euphrates and the waters of that river are practically dried up. What were they to be dried up for? They were to be dried up "that the way of the kings from the sun's rising might be prepared." And who are the kings from the sun's rising? They are none other than Jesus Christ and his glorified brethren, and the way having been practically made ready it is obvious also that the kings of the east must also be practically ready for their glorious march. The question which concerns us is, are we ready to face the grand Tribunal?

Thus we come back to our simile of the traveller who has arrived at a port of call. We think perhaps the most important thing he has to do is to purchase for himself a few simple medicines for his bodily ills. We also in like manner are called upon to do similar things with regard to the spiritual man. We read a few days ago in a little pamphlet handed to us of a wise man who found that among many things which he thought he would like to make life worth living, was a small library of good books worth reading. It seems to strike very deeply at the heart of a Christadelphian. We have in our hands a great library. We have God's own Book, the Bible, given to us, not to the world; the Bible was not written for the world, it was not written for the critic to pull to pieces. He has no right to interfere with God's Book in any way whatever. The Bible is wholly and solely a book written for the servants of God, or for those who desire to be God's servants, and for nobody else. Let us therefore treasure this Book. We read a day or two ago of five thousand people queuing up to see an ancient manuscript, a very valuable manuscript, especially for Christadelphian, but it would take a lot to get five thousand people to hear what the Bible had to say to them. They went to see a literary curiosity—not so with the servant of God. He takes up his Bible daily and tenderly, knowing that it is the most treasured thing we have in life. Let us therefore make a New Year resolution never to neglect the old well-tried method of reading the Bible by the aid of the Bible Companion.

Then what about the Christadelphian's small library of good books worth reading? Are we ashamed for anyone to have a peep into our bookcase? Is our bookcase always on view for anyone to have a look at? Are we somewhat fearful lest someone should open a door and see something we should not be very proud of? The Christadelphian has a wonderful opportunity of possessing a small library of good books worth reading. The books worth reading are those that bear the names of Dr. Thomas and Bro. Roberts, and here we would add a word particularly to the newcomers into our ecclesia. Set your hearts on possessing the writings of Dr. Thomas and Bro. Roberts, and not only possess them but read them.

And so, brethren and sisters, as we thus stand upon the threshold of another year, let us take our courage in both hands and go forward joyfully, not regretting the past, learning the lessons which it has brought to us, and taking them to heart, and going on with renewed strength in the journey to which God has called us, knowing that our redemption draweth nigh. The world is full of change, everyone is calling for some change or other. Let us remember that God changes not, that the truth is today the same as it was in the days of Noah. It has continued the same throughout the ages. The same

principles which have built up sound ecclesias in the past are still capable of building up sound ecclesias in these days, and they are the only principles upon which a sound ecclesia can be founded.

Therefore, as we stand upon the threshold of another year let us remember that God does not change and the truth does not change, and therefore there can be no satisfactory changes made in organisation in a sound ecclesia. Let us see to it that we follow worthily along that path which has been beaten smooth by the faithful footsteps of brethren and sisters in the past, that in due course, when we stand before the Judgment Seat, we with them may obtain a place in the Kingdom to which God has invited us.

C. WHARTON.

Reflections

Will 1934 see the outbreak of war between Russia and Japan? Many public writers think so, and apparently with good cause. Can the war be restricted to the Far East? It seems improbable considering the political state of middle Europe, especially of Russia's western neighbours.

* * *

The prospect is terrible for the world; but faithful Christadelphians will find comfort in the many assurances they have of God's protection and care for them in the time of trouble which is coming (Isaiah xxvi. 20; Psalm xci. 5-11; Daniel xii. 1).

* * *

Vast numbers of soldiers of all nationalities are ready to sacrifice their lives on the battlefields—for what? A small pittance, a sense of duty and perhaps the hope of a little honour or reward! And what are the true soldiers of Christ doing, that they may receive everlasting glory, honour and immortality? Are they enduring hardness patiently (2 Tim. ii. 3)? avoiding entanglement with the affairs of this life (2 Tim. ii. 4)? speaking evil of no man but showing gentleness and meekness unto all men (Titus iii. 2)? These are some of the "orders of the day" the captain of our salvation has issued, and he counts upon our obedience.

* * *

Implicit obedience to the commandments of Christ is not easy, —the apostle describes it as a "fight and warfare"; but an earnest, continuous prayerful effort we must make, for nothing less will be accepted.

* * *

The conditions of Christ's approval are very clear and easy to understand: "patient-continuance in well-doing," "non-wearying in well-doing," "always abounding in the work of the Lord"; and if we are not fulfilling these conditions we are not loyal and faithful soldiers, but traitors, of whom it is written "woe unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness and not light" (Amos v. 18).

* * *

The events which are transpiring among the nations indicate that the "long time" (Matt. xxv. 19) of the Lord's absence has come to an end, and he is about to return; blessed are those servants whom he will find maintaining their first love for the Truth.

Land of Israel News

"They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."—Isaiah lxi. 4.

* * *

During October 4,572 immigrants entered Palestine of which 4,449 were Jews, 410 are described as "capitalists", which means they each possessed £1,000 or more. They were accompanied by 427 dependent members of their families.

* * *

The figures for the month of November are 3,837 Jews out of a total of 3,938 immigrants; 538 Jews were "capitalists," bringing a total capital of well over half-a-million pounds into the country.

* * *

The end of prohibition in America has brought for Palestine a contract for the import of a million bottles of Palestine wine from the cellars of Rishon le Zion within a period of three years, the first shipment to be of 5,000 cases of wine and 1,500 cases of liqueurs.

* * *

"The urge of Jews from Germany and other countries in Europe to settle on the land in Palestine is increasing. Palestine is not a very big country, but it has large possibilities for agricultural development. Even in Zionist quarters it is scarcely realised what intensive agricultural possibilities there exist in Palestine with the aid of irrigation, and the quantity of water Palestine possesses. During the last few years, we have discovered water wells in places where for generations it was believed that no water existed, as in Lower Galilee, in the Valley of Jezreel, and Samaria. All of which opens new perspectives for work on the land."—*The Jewish Chronicle*.

* * *

The Palestine Government surplus excess of income over expenditure for the six months from April to October, 1933, amounts to £660,445. The first six months of the Palestine 1933 budget showed a cash surplus of over £593,000, comparing with a surplus of £247,000 for the same period of 1932. Expenditure during the first six months of the year showed an increase of over £85,000.

A further £1,000,000 worth of coins has been purchased for circulation. The currency was minted in London. This is striking testimony to the amazing prosperity of Palestine.

* * *

"In Palestine they saw a nation being re-born. They had made greater progress in fifteen years towards self-realisation as a people than had been made for a thousand years before. Looked at from day to day, the thing was disappointing; but looking at Palestine to-day and considering what it was fifteen or twenty years ago, the progress had been enormous."—*Lord Snell, address on " Palestine."*

Although the land of Israel is flourishing and the Jews who are there are prospering, they form but a small part of "Jacob," whose trouble in other lands increases daily. In Poland they are fainting in the streets from hunger, and the children collapsing in the schools; and in the Ukraine and other parts of Russia thousands are dying of starvation.

Latter Day Politics

Absolutism will certainly triumph, and the propagandism of the leaders of the democracy of both worlds will expedite the crisis. The scribe well-instructed in the Kingdom of Heaven will desire all speedy success to their efforts, and the as speedy subjugation of the democracy to absolutism; not, however, because he loves despotism, but because he loves truth and righteousness, and sighs for its permanent establishment over the nations. But, is Russian despotism a truthful and righteous incorporation? The very reverse. In its full manifestation it is "the Dragon " (Rev. xx. 2)—a hideous tyranny, more terrible than any that hath yet calumniated the truth and played the adversary against all righteousness. But the "wise who understand" know that the "Kingdom" which they pray may "come" that "God's will may be done upon earth as it is in heaven," cannot be established until that

despotism—the absolutism of Gogue (Ezek. xxxviii.)—shall be revealed in all its magnitude and power; and possessing the city of Jerusalem, shall prepare to grasp the sceptre of farther India. Upon this ground it is, and upon this alone, they say "Down with the Democracy and success to Absolutism for a little time." The amputation of a limb is a severe operation, but sometimes necessary to the life of the patient; even so, the trouble coming upon this generation is terrible, but it is an element in the regeneration of society, and its future blessedness in Abraham and his Seed, that cannot be dispensed with; if, therefore, the cure of the world's maladies be a consummation devoutly to be wished, in the same ratio is it desirable that Democracy and Absolutism should come to blows, and that the latter should prevail.

DR. THOMAS (1852).

Signs of the Times

Russia Preparing: "The Merchants of Tarshish": "Cattle and Goods": "The Time of Jacob's Trouble."—

It may seem that events in the political world are comparatively quiet at present. Superficially this is so, but the reason for the quietness is one that bodes ill for the world's peace. It is because there is a complete deadlock on the subject of disarmament and kindred topics, international conferences having come to a stand-still because of a general inability to find a basis of agreement. In the meantime the nations are re-arming feverishly in preparation for that terrible conflict which almost everyone now foresees to be inevitable. At the present moment the most likely conflict to break out is a Russo-Japanese War, although the Russians would prefer to postpone it until their Second Five Year Plan has progressed further. Whether such a conflict comes or not, the effect of the tension is that Russia is arming as fast as she can. "Russia Preparing," a *News-Chronicle* headline has it. "The Soviet is boasting of its preparedness," says the *Daily Express*. It is remarkable how constantly the word "prepare" (see Ezek. xxxviii. 7) occurs in connection with Russian activities reported in the newspapers. The Russian leaders frequently emphasize their desire for peace, but this attitude is adopted only to gain time, for the Soviet ideal is that their system should be extended world-wide, thus abolishing "capitalism." "Those who attack Russia," says M. Molotov, "will break their necks." This may prove to be true "for it is in his heart to destroy and cut off nations not a few" (Is. x. 7), but the Russians will allow their ambition to carry them a little too far and it will then be their turn "to be broken in pieces" (Is. viii. 9).

In Western Europe the situation is still strained, for in spite of the utmost pressure exerted by France, nothing can be done to prevent German re-armament. Italy proposes a remodelling of the League, eliminating the smaller nations, but France will not consider such a proposal. France of course has treaties with many of the small nations and whilst these have a vote at the League Assemblies, her influence predominates. Mr. A. J. Cummings writes in the *News-Chronicle*, "In the words of a great European statesman, the situation is at the moment, 'as black as night!'"

Sir John Simon says that armaments are not the disease itself, but are the symptoms of a disease in the hearts of men—the disease of fear" (*Manchester Guardian* report of a speech at Stoke 22/12/33). What a remarkable commentary is this on Christ's prediction of "Men's hearts failing them for fear."

For several years now it has appeared that Britain's naval supremacy was declining. There have been two reasons for this, viz. that Britain has been loyal to the international agreements made relative to the building of warships, and that whereas other countries have subsidised their liner and merchant traffic and so enabled them to defeat competition, the British government has hitherto declined to do this, with the result that British sea traffic has been greatly diminished, hundreds of ships and thousands of men remaining unemployed. We have been expecting that this state of affairs would not continue indefinitely, because it is evident that Israel's defender is still sufficiently mistress of the seas to be styled "The Merchants of Tarshish." In November the Admiralty announced its

resolve in future to build warships not inferior to their foreign contemporaries. In December the Government promised to help the Merchant service in its fight against subsidised competition, and also promised financial assistance to the Cunard Company to enable their great liner to be completed. Two other great lines, the P. & O. and the Orient have each ordered a new ship, better and bigger than they have ever had before.

Mr. Runciman, in announcing that some form of subsidy for tramp shipping might be expected without delay, said "If we were forced to take measures to defend our shipping, we should do it without flinching. To us, as an island people, an efficient Mercantile Marine was a first necessity, and we could not allow it to be imperilled." Commenting on these matters the *Daily Telegraph* (30/12/33) says "The period of apathy and tame acquiescence in the threatened loss of our greatest heritage appears to be drawing to a close." This may seem but a small matter, but it is worth our attention because it illustrates how all things are shaping themselves aright simultaneously; a sure sign that we are living in days when Christ may be expected immediately.

Another small matter, but one of great interest to those who watch the signs, is the statement made by Dr. Eder at a Jewish Congress held during December, to the effect that "cow breeding had now become a Jewish industry in Palestine" (*Jewish Chronicle* 15/12/33). ("Hast thou gathered thy company to take away cattle and goods?" Ezek. xxxviii. 13). Whilst referring to Palestine activities we may notice how the seemingly unconnected event of the ending of prohibition in the U.S.A. has benefited Jewish industry. An order was placed with the wine producers of Rishon-le-Zion for no less than a million bottles of wine!

The assassination of the Rumanian Premier, M. Duca, is another sign of the times. As the *Jewish Chronicle* states, it is "a storm signal which those who are concerned for the future of Europe will not lightly disregard." The Premier was murdered because he endeavoured to suppress anti-Semitism (always strong in Rumania). But anti-Semitism is now so fierce in Europe that suppression is impossible.

* * *

In Germany the situation is practically unchanged so far as the Jews are concerned, and it seems that the Jews now recognize that there is no remedy. There is a "Chalutz Organisation" in existence for the purpose of training young boys and girls for life in Palestine. Hitherto this has had no support in Germany; as recently as 1930 only 500 Jews being members of it. By October 1933, the membership had reached 12,000. In Berlin alone there are over 100 Hebrew classes, and the circulation of the only Zionist paper in Germany is now fourteen times larger than in pre-Hitler days. "Zionism is now practically the only movement of consequence in Jewish circles in Germany."

The Jews, themselves, foresaw that if Hitler succeeded in his anti-Semitic policy the Jewish position all over Europe would become grave. And so it is proving. Before long "Jacob's trouble" will be greatly intensified as the following extract from the *Jewish Chronicle* for December 15th indicates. "The tempest in Germany is the focus of attention, but other clouds enough there are on the Jewish horizon. In almost every country of the world where Jews reside there are phenomena that would, in more normal times—if ever there are normal times in Jewish history—have each seemed in itself a tragedy of the first importance. In Russia the persistence of the Godless regime threatens the very existence of the vast Jewish community; in Eastern Europe in general the economic situation of the Jews is appalling; everywhere anti-Semitic movements roar and rage. Courage must be the Jewish watchword in this day of trouble." Comment is not necessary.

It is evident that startling events will take place before 1934 has passed. "Watch therefore, for ye know not what hour your Lord doth come."

W.J.

CORRESPONDENCE

(This letter, addressed to bro. F. G. Ford, arrived too late for insertion last month).

The London Office of the Zionist Organisation transmitted to us through the Keren Hayesod in Jerusalem a check for £147 12s: 9d., which represents the contribution of the Christadelphian Society to the Hadassah Hospital in Jerusalem.

This contribution is concrete proof of the kind interest of your members in the work of Hadassah in Palestine. Never before has our task been so difficult as at this moment. The critical financial conditions all over the world and particularly in America, have made fund-raising extremely difficult. To make matters worse, commitments from America (which provides the greater part of our budget) are reduced by one third, due to the appalling drop in the value of the dollar. Every effort must now be made to maintain intact Hadassah's activities in Palestine. We are particularly anxious with regard to the Jerusalem Hospital, which is in time to serve as a large medical centre for the entire Near East. Thus you can readily understand how much we appreciate every assistance extended at this particular time.

May we ask you kindly to convey to the members of your society the profound gratitude of the Hadassah Medical Organization for their interest and encouragement. With Zion's greetings,
Hadassah Medical Organization,
Jerusalem.

H. YASSKY, *M.D., Director.*

Ecclesial News

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

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

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

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

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

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

BIRMINGHAM. —*Shakespeare Rooms, Edmund St. Sundays: 11 a.m. and 6.30 p.m. Wednesdays, 8 p.m.* We are pleased to report the obedience of Faith in Baptism on the part of Mr. R. BRAY, whose immersion took place at Dudley on Wednesday, December 6th. Our brother had the Truth brought to his notice, in the mercy of God, through the advertisements of bro. Roberts' "Christendom Astray," and the following up of applications by correspondence. We have others very interested and hope to report their obedience in Baptism later. We continue quietly and consistently to shed forth the light of the Gospel in this part of the Vineyard, much encouraged by these responses, but specially in the fact, it is all part of the work of "saving ourselves from this untoward and wicked generation." We take this opportunity of expressing our appreciation of the labours of the visiting

brethren, their exhortations and lectures, indeed, we find great delight in reading of the activities of our brethren everywhere, through the medium of the "*Berean Christadelphian*." We have welcomed the following visitors at the Table of the Lord: —bro. Harvey (Blackheath), bro. and sis. T. Phipps and sis. Deane (Great Bridge), sis. N. Feltham (Leamington), bro. S. N. Harrison and sis. N. Harrison (Lichfield), bro. Strawson (Nottingham), bro. and sis. T. Pearson (Dudley), bro. Jeacock and bro. E. W. Evans (London), bro. Dan Jakeman and bro. H. Jakeman (Dudley). It is purposed, if the Lord will, to hold a Fraternal Gathering on Good Friday, March 30th; further particulars later. —W. SOUTHALL, *Rec. bro.*

BRIDGEND. —*Christadelphian Meeting Room, 40, Caroline Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Tuesdays: Bible Class, 7.30.* With the arrival of the *Berean Christadelphian* for January we are reminded that another year has gone by and we are a year nearer our Master's return. It is this eternal hope continually kindled within the true brother or sister of Christ that strengthens their hands, heart and minds to press on amid the fluctuating circumstances of their probation, realizing that absolute certainty—"He who shall come will come and will not tarry." We have been encouraged by the visits of brethren and sisters who returned home for the Christmas holidays and met with us around the table: Bro. and sis. Reggie Williams, West Ealing, bro. and sis. E. J. Tellum, Brighton. —GOMER JONES, *Rec. bro.*

BRIGHTON. —*Y.M.C.A. Lecture Hall, Old Steine. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m.* It has given us much pleasure during December last to welcome the following visitors to the memorial feast: —bro. and sis. Mercer (Holloway), sis. Stafford (Margate), bro. Rivers (Holloway), sis. Callow (Bournemouth), sis. W. J. Webster (Seven Kings), also brethren E. W. Evans (Clapham), A. A. Jeacock (Croydon), and W. J. Webster (Seven Kings), who assisted us by exhorting and lecturing, for which we return them our thanks, for such service is much appreciated. We have lost two of our number by removal, sis. Quelch having removed to Bournemouth, and sis. Miles to London (Clapham Ecclesia), and in future they will, God willing, meet with the brethren and sisters in those districts to whose love and care we commend them. —J. D. WEBSTER, *Rec. bro.*

CROYDON. —*Ruskin House (Room 11), Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class at 8 p.m. (in Y.M.C.A., North End).* On the 13th and 27th November we had two Special Lectures at the Labour Hall, Coulsdon, and on the 4th and 11th December two lectures at Thornton Heath; the attendance of strangers was poor, but we trust that those who did attend may yet be led to seek and to find the way of life. We have, however, been much encouraged by another one coming out of darkness into light; Mrs. MARY ANN LAFLAIN, having witnessed a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, was immersed on the 10th December, and we thank the Clapham brethren for their assistance in arranging the immersion for us. We pray that our new sis. may so run that she may obtain the prize of Eternal Life when our Master returns. The circumstances attending the call of our sister are very encouraging. Some four or five years ago a sister brought a neighbour to the Bible Class and this stranger was accompanied by her small son about five or six years of age. Her consent was obtained to the lad attending our Sunday School, and he has developed into a bright Scholar. Our Heavenly Father used the care our Sunday School teachers gave to the boy to awaken an interest in the mind of the mother, and she has now come to a knowledge of the Truth and obedience to it. We mention this as it will serve as an encouragement to brethren and sisters to endeavour to get strangers' children into our Sunday Schools, as it may be used to bring the parents to look into the things that matter. We have also had a further addition to our Meeting by the transfer of bro. W. M. Whelan from the Seven Kings Ecclesia, our brother having removed to Hayes (Kent); we are pleased to welcome him to our Ecclesia, the loss to Seven Kings being our gain. We take this opportunity of thanking those brethren, mostly from the Clapham Ecclesia, who have so willingly assisted us in the work of the Truth. We much appreciate their labours and help, and pray that our Father may bless the efforts put forth. —ARTHUR A. JEACOCK, *Rec. bro.*

IPSWICH. —*Breaking of Bread, 11.15 a.m.; Lecture, Monthly.* During the past year we have, with the assistance of the Clapham brethren, continued to make known the way of Salvation, as far as can be seen at present with little result. We have out on loan five copies of "*Christendom Astray*" which we pray, if it be God's will, may be the means of bringing some to the knowledge of the Truth as it is in Jesus. We know that the seed sown is the good seed of the Kingdom, it must be the unfertility of the soil, that it springs not up, and bring forth fruit; but we shall continue the sowing and wait for the harvest, perhaps there may be a few sheaves to be gathered in. It is our earnest prayer that all of like precious faith may attain eternal life in the Kingdom of God. —W. P. HAYWARD, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall Landor Road, S.W. Sunday: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m.* L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). *Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* It is with pleasure that we report the obedience of one of our Sunday School Scholars, DAPHNE JESSIE DAVIS (daughter of our sister Davis) who was immersed on December 31st, 1933; we pray that our young sister may grow in grace and in the knowledge of the ways of the Lord so that she may be found patiently watching when Jesus returns. On the 16th December, bro. G. H. Wright and sis. M. R. Clements were united in marriage. We pray that our Father's rich blessing may rest upon them in their new relationship and that they may be helpmeets as heirs together of the grace of life. We are glad to report that bro. Stephen Charles Crosskey who was withdrawn from several years ago for unfaithfulness in regard to the commands of Christ, has realized the danger of his position and applied for re-fellowship, and after being interviewed by two of our presiding brethren, has been received back into fellowship. On December 26th we held our usual Sunday School Gathering and Fraternal Meeting, when a most profitable and enjoyable time was spent, a large number of brethren and sisters being welcomed from the provinces. We have been pleased to welcome the following visitors at the Table, namely, sis. Yeates (Bridport): sis. Miles, bro. and sis. C. F. Evans (Brighton): bro. and sis. Higgs and sis. D. Higgs (Bristol): bro. and sis. Wells (Colchester): sis. Milroy, bro. and sis. H. Crosskey, sis. Parsons, and sis. Whitmore (Croydon): bro. Townsend and bro. W. A. Rivers (Holloway): sis. M. Hayward (Ipswich): sis. Squires, sis. P. Squires, sis. M. Squires, sis. Allan, bro. and sis. Burton (Luton); sis. I. Johnson (Nottingham): bro. Restall (Oxford): sis. Clarke (Putney): bro. Heyworth and sis. Keen (St. Albans): bro. and sis. Webster and sis. Mills (Seven Kings): bro. and sis. Morse (Swansea): sis. J. Thorpe (W. Ealing). —F. C. WOOD, *Ass. Rec. bro.*

LONDON (Holloway, N.) —"*Delhi Hall*" 489, *Holloway Road (nearly opposite Royal Northern Hospital).* *Sundays: 11 a.m. and 7 p.m. Wednesdays, 8 p.m.* As previously announced we have removed to our new meeting place—Delhi Hall—and find it satisfactory. The attendance of interested friends has shown an upward tendency. The undersigned has been appointed Secretary for the present year with bro. R. Mercer as Assistant. Welcome visitors since last report have been sis. Stafford of Margate and bro. R. Penn of Welling. —GEO. H. DENNEY, *Rec. bro.*

LUTON (Beds.) —*Oxford Hall 3, Union Street (off Castle Street).* *Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m.* Greeting in Jesus. Since our last intelligence the hand of death has been in our midst, our sis. Joint, aged 85, fell asleep on December 14th after a brief illness of but two days. She was laid to rest in Luton Cemetery on Monday the 18th December, bro. C. R. Crawley doing what was necessary at the graveside. Bro. H. Crawley and sis. McGeorge were united in marriage on December 9th. We wish them every happiness in their new relationship, praying they may be a help to each other in their walk to the Kingdom. They are now living at St. Albans; we are sorry to lose them, but commend them to the brethren and sisters at St. Albans; our loss is their gain. We have been pleased to welcome the following brethren and sisters to the table of the Lord. Brethren E. J. B. Evans, Joslin, M. L. Evans, T. Wilson, W. Mitchell, C. Ask, of Clapham; bro. J. Hodges, St. Albans; also sis. Ask and sis. E. Moorhead, of Clapham. We take this opportunity of thanking all the brethren who have served us in the interests of the Truth. —Sincerely your bro., S. BURTON, *Rec. bro.*

MARGATE. —*Forester's Hall (Lower). Sundays: Lecture, 3 p.m.; Breaking of Bread, 4.15 p.m.* Since our last communication we have been pleased to welcome to our Lord's table the following: —sis. Reeves and bro. V. W. Lloyd (Clapham), bro. Bishop (Seven Kings), and sis. D. Crumplen (Clapham). We are deeply indebted to the brethren for their splendid help in giving lectures. Their exhortations to our small meeting have been a source of much comfort, and an inspiration to greater efforts in our endeavours to spread a knowledge of the Truth in our district. With such a small Ecclesia we can ill afford the loss of our sis. L. Wyse, who by removal will in future meet at St. Albans. While we much regret the loss of her help we rejoice in the knowledge that she will reside in the vicinity of another meeting. —V. H. LLOYD, *Rec. bro.*

NEWPORT (Mon.) —*Clarence Hall Rodney Road (opposite Technical Institute). Breaking of Bread, 11 a.m. (first Sunday in each month 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Meeting, 7 p.m.* We are pleased to state that on December 10th we had another visit from our bro. T. Pearson of Dudley, who gave us sound words of Exhortation, and Lectured in the evening. We once again extend our thanks and gratitude to all the brethren who have assisted us, in this part of the Vineyard during the past year, and we hope and trust we shall continue to have their help during the year 1934, if our Lord and Master still tarries. The signs of the times are very ominous of the Great Day being very near at hand, and although we cannot get the alien to attend the Lectures, we continue our efforts, endeavouring to strengthen the things that remain, so that in the day of our Lord's coming we ourselves may not be castaways, but be in the happy position of hearing those joyful words fall from our Master's lips, "Well done, enter into the joy of your Lord." —D. M. WILLIAMS, *Rec. bro.*

NOTTINGHAM. —*Old Lenton St. Hall off Broad Street. Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m. Bible Class: Wednesday, 7.45 p.m. at 6, Rolleston Drive.* If the Lord will, we shall hold a Fraternal Gathering on February 3rd in the Old Lenton St. Hall. Tea at 4.30, meeting at 6 o'clock. The subject for consideration is "Some Perils of The Latter Days," and the speakers will be brethren E. W. Evans (Clapham), F. H. Jakeman (Dudley), W. Southall (Birmingham). We extend an affectionate invitation to all brethren and sisters in fellowship to be present with us. The entrance to the hall on this occasion will be from George Street, at the side of the George St. Chapel. Since our last intelligence we have been pleased of the help of bro. D. C. Jakeman (Dudley) and also of the company of sis. Jakeman, bro. and sis. Allen (Dudley), sis. Salmon (Birmingham), and bro. J. Evans (Clapham). —J. B. STRAWSON, *Rec. bro.*

OLDHAM. —*34, Union Street. Sunday School 9.50 a.m.; Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.* We have commenced our meetings this year at 34, Union St., and attention is drawn to the alteration of time of Breaking of Bread and Sunday School. We have been assisted in the work of the Truth by bro. F. H. Jakeman of Dudley, whom we thank for his faithful labours on our behalf. —W. COCKCROFT, Junr., *Rec. bro.*

PEMBERTON. —*Chatsworth St., Pemberton, Wigan. Sundays: Sunday School 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Mondays: M.I.C., 8 p.m. Wednesdays: Bible Class, 7.15 p.m.* On New Year's day we held our Annual Sunday School Party, and Prize Distribution. An enjoyable time was spent together. We are greatly indebted to our bro. Bailey of Preston for his services, by exhortations and lectures. —B. LITTLER, *Rec. bro.*

ST. ALBANS. —*Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 8 p.m., at Pikesley's Hall 34, St. Peter's St.* We are very pleased to record the accession to our ecclesial membership of bro. and sis. Harold Crawley. They were members of the Luton ecclesia until their uniting in marriage on December 9th and, now living at St. Albans, will meet with us. We are also glad to have the company of sis. Wyse (Margate) who is working in the district and will meet with us as often as circumstances will permit. The quarter ending 31st December shows an average attendance of visitors at the lectures of 10 each Sunday. This is very encouraging to us all. —S. JEACOCK, *Rec. bro.*

SEVEN KINGS. —*Sunday: Mayfield Hall 686, Green Lane, Goodmayes. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. 27, Wanstead Park Road, Ilford, Tuesday, M.I.C. and Eureka (alternately)*

8 p.m. Thursday: Bible Class, 8 p.m. As announced last month, if the Lord will, on March 17th next we are holding a Fraternal Meeting, when we look forward to the assistance of bro. F. Walker of Bristol with his Model of the Tabernacle in the Wilderness. Further details next month. We have been pleased to welcome to the Lord's Table bro. E. C. Clements (Clapham) and bro. and sis. Mynott (Nottingham). Bro. Clements was with us in the Lord's work and we thank him for his ministrations. —W. J. WEBSTER, *Rec. bro.*

SOUTHEND-ON-SEA. —11, Byron Ave. (*trackless trams and green buses from both stations to North Ave. stage, thence about 2 mins. through Sycamore Grove to Byron Ave.*). Every Sunday at 6.15 p.m., except 1st in each month. Since last writing we have been glad to welcome to the table sis. Nellie Eato from Leicester. We much regret also to announce the defection of two of our number, bro. and sis. W. J. Ramus, who have joined the ecclesia (Temperance Hall fellowship) at Leigh-on-Sea. When they moved from London to our district some two years ago we had hoped much that they would add to our position and strength, but our pilgrimage is full of disappointments and in spite of our endeavours to do our duty in all directions privately and publicly, they have joined another fellowship on the plea that our ecclesia is Laodicean. All readers of the *Berean* will doubtless realize that when one ecclesia is found or alleged to be Laodicean, the proper course would be to endeavour to rouse it, failing which, help should be obtained from others "in fellowship": least of all is it a just reason (even if true) for joining a REALLY Laodicean fellowship, a fellowship which is slack on such matters as military service in relation to fellowship; constabulary in relation to fellowship; and such matters as oaths, voting, etc.; and the all important matter of Stricklerism which stultifies the true teaching of the Scriptures on the Atonement and is fellowshipped by Temperance Hall, Birmingham (now called Central Birmingham) and their following. The departure now leaves us 5 in number and one who lives at Chelmsford who comes as opportunity offers. Being so few in number we shall, of course, still find it necessary to omit the meeting every first Sunday as hitherto, which gives us the necessary opportunity of fitting duties etc. elsewhere, into this open Sunday. We much regret our present inability to publicly proclaim the Gospel, on account both of lack of sufficient funds and suitable hall away from the other meetings not in our fellowship. Let me assure all, however, that as soon as the opportunity for a "door of utterance" being opened, arises, we shall, God willing, and with His help and blessing, avail ourselves of it. —WM, LESLIE WILLE, *Rec. bro.*

WELLING (Kent). —*Scouts Hall Warwick Road. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m. Thursday: Bible Class, 8.15 p.m.* The attendance of strangers at our Lectures continues very small, and we face 1934 with the realisation that the veil spread over all peoples is becoming more solid against the Word of the Holy One of Israel and His Christ. Whether they hear or whether they forbear, one wonders what 1934 will yet record in its relation to the Coming of the Lord? To the following who have been in our company and fellowship, we again extend our appreciation of their associations with us: —bro. D. L. Jenkins, bro. and sis. C. Ask, A. Ramus, sis. N. Kitchen, all of Clapham, also bro. J. Hunt-Smith (Sutton). —A. M. GRANT, *Rec. bro.*

WIGAN. —*Educational Room, behind Co-operative Offices, Standishgate. Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m.; School, 11 a.m. Tuesdays: Bible Class, 8 p.m.* Greetings in Jesus Christ. We extend our appreciation and thanks to our brethren S. Shakespear of Dudley and W. Cockcroft Jun., of Oldham, and bro. J. Silcock of Pemberton, for their service in the work of the Truth. At present there seems to be a lack of interest by the stranger, but we continue to preach the things concerning the Kingdom of God and the Name of Jesus Christ, in the hope that our Heavenly Father will bless our labours. We have been pleased to welcome to the table of the Lord our bro. A. E. Redman of Wolverhampton, also, our sis. S. Heyworth of Whitworth, and bro. and sis. Tennant of Pemberton. We deeply appreciate the gift of £5 from an ecclesia who wish to remain anonymous, the same will greatly help us, and will be utilised in the service of the Truth. On December 30th we received the green booklet (January, No. 1934) called "The Master's Household," which contains intelligence from bro. R. Turner, declaring his withdrawal from the Wigan ecclesia. Up to the present day however we have not received any such notice from bro. R. Turner. —R. BARTON, *Rec. bro.*

CANADA

LONDON (Ont.)—*Orange Hall, 388, Clarence Street. Sunday School 10.15 a.m.; Breaking of Bread, 11.30 a.m.; Lectures, 7. 0 p.m.* We are pleased to report that we have assisted two more to put on the Name of Christ in Baptism, viz. on July 30th, Mr. C. HORNICK, formerly neutral, and Mr. W. EMPEY, husband of sis. Empey of Aylmer. We hope and trust that they will run the race successfully and receive a place in God's Kingdom. We regret to report the death of bro. Wm. Burt (son of bro. and sis. S. Burt) who was laid to rest in Mount Pleasant, Cemetery. We were pleased to have the company of bro. Beasley of Toronto and bro. Baines of Montreal, also bro. Harvey of Windsor who gave us words of exhortation and lectured for us. We wish to thank our brethren for their labours of love. Other visiting brethren and sisters present at the table were sisters Sims, E. Price, O. Vibert, Smith and bro. Thompson, all of Hamilton, sis. Baines (Montreal) and sis. Harvey (Windsor). We are always pleased to welcome those of like precious faith. —W. D. GWALCHMAI, *Rec. bro.*

UNITED STATES

BUFFALO, N.Y.—Mizpah Hall 221, W. Ferry Street. Memorial Service, 10.30 a.m.; Sunday School, 12 a.m. Wednesday: Meetings held at the home of bro. L. P. Robinson, 1891, Niagara Street; Mutual Improvement Class, 8 p.m.; Eureka Class, 9.10 p.m. On July 4th we held our annual Sunday School Outing at Delaware Park. It was a beautiful day and was much enjoyed by all present. With much sorrow we report the death of our sis. Mary Brewer on June 20th, at the age of 75 years, at Lockport, N.Y., but since her immersion she has always been a member of the Buffalo, Berean Ecclesia. She had been in poor health for some time. Our sister was buried on June 23rd, by the side of her husband, bro. A. D. Brewer and are now awaiting the return of our Lord and Master to call them forth from their sleep. Bro. J. P. Vibert did what was necessary at the home and graveside setting forth the One Glorious Hope of our sister to a crowded house of brethren, sisters, relatives and strangers. In the midst of sorrow we have reason to rejoice through another putting on the sin covering name whereby we can be saved—Miss MARJORIE BLACKWELL was baptized July 6th, and received into fellowship Sunday, July 9th. Our desire for our sister is that she may run faithfully in the Race which she has entered unto the end, so that at the return of our Lord she might obtain that Victory which awaits His faithful servants. On September 2nd, bro. Donald Kling and sis. Marjorie Blackwell were united in marriage. They have the best wishes of the Ecclesia in their new relationship. May they be a help one to another in their journey toward the Kingdom of God. We have been pleased to welcome at the Lord's Table the following visitors: —bro. and sis. H. A. Sommerville, brethren John, David and sis. Emily Sommerville of Hawley, Pa., sis. Phillips of Elizabeth, N.J., bro. and sis. Gibson of Toronto, Ont., bro. and sis. Arthur Percival and sis. Ward of Hamilton, Ont. We wish to express our thanks for the encouraging words of Exhortation by our bro. H. A. Sommerville and bro. Gibson. We greatly appreciate their labour of love in the Lord's Service. —L. P. ROBINSON, *Rec. bro.*

HOUSTON (Texas).—7304 Rush Ave. *Sundays: School 10.0 a.m.; Breaking of Bread 11.0 a.m.* On Sunday, November 19th, the brethren and sisters from Houston went to Goose Creek where we baptized into the Saving Name, Miss EVELYN SMITH, 16, daughter of bro. and sis. J. T. Smith of Goose Creek. We trust that she may run well the race set before her and gain the prize, eternal life. We have had our numbers increased by the coming to Houston of bro. and sis. Ferdinand Bargiband and bro. John Hensley. —JOSEPH H. LLOYD, *Rec. bro.*

LOS ANGELES (Calif).—*Woodmen of the World Hall 1040, South Grand Avenue. Sundays: Sunday-school 9.30 a.m. Breaking of Bread, 11.0 a.m.; Lecture, 7.30 p.m.* Since our last report we have had the pleasure of a visit from bro. B. A. Warrender of Bournemouth, England. We much enjoyed his refreshing exhortations and lectures and were reminded of the years gone by when he was a member of this ecclesia. Bro. Warrender also delivered an address over the radio, and incidentally was our first radio speaker when we began broadcasting radio addresses some seven years ago. It has been our privilege to welcome to our fellowship bro. P. H. and sisters Ella J. and Hilda M. Goldstrass and bro. and sis. H. Wade. We report with sorrow the death on July 7th of sis. Mary E.

Andrews, mother of sis. E. Walton; on July 12th of sis. Annie Brazener, mother of sis. A. Banks and on September 7th of sis. Mildred Seagoe, daughter of sis. Adah Seagoe. "These all died in the Faith not having received the promises etc." Our deep sympathy goes out to all the bereaved ones. Death always has the association of sadness, but the sadness is outweighed by the glorious hope of the Truth, that "Even so, them which fall asleep in Christ Jesus shall God bring with him." After long and patient endeavour to redeem them, we have been compelled to withdraw fellowship for long continued absence from the Table of the Lord, from sisters Fannie Adams, Margaret Carron, Gertrude Thompson and bro. Chas. Stevens; and also from sis. G. Spencer, nee Mathews, for marrying out of the Faith and joining a meeting not in our fellowship. In December 1932 we received a visit from sis. Dora Rackets of Denver, Colorado, who presented a letter of recommendation from the Denver ecclesia. Later we learned that sis. Rackets had been divorced and had re-married while her first husband was living. Our understanding of Romans vii. 2 and 3, and 1st Cor. 7-10 and 11 made it impossible for us to continue to extend fellowship to sis. Rackets and we wrote the Denver ecclesia accordingly. —T. LLOYD-JONES, *Rec. bro.*

PHILADELPHIA (Pa.) —*Grand Fraternity Building, 1626 Arch Street. Sunday School 9.30 a.m.; Breaking of Bread, 10.30 a.m.; Lecture, 7.30 p.m.* Public testimony started here on November 19th, bro. D. C. Wilson giving the first lecture. Other lectures have been given by brethren H. MacAllister, F. P. Bayles, F. W. Cross and H. Fidler. The Truth does not interest many people, but it helps to sustain the believer, and bears witness against the ungodliness that prevails. It is interesting to report that sis. Woodworth of this ecclesia and bro. Seldon of Newark were married on September 30th in Madison, NJ. by bro. G. F. Aue of Jersey City. They have our best wishes for their future welfare, and we feel sure that both they and the Newark ecclesia will gain by the event. The sympathy of this ecclesia is extended to bro. J. Kastrup, whose wife—not in the Truth—died on December 8th, after a long illness. Our annual business meeting was held on November 30th, after which 80 sat down to tea. We had as visitors on the occasion bro. Laidlaw, bro. and sis. Twelves and sisters Hardacre and Faust all of Elizabeth, NJ. The after meeting was presided over by bro. H. MacAllister, and two upbuilding addresses were given by brethren C. E. George and J. E. Mullen on "The Faith" and "Our Hope." Other visitors welcomed have been bro. G. Carr of Baltimore, bro. M. Sutton of Washington and bro. R. Stringer of Rosenhayn, NJ. —HERBERT FIDLER, *Rec. bro.*

AUSTRALIA

Adamstown, N.S.Wales. — D. T. James, The Reservoir, Lambton.
Albury, N.S.Wales. —P. Mitchinson, "Yorkville", 544 Parkinson St.
Cessnock, N.S.Wales. — H. G. James, 13 Ann St., Cessnock.
Coburg, Victoria. — James Hughes, 55 Glenhuntly Rd., Elsternwick, Melbourne.
East Launceston, Tasmania. — J. Galna, 5 Lanoma St.
Inglewood, Victoria. —W. H. Appleby, Sullivan Street.
South Perth, West Australia. —Miss M. Jones, 24 Brandon Street.
Sydney, N.S.Wales. —Albert Hall, 413 Elizabeth St.
Wagga, N.S.Wales. —C. W. Saxon» Sunnyside, Coolamon, via Wagga.

CANADA

Brantford, Ont. — H. W. Styles, 117 Victoria Street.
Guelph. —J. Hawkins, 9 Elizabeth Street.
Halifax, N.S. — Pauline M. Drysdale, Brae Burn Road, Armdale.
Hamilton, —E. D. Cope, 120 Flatt Avenue.
Hatfield Point, N.B.—J. Ricketson, Hatfield Point, Kings Co., N.B.
Lethbridge, Alberta. — Sydney T. Batsford, 412 7th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B.—T. Townsend, 11 McAllen Lane.
Montreal. — J. V. Richmond, 2051 Wellington Street.

Oshawa, Ont.—Geo. Ellis, 305 Courcelette Avenue.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B.—A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S.—T. H. Hull, "Lanesville" Stewiacke, Colchester Co., Nova Scotia.
The Pas, Manitoba.—Gordon C. Pollock, 37 Crossley Ave., or P.O. Box 853.
Toronto.—Geo. A. Gibson, 294 Glebeholme Blvd.
Vancouver, B.C.—P. S. Randell, 3358, East 26th Ave.
Victoria, B.C.—H.G. Graham, 204 St. Andrews Street, cnr. Simcoe Street.
Winnipeg.—W. J. Turner, 108 Home Street.
Windsor, Ont.—William Harvey, 420 Erie Street, W.

UNITED STATES

Ajlune, Wash.—Mrs. M. Jordan.
Baltimore, Md.—Milton P. Mason, 1301 Decatur Street.
Beaukiss, Texas.—A. C. Harrison, Route 3 Beaukiss, Texas.
Boston, Mass.—John T. Bruce, 23, Hosmer St, Everett, Mass.
Buffalo, N.Y.—L. P. Robinson, 1891 Niagara Street.
Canton, Ohio.—P. Phillips, 1123 Third Street, N.E.
Carlton, Texas.—S. S. Wolff.
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.—G. Growcott, 1380 Seward Ave.
Elizabeth, N.J.—Ernest Twelves, 409 Washington Avenue.
Glendale, Pa.—T. J. Llewellyn, 105—15th St. Scranton, Pa.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Hebron, Texas.—J. Lloyd.
Houston, Texas.—Joseph H. Lloyd, 7304 Rusk Avenue, Houston, Texas.
Jasonville, Indiana.—Chas. W. Reed, R.F.D. No. 2.
Jersey City, N.J.—Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
Lampasas, Texas.—W. A. Ray.
Los Angeles, Calif.—T. Lloyd-Jones, 1132 South Earle St., Rosemead, Calif.
Lackawaxen, Pa.—John L. D. Van Akin.
Lansing, Ohio.—Joseph Orechovsky, Box 31, Lansing, Ohio.
Lubec (North) Maine.—A. L. Bangs.
Mason, Texas.—E. Eastman.
Newark, N.J.—Alex Packie, P.O. Box 86, Green Village, N.J.
Philadelphia Pa.—D. C. Wilson, 3330 North 15th Street.
Pomona, Cal.—Oscar Beauchamp, 261 West 8th Street.
Portland, Oregon.—C. W. Hanson, 2349 N.W, Roosevelt Street.
Post City, Texas.—A. W. Greer.
Rochester, N.Y.—G. G. Biers, 243 Genesee Pk. Blvd.
Rochdale, Texas.—R. O. Greer.
Santa Barbara, Calif.—W. S. Davis, 2817 Lacy Avenue.
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.
Winters, Texas.—J. M. Clayton.
Worcester, Mass.—B. J. Dowling, 5 Florence Street.
Yucaipa, Cal.—R. Smead, Cowgill Date Gardens, Coachella, Calif.
Zanesville, Ohio.—J. W. Phillips, 1520 Euclid Avenue.

Notes

DISTRESSED JEWS' FUND. —The following amount has been received during the month and will be handed in due course to bro. F. G. Ford: Brimington ecclesia, £3 0s. 0d.

APARTMENTS. —A sister has two unfurnished rooms to let (Balham), convenient for meetings. Write H., c/o Editors.

FORTHCOMING FRATERNAL MEETINGS. —Nottingham, February 3rd; Seven Kings, March 17th; Birmingham March 30th.

CHANGE OF ADDRESS. —Bro. P. G. Kemp has removed to 41 Elsinore Road, Forest Hill, S.E.23.

CLAPHAM CORRESPONDENCE SUNDAY SCHOOL. —Bro. H. Southgate has removed to 78 Streatham Vale, S.W.16. New scholars will be gladly welcomed.

CHANGE OF ADDRESS. —Bro. and sis. Tandy have removed from 135 Bearwood Road, Smethwick, to Fairhaven, Bleadon Hill, Bleadon, Weston-super-Mare (Somerset).

OLDHAM. —The ecclesia at Oldham are now meeting at 34 Union Street, and the hour for breaking of bread has been altered to 11.0 a.m.

THE JEWS IN GERMANY. —"In 1933 we only broke Jewish supremacy," runs a New Year message to the German people from the Nazi leader of Nuremberg. "In 1934 we must enact laws that will lead to the complete annihilation of the Jews in Germany."

"THE PARCHED GROUND SHALL BECOME A POOL" (Is. xxxv. 7). —A Zionist statement issued to the Press says that even Zionists do not realise what agricultural possibilities exist in Palestine with the aid of irrigation and the quantity of water Palestine possesses. Water wells have been discovered in places where for generations it has been believed that no water existed, as in Lower Galilee, the valley of Jezreel and Samaria.

"A STIFFNECKED PEOPLE."—"Benammi " is the pseudonym of one of the best known of Jewish writers in the *Jewish Chronicle*. On December 15th, he writes of Daniel. "A close study of the details mentioned in the book shows that it must be fiction and not fact." "Who the author is cannot with certainty be established." He concludes that it is a "political pamphlet" and " a piece of propagandist literature."

RUSSIAN PREPAREDNESS. —The *Manchester Guardian* for December 22nd announces a "new drive to intensify the military preparedness of the Russian civil population" (see also this month's Signs of the Times). It is hoped to recruit at least 2,000,000 members in a Communist organisation which has this object in view.

THE CODEX SINAITICUS. —This Codex, one of the most famous Bible manuscripts, and of paramount importance in the establishment of the text, has been purchased from the Russian Government for £100,000 and is now in the British Museum. It is the highest price ever paid by the Museum for a manuscript, but it is nevertheless remarkably cheap. The first trace of it was discovered in 1844 by Tischendorf, in a Monastery on Mount Sinai. He found 43 leaves in a rubbish basket, and presented them to the ruler of Saxony. They are still at Leipzig. In 1853 Tischendorf returned to Mount Sinai and then obtained the remainder of the manuscript. Ultimately it was presented to the Russian Emperor, Alexander II, and it has remained in Russia until now. It is not expected that very much can be learnt by its arrival in London, as photographic copies have long been possessed by scholars. It is nevertheless a prize of inestimable value.