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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 C. F. FORD, W. J. WHITE
and B. J. DOWLING

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The Rainbowed Angel

An exposition of the Tenth Chapter of the Apocalypse

By Dr. John Thomas

(Continued from Page 444.)

But all things being prepared, the quietude of the camp of Sinai is changed for "the noise of great waters." The scene becomes tempestuous. When they stood inactive, they let down their wings. But judgment having been given to them, they extend their wings; and the noise thereof is the noise of a host marching against the foe. Habakkuk saw this angelic multitudinous unity in full career. They would, of course, attack the peoples first who were nearest to their encampment. These are "the tents of Cushan" and "the curtains of Midian," which are afflicted and made to tremble. This Cushan is east of the Tigris and north of the Persian gulf; the Midianites are the Arabs of the desert, who are to "bow down before him" (Ps. lxxii. 9).

But, it is written, "Yahweh rideth upon a swift cloud, and shall come into Egypt: and the vanities of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it" (Isai. xix. 1). In this invasion of Egypt then in the hands of Gog, the king of the north, who hath power over its gold, and silver, and precious things (Dan. xi. 43) the troops of Sinai would have to march round the head of the gulf of Suez, or to pass over the sea, or through it. The last alternative seems to be the course to be adopted at some epoch of the enterprise; which will probably be on return from the conquest of Egypt, in the march to Zion. "I will *bring again from the depths of the sea,*" saith the Spirit in Ps. lxxviii. 22. And these words were written in Jerusalem, implying that they were coming Zionwards. In Ps. lxxvi. after announcing the universal subjection of the nations, the reader is invited to the contemplation of the means by which the conquest is effected: "Come and see the doings of Elohim, terrible of deed towards the sons of men. *He turned the sea to dry land; they passed through the river on foot: there did we rejoice in him.*" And Isaiah says: "*Yahweh shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river (Euphrates) and shall smite it into seven streams, and cause to go over in shoes . . . like as it was to Israel in the day that he came up out of the land of Egypt*" (ch. xi. 15, 16). And yet again in ch. l. 9, Isaiah, by the inspiration of the Spirit saith in relation to Israel's future redemption, "Awake, awake, put on strength, O arm of Yahweh; awake *as in the ancient days,* in the generations of old. Art thou

not the same that cut in pieces Rahab (Egypt) and wounded the dragon? Art thou not the same that dried the sea, the waters of the great deep; that made the depths of the sea a way for the ransomed to pass over?" These were the awakenings of ancient days; and by the prophet's petition, which was the word of the Spirit, the dividing of the sea and the river in a future exodus is indirectly foretold. "Therefore the redeemed of Yahweh shall return, and come with singing unto Zion (not from Egypt to Sinai, as of old); and everlasting joy (*simchath olahm*, joy of the future age) shall be upon their head."

The Rainbowed Angel being constituted of individuals who are all "like Jesus," who descended to Sinai, and in the days of his flesh even, walked upon the sea; showing thereby that he, and therefore they, are untrammelled by the natural laws: it will be unnecessary and superfluous to divide the sea on their account. It is Israel according to the flesh, who are subject to the natural laws, that are to be "brought again from the depths of the sea;" beside showing his power, and gaining praise and fame in the earth in drying up, or destroying the Egyptian gulf; the passage of the sea by Israel in Egypt under the leadership of "the Prophet-like Moses," is designed to serve for a national baptism into Christ by which "all their sins will be cast into the depths of the sea," according to the testimony of Mic. vii. 19. When they passed through the sea under Moses, "they were all baptized into Moses in the cloud and in the sea" (1 Cor. x. 2); so when saved from their long captivity by Christ, they will be nationally baptized into him by a like marine investment; and thus be able, as "a people saved by Yahweh," nationally to sing "the song of Moses the servant of the Deity, and the song of the Lamb, saying, Great and marvellous thy works Yahweh Elohim almighty; just and true thy ways, O king of the nations. Who shall not fear thee, O Lord, and glorify thy Name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" (Apoc. xv. 3, 4).

The testimony seems to indicate, that at the time of Yahweh's riding upon the swift cloud into Egypt, there will have collected there a considerable Jewish population, which will be grievously oppressed by the king of the north, or Russo-Assyrian Gog. This appears from Isai. xix. 20, which says, "they shall cry unto Yahweh because of the oppressors, and He shall send them a Saviour, even a great one, and he shall deliver them." This saviour is YAHWEH *Elohim Tz'vaoth*, He who shall be the mighty ones of hosts, the Rainbowed Angel, "and he shall deliver them." This almighty organization having planted itself in Egypt, all the vanities or idols of Egypt, Greek, and Latin images of saints, and those who worship them, "shall be moved at *His presence*." And what then? "The heart of Egypt shall melt in the midst of it." But why? Because "Yahweh shall smite Egypt," to "recover the remnant of his people from Egypt" (Isai. xi. 11). In this process, "Yahweh will beat off from the channel of the river (Euphrates) unto the stream of Egypt" (the Nile); and thereby subdue the whole south of the grant to Abraham "from sea to sea," from the Mediterranean to the gulf of Persia.

(To be continued)

LUKE xix. 12. —We are all aware of the teaching of the parable of the nobleman who "went into a far country to receive for himself a kingdom," but it is interesting to observe the historical setting of the parable, which would have been discerned by those who heard it.

Jesus was at Jericho, where was a magnificent palace that had been built by Archelaus, the son of Herod (Matt. ii. 22). Herod had left the sovereignty of Judea, in his will, to Archelaus, who had to go to Rome to obtain sanction to his assuming the crown. The Jews had bitter hatred for the family of Herod, and, at the same time, sent an ambassage to Rome to ask that Archelaus be not given the kingdom. But he came back as king, and had those slain who said, "We will not have this man to reign over us." Thus would the incident, of which they all had knowledge, give force to the parable, although the subsequent treatment of Jesus by the Jews showed how little they appreciated what he taught them.

Self-Examination

An Exhortation by Bro. Roberts

This is a morning of beginnings, the beginning of a new year: it is the beginning of our system of daily Bible readings; it is a time naturally suggestive of reflection. We naturally look back and look forward; as we look back twelve months, and each man and woman may profitably ask themselves whether the twelve months have been a twelve months of progress, a twelve months of stagnation, or a twelve months of positive going back—in spiritual attainment I mean, for no other attainment, though in its place important, can be placed in the balance with attainment in those qualifications that give peace and righteousness now, and unutterable joy and well-being in the endless future that waits, whether we see it or not.

It is an enquiry that can only be conducted for each by himself: he knows where he is, and how he is getting on: he does not deceive himself with the external appearances that may mislead beholders.

How we are getting on is a question of the measures we adopt, that determine the character of progress. A man of wise measures will become a man of wise attainment. What are wise measures in the case? How ought we to direct our steps so as to make sure that at the end of twelve months we shall have drawn nearer the divine ideal and left increasingly behind the conditions of the mere natural man? We have an answer in the first Psalm:

"Blessed is the man that walketh not in the counsel of the ungodly, nor sitteth in the seat of the scornful, nor standeth in the way of sinners."

Here is walking, sitting, standing, employed to cover the whole attitude of life. The precept is so perfectly simple that the least intelligent can understand it. Everyone knows who the ungodly are—the scornful, the sinners, and everyone knows what it is not to walk in their principles, nor sit in their seat, nor stand in their way. The difficulty never has been in understanding what is meant, but the carrying out of what is meant. The carrying out of it is an inconvenient course of life, and it is a course condemned by many plausible extollings of the opposite course. The course enjoined is condemned as uncharitable, narrow-minded; the opposite course is commended as enlightened and liberal; it is therefore a question who we are to obey — the Scriptures or the world—God or man.

Jesus speaks plainly on the necessity of separation. We all know the words which never can be too often repeated while we are in this weak probation:

"Ye are not of the world, even as I am not of the world. If ye were of the world, the world would love his own, but because ye are not of the world, and I have chosen you out of the world, therefore the world hateth you."

Have we been chosen out of the world, brethren? If we have not, we are without hope. If we have, we must accept hatred and not yield to the temptation of trimming or concealing the colours, for the sake of being thought well of.

We know also those other words of God by Paul,

"Come out from among them and be ye separate, and I will receive you, and ye shall be my sons and daughters, saith the Lord God Almighty."

We have heard this invitation, and have accepted it. If we have we are "separate," and must bravely accept the position, however out of accord it may be with the cultured or uncultured, the scientific or unscientific, the educational or benighted temper of the country and age in which we live.

The positive feature of this class is stated with equal plainness:

"Whose delight is in the law of the Lord, and in His law doth he meditate day and night."

The word "law" has different meanings at different times, but there is one meaning common to its use everywhere, namely, the word of God as uttered for the guidance of man. He uttered one word for Israel's guidance; he has uttered another word for our guidance. Both are the law of the Lord, and although the law of Moses is not a binding code upon us, even the law of Moses has an allegorical foreshadowing of Christ, and has an expression of the highest conditions of human well-being. It is a profitable subject of meditation to the servants of God to the present day.

Reduced to modern phraseology, the verse would read:

"Whose delight is in the Bible, and in the Bible doth he meditate day and night."

How ill-descriptive this is of the mass of professing Christians! There are thousands in the world who are reading the Bible with us by the *Bible Companion*, and many, many are the testified cases in which they do so with delight. Has each believer here assembled done himself the honour and justice of adhering closely to this rule of life during the past twelve months? Probably the answer in most cases is an emphatic and hearty yes, but in some cases there may have been a failure; this is the time to look back upon the failure, and to resolve that the coming twelve months shall be twelve months of daily Bible reading. By this only is it possible in an age like ours to be preserved from the evil that is in the world.

We cannot come into contact with the mind of God in this age except in the Bible; all else is the mind of man, tricked out in much gaudy literary finery and deceptive promise. Nothing but bitterness and death can at last result from walking in the paths of darkness, however picturesque and entertaining they may be. The mind of God alone, accepted and imbibed and assimilated in the daily pondering of His testimonies, can give peace and joy even in this life, and as for the life to come, the argument there fails us altogether from its overpowering strength. If the course of godliness is an inconvenient course, we have every incentive to pursue it. God never asks any man to do anything without applying an adequate motive in addition to the powerful motive that comes from the admiration and love for the Omnipotent wise and good Father of all. The Psalm refers to the incentive that lies before the man who walketh not in the counsel of the ungodly:

"He shall be like a tree planted by the river of water, which bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper."

This is the language of figure, but its meaning is too obvious to be misunderstood. We have little experience in our own humid country of the difference between a tree planted by a river, and one not so. In the east, as travellers report, the difference is very noticeable; a tree planted in the neighbourhood of a river is in a state of continued flourishing vigour, while one otherwise situated is liable to be stunted and sterile.

In what sense is the godly man like a tree planted by a river? It has a present application, doubtless, in the continual peace and freshness of life, which belongs alone to those who make God their portion. But its ultimate application must be in the future; it is so placed in the Psalm by the contrast it makes with the ungodly. "They," it says, "shall not stand in the judgment, nor sinners in the congregation of the righteous." It is therefore the day of the congregation of the righteous, and the overthrow of the wicked in judgment that is in contemplation. This being so there is no difficulty in identifying the river and the flourishing. It is the symbol used in the Apocalypse. A river proceeds from the throne of God in that symbolism. "A pure river of water of life, clear as crystal." The trees planted by this river are the godly, who are in such vital relation to the eternal fountain of being, that they live and remain with the life and strength of God Himself, from whom they draw eternal vigour.

Literally, it means that change to the immortal by the Spirit of God, of which we have so plain promise in the apostolic epistles.

Consider, for a moment, what a desirable contrast such a state of being presents to that of our present experience. It is written, "The heart knoweth its own bitterness." We can truly say that every man is conscious of his mortal weakness and spiritual inefficiencies. We all feel life to be an imperfect and a fleeting thing, and we see it so as we look round. There are some not present who were with us twelve months ago; where they are now the registrar's record at the cemetery can tell; they have disappeared from the land of the living. There will be similar gaps this time next year, unless the Lord come; whose places will be empty, none can tell; it may be any of us, and once gone our little book is closed for ever, till re-opened in the presence of Him who is the Resurrection and the Life.

To some people, this line of reflection seems lugubrious. To wisdom, it ought not, and will not, seem so. On the contrary, it imparts the only true cheer which can be thrown over our vain life. It takes away the gloom that otherwise belongs to mortal existence; it disperses the darkness that rests on the whole human horizon apart from Christ; it gives us the power of sustaining the present evil with a subdued and steady and lasting cheer, and imparts to futurity a beckoning incentive which it totally lacks without God. It does, in fact, what Paul says concerning the mission of Christ,

"Delivers them who through fear of death were all their lifetime subject to bondage."

It not only takes away the fear of death, but imparts to it a degree of desirability; for whatever reason a man may have for loving life is intensified a thousandfold by the prospect which death introduces to his consciousness with apparent instantaneity.

Some people say they would like to live till the Lord comes. The spirituality of this sentiment would be more apparent if the sentiment were limited to a desire for the Lord to come. Analyse the feeling, and you will find it has its root in the fear of death. Where faith and hope are strong, this fear is conquered, and replaced by a willingness for death at any time it may be the Lord's will to allow it. A cheerful willingness for it means an earlier realisation of faith and hope than living till the Lord comes. It means the blotting out of the interval of which in death there is not a moment's consciousness. Let reason act here, and there will be but one verdict. It is because reason has so weak a hold on the mass of the people that most countenances fall blank and irresponsive when the idea is expressed. Living till the Lord comes means waiting in this dreariness for it; dying in the Lord means going to it without waiting.

Who that is expecting a good thing would not rather have it soon than late! Who that is expecting to be called into a bright and joyous mansion among happy assembled guests would not rather be called at once than left to stand out in the cold and the rain until the moment for their name to be mentioned? No man who realises the absolute nonentity of death and the certainty of the glory to be revealed at the return of Christ can hesitate in the least about what heathenish men talk of as the leap in the dark. A leap into the darkness in a sense it certainly is, but only the darkness of a sound dreamless sleep that is gone before we are aware, to be broken by the glorious sunrise.

Our New Testament reading shows us the nature of this sunrise. As in nature, so in the scheme of human redemption. God first made the sun to rule the day. He made the sun by His own power; that is, He made it out of His own strength or essence, as we might say. The sun is no product of magic—nothing is; it is popular theology that has taught that God made all things out of nothing—He made them out of Himself, and He is infinite. All things are the condensations, to use a plain term, of His own eternal invisible force, formed and guided by His wisdom.

The Spiritual Sun, we know, is the Lord Jesus, and in a higher sense his introduction is according to the same analogy of things. God has made him, and given us God Himself in him, as we have read:

"He shall be called Immanuel, which is, being interpreted, God with us."

The emphasis and definiteness and intensity of this truth are forced home upon us, time after time, in the sayings of Jesus and the expressions of all the apostles. Jesus constantly besought his contemporaries to recognise the Father in him, and not to make the mistake of supposing that the power he manifested was his own. The Apostles always exhibit him as possessing a name above every name, to which every knee must bow that God in Christ may be glorified.

The sun that has risen, therefore, upon the night of our darkness is God Himself, but God Himself incorporate in His Son begotten of Mary. But the full glory of the sunrise is not yet revealed to our sight. The natural earth was enveloped in mist and darkness long after the natural sun was made; and the sun though in the heavens was not visible in the earth:

"Darkness was on the face of the deep,"

so though the sun of righteousness has been planted in the heavens:

"Darkness covers the earth, and gross darkness the people."

Not till Christ reappears will this darkness fly away. His appearing is the bright morning that will end the sleep of the saints: their short sweet sleep in every age and country, which, once ended, will end for ever.

The morning's dawn will introduce the day that will never end. It is called the day of Christ, the day of the Lord, the day of salvation. David says, This is the day that the Lord hath made, the day in which He says "The righteous shall be glad." "I will pay my vows," saith He, "now, in the presence of all His people." This is the joyful feature—"in the presence of all His people." They will all be there of all time, of every state and country, not one wanting. There shall not enter in anything that defileth or that worketh abomination or that loveth or maketh falsehood.

Brethren, shall we be there? We may hope for it; we are invited; the terms are not exclusive; they are not impossible though involving present self-denial. The way is not impossible to walk in, though 'tis narrow and thinly frequented. All the conditions are most reasonable, most beautiful and most sweet. God asks us to believe in Him, to love Him, to glorify Him, to have faith in His promises, to be reverently submissive to His appointments, to be obedient to His commandments, and to be steadfast to the last in compliance with all these particulars.

It is written, "Great peace have they that love Thy law." Can we not appeal to every man who answers to this description for confirmation? Nothing but peace and sweetness in the inner man comes from compliance with the ways of godliness. The perturbances toward men are the mere superficial sensations of the passing moment. "Godliness is profitable to the life that now is" in this respect, as well as that which is to come. Who would not then choose to walk in the way of blessedness sketched for us this opening day of the year, in this first of David's Psalms, and who, having chosen this way, would not feel emboldened to persevere in it to the end, and who having once entered it and diverged through weakness or worldly pressure would not recover themselves from the folly of a way that leads to death, and resume the path that leads to the Holy City? Wisdom can have but one answer to these questions, and as those who are striving to be the children of wisdom, it is our part to be guided by her answer.

Editorial

THE EPISTLE TO THE HEBREWS

The subjects with which the Epistle to the Hebrews so fully deals, are of such great importance and absorbing interest as to commend an earnest study of its contents to all Bible students. We believe the epistle is rightly attributed to the Apostle Paul; whether this be so or not is of little real importance: its Divine inspiration is apparent to all who are acquainted with the Scriptures.

A remarkable feature of this comparatively short epistle is the predominance of doctrinal matters. Almost every first principle of the Truth as it is in Jesus is dealt with in some way or other in its pages. The Divine Inspiration of the Scriptures; the nature of Christ; the great truths concerning his sacrifice and priesthood; the resurrection of Christ; his second appearing, and the dispensation of rewards and punishments at his Judgment Seat; the nature of man, and the Divine scheme of human redemption, are all doctrines to be found in this unique epistle. Not only so; there is also to be observed a beautiful blending of exhortation with these First Principles of the Truth. Frequently the apostle breaks off his argument and has recourse to such expressions as "Let us therefore," or, "Wherefore seeing we also, etc.," in order to exhort his readers to faithfulness in regard to the service of God.

The Epistle is essentially one of *comparisons*, the object of the writer being to establish the superiority of the new, or everlasting covenant, over the Mosaic covenant and its various institutions. "Better promises": "a better priesthood": "better sacrifices," are but a few of the expressions used by the apostle to impress this important matter upon his readers. A careful study of these doctrinal arguments cannot fail to be of profit and interest to all who have been privileged to become heirs of these *better promises*.

It is hoped to bring these various matters before the attention of our readers during the year 1938, and we earnestly commend the consideration of them to all.

CHAPTER I.

God has spoken! We live in days when this great fact is almost completely ignored. Men live and speak as if God had never spoken, or if He has, no record of His spoken word is accessible to mankind. Paul's plain and emphatic "God has spoken" has been changed into "Has God spoken?" and the question is put in such a way as to suggest the answer, "No."

How thankful we ought to be that we have this apostolic assurance that God *has* spoken. Had he not done so, our position would be one of utter desolation; without hope, or consolation or enlightenment in this dark and evil world.

The fact that God has spoken is in conformity with the highest reason. We think of God, the great Creator of all things, the heavens and the earth, and everything to be found therein. We think of Him also as the Creator of man, no doubt the greatest of all God's handiwork; made in the image of God, and endowed with the faculty of reason and intelligence, and to whom He has given dominion over all the creatures of the earth. Is it reasonable that God, having thus created and endowed man, should have refrained from communicating to him the things concerning Himself and His will? By no means! We cannot conceive of such being the truth. Then, if God must have spoken, where is the

record of what He spake? Paul tells us, in the simple, yet impressive, opening declaration of this epistle —

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son."

What could be more satisfying than this assurance? "*At sundry times and in divers manners*"; the revelation of God's mind and purpose has covered a long period, and has been accomplished in a variety of ways. Paul's statement at once establishes the fact of the Divine inspiration of the Scriptures. Whether it be the writings of Moses, or the Psalms, or the messages delivered by Israel's prophets, all are equally the words which God has spoken. Of Moses, God has declared —

"My servant Moses is faithful in all mine house; with him will I speak mouth to mouth, even apparently, and not in dark speeches" (Num. xii. 7, 8).

Of the prophets, it is also written—

"I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets" (Hos. xii. 10).

In the face of these Divine declarations, men presume to speak of, and to discuss and criticize the writings of Moses and the prophets as though God had no connection whatever with their production. Paul, however, in this grand opening sentence, brushes all their learned theories and objections on one side, and gives us a satisfactory and reasonable explanation. *God has spoken at sundry times and in divers manners.*

He then proceeds to record a fact of the utmost importance to those Hebrews to whom the epistle is addressed. To the Jew it was highly essential that he should emphasise the fact that God had also "in these last days spoken by a Son," Jesus Christ. This was a necessary foundation for all the great truths and lessons with which the epistle deals. Various methods had been employed by God to keep His people Israel in the way of obedience and faithfulness toward Him. Laws, types, shadows, visions, figure, prophecy, and a variety of other means had been employed by the Spirit, and the enlightened Jew would easily perceive that God was the author of these messages with their accompanying warnings and encouragement, but here is something he would not be so willing to receive: God had also spoken by a Son, even Jesus Christ! Moses, David, and the prophets were *servants*: faithful servants as we readily recognise, but nevertheless servants, whereas Christ, through whom God had now spoken, was a *Son*. In a sense, he was even more than a son, he was "the Word made flesh." Here was the great difference between Christ and all others through whom God had spoken, and so Paul makes this irresistible introduction to his epistle; it became the foundation rock upon which all of his arguments are based.

Of this Son it is added —

"Whom he hath appointed heir of all things, by (*on account of*) whom he made the worlds" (*ages*).

"All the promises of God in him are yea, and in him Amen" (2 Cor. i. 20).

The work of Christ as "the only Name given under heaven among men whereby we may be saved," is the Divinely appointed means for the realisation of the promise of a glorious age to come.

Paul continues to say —

"Who, being the brightness of his (*God's*) glory, and the express image of his person."

The fact of Christ being the brightness of God's glory is understandable only in the light of the revelation that God was his Father: God was in Christ. As John declares —

"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth" (John i. 14).

Similarly, Paul adds —

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6).

Our brother, Dr. Thomas, commenting on this passage in Heb. i. 3, says: —

"Man was originally made in the image and after the likeness of God, but the operation of ' the law of sin and death' for four thousand years had greatly marred the form and capacity. This re-appeared in the Last Adam."

It is interesting to note here that the original Greek word rendered express *image* in Heb. i. 3, is *charakter*, by which the apostle informs us that the character of God is reflected, or shown forth, in His Son, Jesus Christ. Although of our own weak, sinful and fallen race, and encompassed by the weaknesses inseparable therefrom, yet he was in character God-like, and sinless. In Christ, in the days of his flesh, a reflection of God's character was exhibited among men.

The apostle's next allusion is to the work of Christ, as a sacrifice for sin. This was a subject of supreme importance to the Jew to whom Paul addressed this epistle. The sacrifices offered upon the altar under the Mosaic Law could not take away sins; they were types and shadows pointing forward to "the Lamb of God that taketh away the sin of the world." In the sacrifice of Christ these types received their fulfilment, and Paul here alludes to the simple fact of this aspect of the work of Christ, and later returns to the consideration of the subject in greater detail. It is, of course, the fundamental doctrine upon which all that follows in this epistle is based. As he had himself shortly before written to the saints at Rome,

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for (*on account of*) sin, condemned sin in the flesh" (Rom. viii. 3).

We have now to note Paul's declaration of the superiority of Christ above the angels. Here is one of those many comparisons with which this epistle abounds. The Scriptures inform us that the angels are glorious, immortal, spirit-beings, through whom God has manifested Himself on so many occasions in His dealings with man in the past. David, in the Psalms, referring to the angels, says —

"Bless the Lord, ye his angels, that excel in strength" (Ps. ciii. 20).

These immortal, spirit messengers have appeared to and conversed with many of the saints in past ages; Abraham, Jacob, Moses, and Daniel are but a few illustrations of this fact. They are God's representatives; His Name is in them. They are Elohim, or mighty ones, whose strength or power is derived from *El*, or from God, who is the source of all might and power. In what manner, then, is Christ better than these glorious and powerful spirit-beings? Paul supplies the answer in many ways; firstly, by a reference to the fact that Christ "had by himself purged our sins." This was a work of itself far superior to any performed by angelic ministration. Although "made a little lower than the angels for the suffering of death" (Heb. ii. 9), because of his "obedience unto death, even the death of the cross, God hath highly exalted him, and given him a name which is above every name" (Phil. ii. 8, 9). He is now "made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (verse 4).

The apostle then proceeds to enumerate many other proofs of the superiority of Christ over the angels. Briefly they are —

The fact of his Divine Sonship (verse 5).

The angels are commanded to worship him; the inevitable conclusion being that Christ is superior to those who are his worshippers (verse 6).

That Christ is to sit upon a throne (verse 8).

That he has been exalted to his Father's right hand (verse 13).

That the world to come has been put into subjection to Christ, and not to the angels (ch. ii. 6, 8).

Thus the apostle clearly demonstrates by argument and by appeal to Scripture, the superiority of Christ.

We may now very briefly notice his reference in verses 11 and 12 to the heavens and the earth, which were to wax old and to perish. In this we see yet another argument for the superiority of Christ. The Mosaic heavens and earth, as foretold in Psa. cii., from which Paul is here quoting, did wax old, and were eventually abolished. God's purpose did not require their everlasting continuance. "They shall perish; but thou (*Christ*) remainest"; "they shall be changed: but thou (*Christ*) art the same, and thy years shall not fail." Thus does the apostle conclusively establish the fact that "Christ is so much better than the angels."

Although manifestly inferior to Christ, the angels are nevertheless God's ministering spirits (verse 14), and we may well be comforted by the assurance the apostle gives of their ministrations on behalf of the heirs of salvation. The Psalmist conveys the same assurance in Psa. xxxiv. 7, saying,

"The angel of the Lord encampeth round about them that fear him, and delivereth them."

The experiences of God's children as recorded in the Scriptures eloquently testify to the reality of this deliverance, and even though in our own days the interposition of angels is not visibly in evidence, the deliverance so often vouchsafed to the heirs of salvation is neither less real, nor less the work of these ministering spirits of God, than are those open manifestations of Divine power to which reference has been made.

W.J.W.

Archaeology and Genesis

I. — THE VALUE OF ARCHAEOLOGY IN THE STUDY OF GENESIS.

The Lord Jesus Christ, when called upon by the Pharisees to rebuke his disciples, replied: "If these should hold their peace, the stones would immediately cry out" (Luke xix. 40). This statement has received a remarkable fulfilment in our day. The Scriptures have been attacked by Christ's enemies, and many of his professed friends, who place no faith in the inspiration and truth of the writings of the disciples or of the prophets who preceded them, or indeed in the words of the Master himself. At this very time, however, the activity of the archaeologist is doing much to vindicate the truth of the Scripture record. We might use the language of Genesis and say its writers are made to "cry unto us from the ground," or, in the words of Jesus quoted above, "The stones cry out."

But whilst most are familiar with the statement that archaeology has demonstrated the historicity of the Bible by uncovering the ruins of the great empires of Old Testament times, not so many are acquainted with the details of discoveries —especially the more recent ones—and the way in which they illustrate the Scripture. We must bear in mind what a vast field of study is covered by the phrase archaeology. It is defined as "that branch of knowledge which takes cognizance of past civilisations, and investigates their history in all fields, by means of the remains of art, architecture,

monuments, inscriptions, literature, language, implements, customs, and all other examples which have survived.”

The science of archaeology is of value to us only when it is made subservient to the Scriptures, and, with that always remembered, we hope to give in successive issues of the *Berean*, a general account of the relationship which archaeology bears to the Book of Genesis, an account which has as its basis a recognition of the inspiration and historical evidence of the certainty of the Scriptures of Truth.

What is the value of our subject when treated in this manner?

(I.) It confirms the Biblical narrative showing it to be a remarkably accurate guide to the history of the ancient world; to the geography of the Near East in general, and of the Holy Land in particular; to the study of the customs of ancient peoples; and so forth. Christadelphians do not need such confirmation, it is true, but a knowledge of archaeology enables us to refute the unbeliever's attack on the historical credibility of the Scriptures, in the same way as we use fulfilled prophecy as demonstrating the Divine Purpose with the earth. Suppose a tablet of some sort was found bearing the name of the Abraham of the Bible; of what value would it be? A sentimental one, perhaps. It might also be useful in helping to construct an accurate chronological scheme of the patriarchal period. But to establish Abraham's existence the tablet is not essential, because, to the believer, the references of the Lord Jesus Christ are all sufficient.

(II.) The value of archaeology in our study of the Scripture is further emphasised by the way it causes the circumstances and environment of the Biblical characters to live again. We can, for example, understand more clearly the test of faith imposed upon Abraham to leave the comforts of the advanced civilisation of Ur to "sojourn in the land of promise . . . dwelling in tents with Isaac and Jacob." We learn more of that enigmatical description of Melchizedek by Paul in Hebrews vii. by an enlightening reference in the Tel-el-Amarna letters. These are but two of innumerable instances where the descriptions of the Bible characters are illustrated and their faith illuminated.

(III.) The remarkable way in which the Scriptures and the monuments supplement each other's information must also be mentioned. A well-known example is to be found in the account of the defeat of the Syrian Ben-hadad by Ahab, the king of Israel (1Kings xx.). For no apparent reason, and instead of taking the usual toll of the vanquished, Ahab called Ben-hadad "my brother," and made a covenant with him (verses 32-34). The reason for this curious reaction is to be found in the politics of the period. The threat of Assyrian invasion caused the Syrian states to forget their mutual antagonisms, and disposed them to form a league to combat their avaricious neighbour. By this means they successfully withstood the Assyrian king, Shalmaneser III., in the battle of Karkar. On the monumental record "Ahab the Israelite" is mentioned as having contributed 2,000 chariots and 10,000 footmen to the opposing army of the twelve Syrian kings who formed the league. This battle is not mentioned in the Scripture, but its assistance in explaining the political events of those times is apparent. In this connection, the Bible is of great value to the archaeologist, for one of them has said, "Sometimes instead of the excavations throwing light on the Bible, the Bible has to be called in to explain the facts of excavation."

This will suffice to show the value of a short account of the findings of archaeology in relation to the Bible, especially to the Book of Genesis. Our one desire is that by this means we shall be led to look more closely at the inspired Word, and appreciate more fully the importance of the "jot and tittle" which said Jesus shall not pass away till all be fulfilled. J. A. B.

The Parable of the Two Debtors

"There was a certain creditor which had two debtors: the one owed five hundred pence and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore,

which of them will love him most? Simon answered and said, I suppose that he to whom he forgave the most. And he (Jesus) said unto him, Thou hast rightly judged" (Luke vii. 41).

The bearing of this is best seen in connection with the circumstances calling it forth, Jesus had accepted a Pharisee's invitation to dine. In the house, while reclining Oriental fashion at a table, a woman of blemished character approached Jesus from behind, and began to kiss his feet and wipe them with the hair of her head, and anoint them with precious ointment. The Pharisee, who knew the character of the woman, watched the proceeding with some considerable contemplations. He was undecided in his mind as to the true character of Christ. He had evidently asked him to dine for the purpose of getting a closer view of him than he could get out of doors or in the synagogue, and this incident of the woman taking such liberties with him unrebuked, exercised him unfavourably.

The argument going on in his mind was, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him." The parable was Christ's way of meeting this argument, for he not only knew who and what manner of woman the woman was, but he knew what was passing in the Pharisee's mind, though the Pharisee was not aware of it. Christ's application of the parable was that the very character of the woman was the explanation of her affectionate attention—so different from the Pharisee's cold courtesy. Her greater love was the result of the forgiveness of her many sins. "To whom little is forgiven, the same loveth little."

On reflection, it will be found that this principle goes beyond the individual case that called forth its enunciation. It supplies the key to the plan on which God is guiding the earth to its everlasting place in the universe. That plan is the permission and the cure of evil, with reference to the supremacy of His declared will in the minds and actions of men. It is a distressing process while it lasts: as Paul testifies, and we all know from experience: "The whole creation groaneth and travaileth in pain together until now." But enlightened intelligence is enabled to endure it in view of the other testified fact, that the affliction is "working out for us a far more exceeding and eternal weight of glory." But for the evil, the good never could have been appreciated as it requires to be—in humility and gladness. The prevalence of sin provides the occasion also for forgiveness of sin; and forgiven sin opens the way for love and joy.

R.R.

THE LAND AND PEOPLE OF ISRAEL

A marine station has been established at Tel-Aviv to study facilities for improving the deep-sea fishing industry of Palestine. Most of the fish marketed in Palestine is produced by foreign fleets, but it is recognised that the sea, as well as the land, can be used as an economic factor in the country's development.

* * *

Recently large areas of land in Palestine have been offered by Arabs for sale to the Jewish National Fund. This is occasioned by the political uncertainty and by the fact that Arabs have lost a great deal in the disturbances of the last two years. It is doubtful, however, that much initiative in development can be taken by the Jews until some definite move is made by the British Government either for or against partition

* * *

Evidence of the firmer grasp on Palestine by Britain is shown by the setting up of military courts at Haifa and Jerusalem These have power to deal with cases of terrorism and violence in a summary way, and the first execution for two years has taken place as the result of the trial at the Jerusalem court of an Arab convicted of possession of a loaded revolver.

* * *

In Germany, the position of the Jew does not become easier. The resignation of Dr Schacht, Minister of Economics, foreshadows the further restriction of Jewish participation in business. Dr Schacht admitted the useful part played by Jews in the economic affairs of the country, but his successor is expected to make a departure from this policy.

Much apprehension has been caused among Jews in Danzig (nominally under control of the League of Nations) by the increasing Nazi influence. Regulations were made recently permitting Jews to use the municipal baths only at fixed hours on one day a week and Jewish doctors have been prohibited from practising at night-time or on Sundays.

An anti-Jewish exhibition has been opened at Munich, and a formidable winter campaign is commencing with the object of intensifying the boycott throughout the country. The teaching of Hebrew has been completely banned at the Saxony universities.

* * *

The position of Jews almost throughout the world is one of increasing insecurity. In peaceful Denmark the Nazi party has declared that, in the event of its obtaining the reins of government, its first policy will be to oust the Jews. The *Jewish Chronicle* reports evidence of anti-Semitic movements in Switzerland, France, Brazil, Mexico, and Paraguay, apart from the usual centres of trouble in the Balkan countries and Poland. In the last country a determined effort is being made to introduce "ghetto benches" in all schools and universities—that is, separate seats for all Jewish students. As much now, as ever, in the history of the dispersion, there is insecurity and trouble for Jacob's race, only to be altered by the advent of their unacknowledged king.

JEWISH RELIEF FUND

Since our last report, through the generous response of our readers to our appeal for the Polish Jews, we have been enabled to send them a further cheque for £25, for which we have received the following acknowledgement:

Dear Mr. Ford, —

2-3, St James's Place, Duke St., London, E C 3
9th December, 1937.

I have to acknowledge with grateful thanks receipt of your cheque value £25 0s. 0d., this being contributed to our Relief Fund by the readers of the *Berean Christadelphian*.

It is really impossible for me to express in words how grateful my Committee feel for the wonderful assistance that you are rendering to those of our people in Poland who are not in a position to help themselves.

Your last donation of £11 3s. 1d. was indeed greatly appreciated, and I can assure you that this further sum of £25 0s. 0d. will do quite a lot of good arriving, as it does, at a very opportune moment, the weather being so terribly bad in Poland, and our co-religionists over there are more or less starving.

Our Hon. President, the Haham Dr. M. Gaster, Ph.D., has instructed me to state that he deeply appreciates what you are doing, and he hopes the Almighty will reward those who have so generously given to this most noble cause.

With renewed thanks and regards —Permit me to remain,

Yours obediently,
For and on behalf of Federation of Polish Jews in Great Britain,
J. GOLDBERG, *Secretary.*

We have also, through the Jewish Board of Guardians, given assistance in the following cases of need through persecution on the Continent:

S.G. —Man, wife and daughter, in great want, husband in very weak state, probably consumptive	£5
H.B. —Man, wife and five children Husband has been admitted to hospital, suffering from nervous breakdown.	£3-15-0
H.G. —Man (age 69), wife and two children. Very poor.	£2
J.S. —Widower with four young children. This money was given him to pay costs of children's transfer to an orphanage.	£1-12-5

DISTRESSED BRETHREN AND SISTERS.

The continued and increased support of this fund by our readers is the cause of great rejoicing and thanksgiving to very many of our brethren and sisters and those dependent upon them, whose lives have been made brighter and their burdens lightened by the help of their fellow-heirs of the Kingdom, who have given such practical evidence of their love and sympathy. During the past month we have been able to assist 52 brethren and sisters, to the total amount of £66 6s.8d.

BE KINDLY AFFECTIONED ONE TO ANOTHER WITH BROTHERLY LOVE; IN HONOUR PREFERRING ONE ANOTHER; . . . DISTRIBUTING TO THE NECESSITY OF SAINTS; GIVEN TO HOSPITALITY. — *Paul to the brethren and sisters at Rome.*

Reflections

THE BIBLE COMPANION.

When he came to a knowledge of the Truth, bro. Roberts tells us in *My Days and My Ways*, he perceived it was necessary to study the Scriptures daily by systematic reading. First for information, and then to prevent forgetfulness; to keep the mind stored with the Word and the things of the Spirit. He found that to read the Bible without a plan had not the desired effect; and so came into use *The Bible Companion*, a system of study and daily reading which was found to meet the requirements, and which has continued in use ever since. To this day there is no pamphlet in connection with the Truth in such steady demand: testimony, surely, to the benefits brethren and sisters derive from its use.

* * *

"Salvation," wrote our brother, "depends upon the assimilation of the mind to the divine ideas, principles, and affections, exhibited in the Scriptures. This process commences with a belief of the gospel, but is by no means completed thereby; it takes a life-time for its scope, and untiring diligence for its accomplishment. The mind is naturally alien from God and all His ideas (Rom. viii. 7; 1 Cor. ii. 14), and cannot be brought at once to the Divine Likeness. This is a work of slow development, and can only be achieved by the industrious application of the individual to the means which God has given for the purpose, viz., the expression of His mind in the Scriptures of Truth. Spiritual-mindedness, or a state of mind in accordance with the mind of the Spirit as displayed in these writings, can only grow within a man by daily intercourse with that mind, there unfolded. Away from this, the mind will revert to its original swinishness. The infallible advice then to every man and woman anxious about their salvation is — READ THE SCRIPTURES DAILY. It is only in proportion as this is done, that success may be looked for. The man who sows sparingly in this respect, will only reap sparingly. Much spiritual fructification is only to be realised in connection with fructifying influences of the Spirit in the word.

To enable Bible readers conveniently to carry out the suggestion of the foregoing remarks, the *Bible Companion* is placed in their hands, under the guidance of which, their daily readings will be methodical and edifying. *An indiscriminate and haphazard reading of the Bible is unprofitable, and soon ceases to be interesting; straightforward reading from Genesis is also objectionable.* A little read every day from various parts of the Word has been found experimentally to be practicable, attractive, and profitable. The *Bible Companion* is arranged on this plan, giving the reader three portions in a day, which it will take only a quarter of an hour or twenty minutes to read, and enable him in the course of a year to get through the whole Bible — traversing the New Testament twice, and the Old Testament once, in course of twelve months. By a strict adherence to this plan from year to year, the reader will reap much profit, and find himself or herself gradually losing the insipidity of the natural mind, and taking on the warm and exalted tone of the Spirit's teaching, which qualifies for the inheritance of the Saints in light."

* * *

This has been the practice of Christadelphians ever since, and the experience of over eighty years has fully borne out the claims made by bro. Roberts. "If," said he, "you can devise a better plan, by all means do so." But no one ever has, and by general consent it is not possible. We would particularly draw attention to the words we have printed in italics, because it is being claimed by some that there should be greater "liberty" in the method of our daily readings. A writer in the *Fraternal Visitor*, for instance, says: "The *Bible Companion* may appeal to some—we are all constructed differently—but the writer finds it causes indigestion. Genesis, the Psalms, and Matthew, do not go down well together." The writer says he prefers a consecutive reading in one part of the Bible only, and advocates a system enabling everyone to choose *that which suits him best*. This is not an isolated expression of opinion, for we have recently heard similar suggestions much nearer home.

* * *

When we were first attracted to the Truth revealed in the Scriptures, it was a source of pleasure and encouragement to us to keep up our daily readings by the *Bible Companion*, to know that our brethren and sisters who shared with us the same glorious hope were also reading the same chapters, and it remains so to this day. But perhaps the best reasons for doing so are given by a writer in *Christadelphian Answers*: —

"It ensures that we become acquainted with every part of the Bible. It is not left to individual choice to decide what books we shall read. I daresay if we consulted our own preferences, some of the Scriptures would receive constant attention, whilst others would never be read at all.

The *Bible Companion* ensures that we get *the whole counsel of God*, if we carry out its suggestions. This acquaintance with every part of Scripture is an advantage which alone outweighs every objection that can be urged against the method."

The *Bible Companion* is an anchor to the Truth which we shall be very unwise to abandon.

C. F. F.

PROPHETIC GEOGRAPHY

"*History and Prophecy are a body without eyes in default of chronology and geography.*" —
DR THOMAS

THE SONS OF JAPHETH. —The geographical distribution of the nations is of Divine arrangement (Acts xvii. 26, Deut. xxxii. 8). *Five* out of the seven sons of Japheth are named in Ezek. xxxviii. as members of the latter-day confederacy against the land of Israel

The *Madai* or Medes (Is. xiii. 17, etc), being historically merged in Persia (verse 5).

Concerning *Tiras*, whom Josephus and many other writers identify with the Thracian people history supplies the reason for their omission from the list of confederates. "The great Thracian race, which had once been inferior in number only to the Indian and which, in the first century of our era, had excited the attention of Vespasian by the extent of the territory it occupied, was now (in the 8th and 9th centuries, AD) exterminated." (*History of the Byzantine Empire*, p. 12).

Javan is not entirely excluded for the fiery vengeance of Yahweh falls equally upon the "isles" as upon Magog (Ezek. xxxix. 6), and the "isles of the Gentiles" (Gen. x. 5) are the particular sphere of the sons of Javan (the Greek and their allied races—compare Dan. viii. 21, x. 20, xi. 2, where "Javan" is translated by Grecia). *Tarshish* is, we know, an opponent of the confederacy (verse 13). *Elishah* (the Greek islands, see Ezek. xxvii. 7) and Dodanim (rather *Rodanim* i.e., Rhodes, now an Italian possession) are of small account. *Kittim*, originally Cyprus, now British, but even in the days of Moses (Num. xxiv. 24) denoting Italy (compare Dan. xi. 30) is not entirely excluded, because her two most important colonies, *Ethiopia* and *Libya*, are with Gog

There remains of the whole Japhetic family only *Riphath* and *Askenaz*, two of the sons of Gomer, to account for. The first appears almost incapable of identification, probably having at an early date shared the fate of *Tiras*, while the second is used by the modern Jews as their name for Germany. The name *Askenaz* itself, appears to survive in Scandia or Scandinavia, whence of course, the Germanic Goths (compare Gothland in Sweden) emerged. Possibly the Scandinavian peoples may remain outside the confederacy, even as they managed to keep out of the Great War.

Except then for *Tarshish* and her young lions, and possibly Scandinavia, none of the existing Japhetic races are outside the Gogian confederacy! Do not these facts go to prove the enormous magnitude of Gog's dominion?

A. T. A.

CORRESPONDENCE

Brother Jackson's remarks in the October *Berean* are both timely and necessary. Much as one may deplore the separation that exists between Temperance Hall and ourselves, the grave issues that divide us must never be allowed to become obscured by any feeling of sentiment or false piety on our part. As Brother Jackson writes: "Such association yields the principle, and gives moral support to those from whom we have separated." This is just what will lead to the reason why the Clapham Ecclesia dissociated itself from the Temperance Hall becoming obscured. In the light of the impending dangers that lie ahead, we must keep the issue clear, *viz.*, that the Temperance Hall had not the moral courage to deal with brethren Davis and Pearce, who held serious reservations on the Military and Constabulary questions, contrary to the commands of Christ. The Clapham Ecclesia, and all the ecclesias represented by the *Berean*, withdrew from such a fellowship, and the most remarkable fact is that comparatively recent developments have revealed that their action was just and scriptural, without a shadow of doubt. In support of our statement we reproduce Ecclesial Intelligence from the *Christadelphian Magazine* for April, 1933:

"Barbados West Indies Bridgetown, Roebucks. Nr. Gully House.

"We are pleased to report the visit of brother Deacon, of H.M.S. Norfolk, which arrived here on January 10th, and he visited the ecclesia and gave us an address on *The Divine Plan of the Ages*. On the 18th he gave us another address and broke bread with us, etc.—Ernest Warrell, Rec. bro."

And again, in 1934, a similar report from the same ecclesia was inserted.

Thus we see how the results of the reservations held by brethren Davis and Pearce find their logical fulfilment in actual practice many years later, and reveals the error of the Temperance Hall in condoning them.

In the light of these facts, there can be no question of any contemplated re-union with such a fellowship. To re-state the position of true brethren and sisters of the Lord Jesus in the words of a brother's written appeal in 1916: — “To me, war is an absolute negation of every principle of the doctrine of Christ. Under no circumstances, therefore, could I join the ranks of those who make war, be the consequences what they may . . . not even as a so-called non-combatant, because there is no difference between the one who strikes and the one who helps him to strike. The combatant and the non-combatant are both alike integral parts of an organisation which is kept for the purpose of fighting. They are essential to one another; in fact, one is the complement of the other. They belong to the same body, and subject to the same law, and are under the same oath which involves a solemn undertaking to fight for King and country. The combatant slays, while the non-combatant is under obligation to do so in virtue of the oath he has taken.

Bridgend.

GOMER JONES.

* * *

There seems at present an epidemic in the number of attempts being made by some who bear the name of Christadelphian, to bring about union amongst the various sections of that name. (Their common ground is the dropping of all causes of division, and an exhibition of charity (falsely so called), in order to appear a united body. Some of the reasoning put forward is very plausible, and such "fair speeches" may possibly deceive the unwary, and those who think that the Breaking of Bread is the only point in which we need not associate with them.

These pleas for unity are definitely leading to the leavening and corrupting of the Truth. Faithful brethren and sisters cannot have any part in them, for they suggest ignoring the principles on which we stood aside. To maintain our position necessitates our insistence on the reasons for taking it up. If we appear uncharitable and illiberal it is because we are concerned with the upholding of divine commands, which the others are prepared to let slide. We are hampered with considerations which give them no concern, and therefore the ease with which the increasing appeals are made for us to throw in our lot with them. Let us remember the warning in the prophet Isaiah: “Say ye not, A confederacy, to all them to whom this people shall say A confederacy.” Before we can consider union, the causes of division, which have not diminished but rather multiplied must first be removed, and on no other basis can we receive approaches of this nature. As in the main, these causes are trifled with, or ignored or create anger when presented, it is not possible for those who wish to be faithful to Christ to parley with such compromising attitudes of unfaithfulness. True charity is shown in warning them of the danger, instead of letting them fall into it. If they then persist, it is their own responsibility. Unless there is a determination to scrupulously maintain the Truth in its purity, it will gradually fail from our midst. "When the Son of Man cometh, shall he find the faith on the earth?" Let us be wise and refuse plausible suggestions which sap the Truth of its vitalising and separating influences, and let us be persuaded that if they consent not to wholesome words, and to the doctrine which is according to godliness, “From such withdraw thyself.”

There must be no uncertain sound regarding our standing, and duty demands that we cry aloud and spare not. —Faithfully your brother in Jesus,
Dudley

FRED H. JAKEMAN.

* * *

It is not right to say that to follow W.J.'s suggestion concerning the Passover “makes Christ falsify his intentions” or “mislead his disciples.” With Alford, we say that we do not know all the circumstances of those vital days, but the whole narrative points to an unusual turn of events. It is not related how much the Father revealed to the Son of the events to take place. Christ knew that he must die, he had come to Jerusalem for the purpose, but does that mean that each detail leading up to the climax was revealed? Rather does the narrative suggest that it was not until just before the supper that

Jesus knew what should happen. This explains why the betrayal, arrest, judgment and crucifixion were carried out in a hurried, almost unpremeditated fashion. The sequence of events may have been in this wise. The disciples as instructed by the Master, had prepared the passover on the 13th Nisan, being ready to fast throughout the 14th, and to eat the passover meal on the night of the 14th. Meanwhile, and subsequent to his instruction to his disciples, it was revealed to Jesus that *that night* he should be arrested. He therefore decided to eat with his disciples for the last time, taking advantage of the things prepared for the morrow's feast. The narrative then shows how he explained the reason for this supper. He had looked forward to partaking of the passover (rightly *this* passover, as we might say, *this* Christmas), but what had now been revealed to him showed such a course impossible. So he said, "I will not eat of it (RV) until it be fulfilled in the kingdom." He explained to them that the time for his death was at hand, that the betrayer was at the table with him, and then he turned to Judas, "That thou doest, do quickly." The betrayer hastened to the Jews and told them that he whom they hated and feared had in a strange manner signified his readiness to die. This news found Christ's enemies unprepared, and several hours perforce elapsed before they obtained consent of the High Priest and the Governor to make this unusual even illegal, arrest at the very time they had earlier decided to avoid (Mark xiv. 2). During this period Christ waited in Gethsemane, praying to his Father while his disciples slept. Then at the appearance of Judas and the multitude, he awakened his disciples. "The hour is come: the betrayer for whom I have waited is at hand. Let us rise up."

J.A.B.

[We have received further articles on this subject for which we thank the senders. We may use them later. — ED.]

* * *

Sincere greetings in Christ Jesus Referring to the Sunday School effort at Southmead, your readers will be interested to hear that on Sunday evening December 5th, our first meeting was held in the schoolroom we are temporarily using in Ascot Road, Southmead. There were 42 children present, 6 brethren and sisters and one mother (all her five sons being present, the youngest five years of age the eldest nearly 15). Bro. Walker gave a splendid address on *Moses, Pharaoh, and the Plagues*, which we all appreciated. The Master has blessed us, and is blessing us, in the work that he has given us and we should like to take this opportunity of thanking the brethren and sisters who have assisted and encouraged us.

We appreciate bro. Walker's splendid way in which he teaches and instructs the children in the "Word of God," and portrays the Bible Stories and holds the children's interest. We pray that the Father's blessing may be with him, and that he will be strengthened to continue the work, until the Lord returns. Bro. and sis. Higgs and sis. Doris Higgs, and sis. Gladys Elston are working splendidly with us to further the work of the Truth.

How true are the comments in "Reflections" on the great and earnest efforts which are put forth by the brethren and sisters to proclaim the Gospel, and feel encouraged and rejoice exceedingly when even one responds to the Call; and, in like manner we too are rejoicing to find so many young minds interested and responsive to the Word of God, and remembering the Scriptural injunction. "Train up a child in the way he should go, and when he is old, he will not depart from it." — With fraternal love, your brother and sister in Israel's Hope,

HAROLD and EVA SMITH

Southmead, Bristol.

* * *

May I add my appreciation of all that is being done in connection with the *Berean* to the many letters you have received and will yet receive. The task of its Editors is great but is being performed wonderfully well. Take all courage and pursue your course, "for your work shall be rewarded." It is no uncertain sound which now goes forth, but the clear note, so essential in these perilous times For all your labour of love and service to the Brotherhood we are very thankful. May you all be spared in the

mercy of God to continue. With sincere love in the Truth, and every good wish for your well-being now and eternally. —Gratefully your brother,

K. T. JACKSON.

Bournemouth.

* * *

Bro. R. H. BAXTER (New South Wales) reports that many efforts are being made, and subtle arguments used, to broaden the basis of fellowship in Australia, which may take the unwary and unlearned unawares, and urges us to contend for uncompromising separation from all who want to be at ease in Zion by this means. —Similar letters have been received from several other brethren in Australia, New Zealand, Canada, and the United States. We thank the many brethren and sisters who have sent us appreciative letters of the work of the *Berean* in 1937, with best wishes for its continued usefulness (with comments on the high standard of the contents) during 1938, if the Lord does not come suddenly, causing all our activities in their present form to cease. Among them we acknowledge letters from sis. HUGHES (Guernsey), bro. E. W. BANTA (Saratoga, U.S.A.), bro. J. D. BAINES (Montreal), bro. W. J. WEBSTER (Ilford), bro. J. HEMBLING (Horns Cross), bro. T. GALLIER (Brisbane), bro. E. JONES (Brighton), bro. G. W. BANKS (New Zealand), Bro. J. WILKINSON (Bournemouth), Bro. J. JONES (Bridgend), bro. EAGLETON (Swaffham), bro. STANWAY (Salop), Bro. HARRISON (Staffs.), bro. RESTALL (Edinburgh), bro. ROBSON (Ont.), sis. GOLDEN (Los Angeles), bro. JAMES HUGHES (Melbourne), and many others, which we regret we are unable to reply to personally.

DEVELOPMENTS AT SOUTHMEAD.

In the problems that confront us in our Sunday School, I am pleased to be able to report that we have not let the "grass" grow under our feet. Consistent with his usual energy on behalf of anything connected with the work of the Truth, bro. Higgs has been touring Southmead, and interviewing people. Finally, he was able to submit to us an offer by the Bristol Education Committee to use a Class Room in a hut belonging to the Schools at the rear of bro. Smith's house. We have decided to rent this for a quarter and "watch developments."

Whilst this is a good step forward, we feel it is not enough by a long way. The "Classroom" seating capacity is for 50 children; and when it is remembered that our last meeting numbered 51, it will be seen that the space leaves no room for "expansion." And the number *will* grow, for we have the promise from more children that they are coming along.

Then there are the elders. Their interest is being excited by the children, and many express their intention of coming, too. Dear, dear. I feel the simile of sardines packed in a tin will be a poor one of our condition by the end of the quarter.

But what can we do? It is all a question of expense. We must not run into debt, and the work before us is great, but we cannot get on for want of funds. And the interest we have aroused is not a passing fancy. Listen to this. Druid's Hall is about five miles from Southmead. Three weeks ago, judge our astonishment to see *four* of the scholars walk into the Sunday morning meeting. *Walk*. I judged that the distance would be a sufficient deterrent to it happening again. But a fortnight ago they were there again —again they had walked it, and three others came by bus. Yesterday, cold *frost*, ICE. "This will kill their ardour," thought I; "they surely will not come this morning." *In they walked*, with an *extra one in the bus*. What does it mean, brother? I confess I am amazed. Really, I cannot make it out. In all my experience in the Truth, I have never seen such a thing. "Out of the mouths of babes and sucklings, Thou hast perfected praise." Is this being literally fulfilled? And in these days of Godlessness? When *some* brethren and sisters seem apathetic? What a clarion call to duty. What an evidence that the beautiful story of the Gospel still retains its compelling power.

But these little ones have to get home again—another five miles. Ten miles to a Sunday morning meeting by children who have alien parents. They come in, *knowing* that they will have to walk back. The compassion that stirred the heart of Jesus as he looked upon that multitude which had followed him, stirred to the depths the compassion in the hearts of the brethren and sisters as they gazed on that company of children who had been led by some strange power to that morning meeting. What has to be done? Quickly bro. Higgs comes to the rescue. Hastily he runs his own family home in his car, then dashes back, picks up the children, and runs them home, too.

Nor does it end here. The surprising increase in number has necessitated a re-organising of the whole School. Bro. Higgs again relieves the strain by offering to have the senior class in his house—2½ miles from bro. Smith's— about 12 or 13 in number. The children walk the distance—passing other orthodox places of worship, and amongst them are the four who did the five miles in the morning. What do you think of that, brother? Seven and a half miles' walk on a Sunday by alien children—the youngest about 12 years of age, and the eldest about 15. Again I ask, What is that compelling power carrying these children along with cheerful faces, with bright eyes and eager and enquiring minds?

Bro. and sister Higgs act as host and hostess. The children are kept to tea, and the evening meeting is held in their house. When we arrive after tea, it does one good to peep in on the company, and see sis. Doris Higgs entertaining them with Bible Questions—and not a morbid disinterested company, but every one, with eyes sparkling, vieing with each other in trying to answer the questions.

And then the evening meeting. Pending our decision concerning the future arrangements for the *whole* school, we had decided to preach "Christ" unto them (for these, being the senior scholars, were able to go more deeply into this matter). For a solid hour we told them the story contained in Matthew i. 1. When dealing with the Abrahamic Covenant I said that I expected they had never heard such a thing before. Judge my astonishment, when one of the lads, prompted by his teacher, rose and recited the beautiful Covenant of Gen. xiii. 14-17. Brother, I could have wept with joy to hear this from the lips of that little chap, who, a few weeks ago, knew little of Abraham, and nothing at all of that Saving Covenant. Our sis. Doris Higgs has been working and laying a foundation that shall yet spring up to the glory of God. Hallelujah! And we are not ashamed to shout it. Another happy evening well spent.

Another incident. Yesterday afternoon, while the seniors were on their way to bro. Higgs', the Southmead S.S. Teachers of the Baptist persuasion were visiting the parents to try and reclaim their *lost* sheep. Particularly anxious are they not to lose any of them just now, for they are building a splendid new Sunday School, with ample accommodation for many more than are on the register. (We are expecting active hostility from this quarter soon.) The lambs they were seeking were in another "fold," safe and sound — and not likely to be attracted by a false shepherd's voice.

But it fell to the lot of one of the "tiny ones" to be the modern "David" with the Goliath. Answering the knock on the front door, this little chap went and opened it, to find his former Sunday School teacher standing there, who asked him to come back to *his* Sunday School. His reply was— imagine him, aged five—"I goes to Mrs. Smif's School *now*, and I ain't coming to your School any more." This decision being confirmed by his parents, the disconsolate teacher turned away, and the triumphant Roger Parfitt found his way to "Mrs. Smif's," at whose knee he drank in another of those stories for which his little heart yearned.

Since writing the above, the necessary documents have been signed and accepted, and we begin our Sunday Evening Classes for the children on Dec. 5th (God willing). Thus, under the loving guidance of our Father, what we might term our *major* meeting has been provided for. (It is at this meeting many children find their way who reluctantly go to orthodox Sunday Schools in the afternoon.)

But the Father calls for yet *more* effort. Our *afternoon School* is still without a "home." We cannot sit still and witness our School divided—one portion in Southmead, and the other portion in Horfield (a distance of 2½ miles between them). We must try and get them together under one roof, and let them feel they are one big family. Then, too, our sis. Gladys Elston, anxious to co-operate in the task of teaching, is forced to stand by—"out of work"—while we are, at present, helpless to provide suitable accommodation. Perhaps there are Sunday Schools in the Household of Faith who, in their beginnings, have experienced similar conditions. How they would help us if they would open their hearts and tell us how they surmounted the difficulty. Brother, we are not complaining—we are thankful to our God beyond measure for all He has done—but we are confronted with a big problem, which we cannot let rest until *some kind* of solution is forthcoming.

Has it ever been known before, that children have had to be *denied* instruction in the Word of God, because there is no "home" for them? Have those who have similar work in hand ever had a little face turned up to theirs—aye, more than *one* little face; *many* little faces—and with wistful eyes put the question, "Is there any Sunday School on Sunday?" And has your aching heart had to answer, "No, my dear; but we hope to have one again, soon." And has the little questioner turned away with a real sense of disappointment? Brother, this is our experience week by week. Still, we are not giving up. Every time the brethren get together, the matter is discussed, and nearly every time some new idea is suggested, only to be found it is unworkable. When our Father *does* open the way, what a victory there will be; and what rejoicing in Southmead.

So we labour and watch for the opening our God, we feel sure, will create, to enable us to carry on His work. "I have many people in this place," He said to Paul on one occasion. The writer has a feeling that history will repeat itself at Southmead.

FRANK WALKER.

Bristol.

Signs of the Times

The expression, "Signs of the Times" is found only in Matt. xvi. 3. The Pharisees sought a sign, but refused to recognise the signs of their own time which pointed to Jesus Christ. The lesson is emphasised in Luke xii. 56. The parallel in the present day is found in the fact that while men ask the question, Why does God permit this and that to happen, thus seeking a sign from Him, they refuse to recognise the signs of "this time" that are so plainly exhibited in His Word.

ECCLESIASTICAL SIGNS.

"There shall be signs in the moon" (Luke xxi.). "When the Son of Man cometh shall He find the Faith on the earth?" (Luke xviii.). "Lovers of pleasure." "Having a form of Godliness but denying the power thereof" (2 Tim. iii).

At football matches in England alone the average attendance per Saturday has just been calculated at 820,000 This is roughly 2 per cent of the total population The cinema accommodation is so great that figures given this month exhibit the probable attendance at the pictures as being 7½ millions per week, or approximately 17 per cent. Now contrast this with the average attendance at any kind of place of worship of the population. A reliable authority has just given this as 6 per cent. in the provinces, and 5 per cent. in London, and these figures cover the whole week.

The number who attend at all the meetings known as Christadelphian works out at one-eighth of one per cent., or one person as compared with 48 church and chapel-goers and one as compared with 136 lovers of pleasure.

* * *

Abroad the same story is told.

Even Mahommedanism has had to give way to Kemal's physical energy campaign in the territory he rules remaining of the once great Turkish Power. With a larger population, Istanbul needs less and less accommodation for worshippers.

The *Evening Standard* of November 9th says: —

“Three hundred mosques are to be put up for sale by the Turkish Government in Istanbul. At present there are 800 mosques in the city but only 242 are now being used as places of Moslem worship. The famous St Sophia Mosque has been converted into a museum.”

In Germany, religion is at a very low ebb, and Hitler's attempt to make all professed religious teachers and adherents subservient entirely to himself has had success in one way only, *i.e.*, to lessen the hold of religion on the people. The Christadelphian meetings (in fellowship with the Suffolk Street, Birmingham Meeting) have been shut up altogether on the ground that they "are a danger to the State and alien to Nazism" (*Frat. Visitor*, Oct. 1937)

Russia, through its school curriculum is seeking, to quote their own leaders words "to drive God out" (Stalin, Oct. 1937)

“The Lord shall laugh at them He will have them in derision.” (Psalm ii. 4)

Everywhere the love of pleasure in its various forms—physical and sensual in particular—increases, while the seekers for Truth become less in proportion The facts adduced confirm the accuracy of these signs we have quoted. The Truth itself should become more and more, in those who have it, a separate thing from the world a separation growing in remoteness, for, “As it was in the days of Noah so shall it be in the day of the Coming of the Son of Man.”

POLITICAL SIGNS.

"Gog of the land of Magog. Be thou prepared" (Ezekiel xxxviii. 1 to 7).

Airplanes in Spain. —An analysis of the performance of the respective foreign airplanes engaged in the Spanish Civil War has been compiled in the U.S.S.R. (Union of Soviet Republics). The Russian airplanes are far superior in the art of killing people to the German and Italian airplanes used by the insurgent forces under General Franco. These Russian airplanes are all designed by American firms, and made under the direction of engineers in the employ of those firms working in Russia. They were Boeing P. 26 'planes with Pratt & Whitney engines: names very familiar to American readers of this magazine. Over 300 of these "ships of the air" have been supplied to the Spanish Government by Stalin.

Internal Politics of Russia. —There is a great undercurrent in Russian political affairs. The execution of many prominent citizens for crimes deemed treasonable during the past month plainly proves it.

Now we adopt entirely Bro. J. Thomas's exposition in *Elpis Israel*, and expect to see a Russian head for Central Europe. This is the main line. Whether this head, Gog, will represent Fascism or Communism, we have no knowledge whatever to help us to decide. Nor should we speculate, for that would be unwise. We wait to see; and the "watching" we are exhorted to carry on should keep our eyes on the main line always.

THE THREE PARTY PACT.

"The Great City was divided into three parts" (Rev. xvi. 19).

Probably the greatest event of the past month has been the pact entered into by Germany, Italy and Japan.

While we see no reason to disagree with Bro. J. Thomas, who, in *Eureka*, vol.3, p. 613, says, The Dragon is one third; the Beast and the False Prophet the second; and Egypt, Syria, Palestine and the East the third; yet it is full of significance that to-day Europe, and in fact the world, is divided into three main political or governmental ideas, to which attention was called in the *Berean Magazine* for November, 1937, p. 405. Communism is one, Fascism another, and Democracy a third. This new pact illustrates how the Powers of different characters tend to widen their disagreements, and to draw together those of like mind.

Fascism can be defined as the dictatorship of the aristocratic and military castes. Communism as the dictatorship of the lower strata of a nation involving the supplanting and suppression of the old ruling classes. Democracy is built upon the principle so succinctly set forth by President A. Lincoln, "Government of the people, for the people, by the people" in orderly voting and election.

Fascism has drawn together the powers of Italy, Germany and Japan, and the aristocracy of Spain, who aim at restoring the monarchy and establishing a regime similar to that of Italy. Communism is rapidly drawing together all who favour its methods throughout the world. Even South America is not outside its orbit. "It is expected (says the *Daily News-Chronicle*) "that Moscow will shortly break off diplomatic relations with Rome." This illustrates the growing danger of war between the two elements. One must conquer in Europe.

THE YOUNG LIONS (Ezek. xxxviii.).

But the *supreme* importance of these great movements lies in another direction altogether for those who watch the signs of the times. If Fascism and Communism grow stronger, and if one must triumph, then it is an urgent matter that those who stand by Democracy shall come together for purposes of self-preservation. This is happening.

President Roosevelt by his speeches this month has made it clear that to speak of U.S.A. being neutral in a great world war is to talk foolishness. Following Lincoln, he has made it plain that if he represents the true feeling of American citizens they will not allow democracy to perish without a struggle. Without hesitation we say that "the young lions" will bring into the final great world-war not Canada only, but her great neighbour. What Canning called "the inevitability of events" will produce this result.

GERMANY AND THE JEWS.

"In doubt and fear" (Deut. xxviii. 66).

In November, Dr. Goebel's the Jews bitterest enemy, opened an anti-Jewish exhibition in Munich. In this, Jewish facial characteristics have been enlarged in plastics, and the exhibition motto exhibited over the portal is "By their masks ye shall know them." Its main object is stated to be, "That Germans shall more readily know a Jew when they see one," for the purpose of obloquy and ostracisation.

G. H. D.

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: 19, Pearl Street, Clinton, Mass., U.S.A.

ALL NAMES (both CHRISTIAN and SURNAME) must be given in PRINTED LETTERS
"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS WHICH ARE DONE HERE"
(Colossians iv. 9).

* * *

BRIDGEND (Glam.). —*Christadelphian Meeting Room, 40, Caroline St Sundays: 11.0 a.m. and 6 30 p.m. Wednesdays at 7 30 p.m.* Greetings in Jesus. At the time of writing, we are busily engaged in the Master's service in a series of Lantern Lectures on *World Troubles and the Divine Solution*. The attendance has not been up to anticipation despite the large posters placed in prominent parts of the town; still, we rejoice that some turn in to listen to the joyful sound of God's sure remedy for this distracted world. We are very grateful for the co-operation of the brethren of the Newport and Cardiff Ecclesias, not forgetting the sisters. To bro. Lambert and bro. Lewis we extend our thanks for public proclamation. To God be all the praise. We were pleased to welcome around the Table of the Lord bro. and sis. I Gardiner, of Cardiff. Our gratitude is again extended to "Anon.," from Oxford, for the further gift of 10s, and also an anonymous brother from Southend-on-Sea, per bro. W. L. Wille, for a cheque for £5 for the distress among us. We also received from London a parcel of clothing, which has been distributed. We pray that their charity will be abundantly repaid in that day when Jesus comes. It is with much sorrow and regret that we have to report withdrawal from bro. Cecil LeCuirot for marriage with the alien, despite entreaties to the contrary. —GOMER JONES, *Rec. bro.*

COVENTRY. —*Ragged Schools, near Broadgate, Sundays, Breaking of Bread, 11.30 a.m. Lecture, 6.30 p.m. Bible Class, Thursdays, 8.0 p.m.* We are pleased to report that bro Hilton, having come to reside in Coventry, has become a member of this ecclesia. While this is a loss to Birmingham, we appreciate his company and co-operation in the work of Truth. We have also welcomed around the Table of the Lord Sis. Ellis (Clapham), sis. Heyworth (Rochdale), bro. Faherty (Shifnal), bro. and sis Fell, sis E. Faherty, bro Rodgers, bro R. Smith, sis. Southall (Birmingham), also bro and sis Hingley, bro T. Hughes, bro S Shakespeare, sis M. Hughes (Dudley) and bro and sis Strawson (Nottingham). We express our thanks to the brethren for their service in exhortation and instruction. The attendance of strangers has been very encouraging. — O. CLEE, *Rec. bro.*

DUDLEY. —*Christadelphian Hall Scotts Green, Sunday: Breaking of Bread, 11a.m., Lecture, 6 30 p.m. Wednesday, Bible Class, 7.30 p.m.* Greetings. We have been helped in the Service of the Truth by bro Wille (Southend), bro. W. J. Webster (Seven Kings), bro. W. Cockcroft, Junr. (Oldham), and brethren T. Phipps, W. Southall, R. Smith, and G. Tarplee (Birmingham). We take this opportunity of thanking all those who have so helped us during 1937. We have also welcomed around the Table of the Lord bro. and sis. Stanway, of Coalbrookdale, bro. Nicklin, sis. Smith, sis. D. Smith, bro. R. Smith, sis. Tarplee, sis. E. Faherty (Birmingham), sis. Cockcroft, bro. Newell (Oldham), bro. Latcham (Tonypany), sis. Sowerby, and sis. D. Sowerby (Clapham). Bro. F. Nicklin and sis. N. Hughes have been united in marriage. They have the best wishes of the ecclesia, and we trust they will be real helps to each other. We are still under the command, "Occupy, till I come." Let us see that all our work is consistent and faithful with the privilege divinely bestowed. — Faithfully your brother, FRED H. JAKEMAN, *Rec. bro.*

GLASGOW. — *Co-operative Memorial Building, 71 Kingston Street Tradeston.* We held our first Fraternal Gathering on Saturday, 13th Nov., when an enjoyable day was spent in company with the brethren and sisters of the Motherwell Ecclesia. The subject for consideration was taken from Micah chapter vi. 8, and we were strengthened by upbuilding addresses from bro. D. Clark, of our own meeting, and bro. R. Ross, of Motherwell. This is our first Fraternal, and we trust it will be followed by others in the future, should the Master still remain away. We have to report in sorrow, however, that in duty to the commands of Christ we have had to withdraw from bro. Arthur Hall for absence from the Table of the Lord, but we trust that he may yet retrace his steps. Visitors at the Table since last report are: brethren J. McKay, H. Brown. G. Dickson and R. Ross, of Motherwell; bro. F. P. Restall, of Edinburgh; and sis. I. Tod, of Rothesay; whose company was greatly enjoyed. Once again we wish to record our appreciation of the labours of our brethren in the work of exhortation and dissemination of the Truth. — Faithfully your brother, JAMES L. WILSON, *Rec. bro.*

HITCHIN. — *Hermitage Hall Sundays: Breaking of Bread, 5.30 p.m.; Lecture, 7 p.m.* Sincere greetings. We have recently held two special efforts in the town of Hertford, the first a lantern lecture on Palestine, given by bro. M. L. Evans, assisted by brethren H. L. Evans and Squires, and the second on *God and the Kingdom of Men*, given by bro. C. Hatchman. We are glad to record our thanks and appreciation for their services, and also for the support given by so many brethren and sisters, some coming long distances. We have also had many visiting brethren and sisters at the Lord's Table since our last report. The services of the brethren whose labours among us in the Master's service continue to benefit one and all toward the Kingdom are also gratefully recorded. This Ecclesia extends to sis. W. R. G. Jeacock and other members of the family, also to the Clapham Ecclesia and the *Berean*, its sympathy in the loss that all have sustained by the death of our beloved bro. W. R. G. Jeacock. His service towards this ecclesia will always be remembered. With love in Christ Jesus, sincerely your brother and co-labourer in the bonds of the Gospel, — J. L. METTAM.

HORNS CROSS (Kent). — *Co-op Hall High Street Swanscombe. Last Sunday in each month: Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m. Other Sundays we meet with Welling Ecclesia. Bible Class, Wednesdays, 8.15 p.m., alternate weeks at Horns Cross and Welling, at Recording brethren's addresses.* Greetings. We have had, in the service of the Truth, brethren L. J. Walker, L. Hayward and C. Handley (Clapham), and bro. A. A. Jeacock (Croydon). Visitors to the Table have been sis. Stares (Clapham), as well as our Welling brethren and sisters. We take this opportunity of thanking all the brethren who have so kindly helped us during the past year, and thank them for the promise of continued help in 1938, if our Lord should tarry. We continue to sow the "good seed," praying our Heavenly Father's blessing, for He alone giveth the increase. — With love, sincerely your brother, J. HEMBLING, *Rec. bro.*

HOVE (Sussex). — *The Gymnasium, 114a, Western Road. Sundays: Breaking of Bread, 11.15a.m.; Lecture, 6.30 p.m. Bible Class, Wednesdays, 7.30 p.m.* We thank the following brethren, who have assisted us in the service of the Truth by exhortation and proclamation of the Gospel: F. W. Brooks, P. Kemp, G. H. Denney. We also have been very pleased to have the company of bro. and sis. G. Hodge, and sis. M. Squires (Luton), bro. and sis. Goodwin (St. Albans), sisters Glover, Banter, Crumplin (Clapham), and bro. Austin (Luton). We held two special lectures on the last two Friday evenings in November. Brethren M. L. Evans and W. Mitchell (Clapham) spoke on these occasions, to whom our thanks are due. We were also pleased and thankful for the support of the Brighton Ecclesia. — E. F. RAMUS, *Rec. bro.*

ILFORD. — *96, Cranbrook Road. Sundays: Breaking of Bread, 5.30 p.m. Lecture, 7 p.m. Thursdays: 8 p.m., 27, Wanstead Park Road, M.I.C. and Eureka.* Since our last report, we have had the company and help of the following brethren and sisters: Bro. Hembling (Horns Cross), bro. and sis. Widger (Hitchin), bro. and sis. Headen (St. Albans), bro. Jenkins (Clapham), sis. Woollard (in isolation at Luppert), and bro. A. A. Jeacock (Croydon). We thank those who have assisted us in Lectures, and are able to say that the interest of a few strangers is maintained. — P. J. A. COLIAPANIAN, *Rec. bro.*

LEICESTER. —71, *London Road. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.15 p.m. Bible Class: Thursdays, 8.0 p.m.* We acknowledge with grateful thanks the generous gift received from an anonymous brother, and assure him that with the guidance of our Heavenly Father we will endeavour to use the money in the way the sender desires. We are encouraged in the work by two or three who continue to attend the lectures, and we hope that their interest will increase, if the Lord will. We have been pleased to welcome to the Table of the Lord: bro. Johnson, sis. E. Hathaway (Clapham), bro. Peach (Coventry), sis. M. Eato (West Ealing), sis. N. Bradshaw (Nottingham), and sis. M. Smith (Los Angeles). We also thank the following brethren for their assistance in the work of the Truth: H. W. Hathaway, H. M. Doust, R. C. Wright, C. Parks, C. R. Wright, J. J. Squire, T. Wilson (Clapham), F. Jakeman (Dudley), S. F. Jeacock (St. Albans), R. Stubbs (Nottingham), and C. R. Crawley (Luton). —A. C. BRADSHAW, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School. 11a.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 much sorrow that we report the loss of three more who have been removed from our midst by the hand of death. On 12th November, sister Martha Clements fell asleep after a probation of about half-a-century. Sister Clements (the wife of our late bro. C. F. Clements) was one of our few remaining links with the original South London Ecclesia, and by saying that she was indeed a "Mother in Israel," we can best testify to the character which endeared her to us all. Sister Sarah Elizabeth Walpole, another "Mother in Israel," fell asleep suddenly on 30th November, after a long probation in the Truth, during which time she manifested those good works which please the Father and encourage those of like precious faith. On 29th November our brother Henry Charles Skuse fell asleep. Bro. Skuse was comparatively a young man and obeyed the Gospel a few years ago; for the last year he has suffered a lingering illness. Our loving sympathy is extended in each case to those who are left to mourn but we look forward with hopeful anticipation to the day of resurrection and reunion in the Kingdom of God. We gain by removal sister A. E. McCree from Hove and bro. and sis. F Coverley from West Ealing. The following brethren and sisters have been welcomed to the Table of the Lord bro. and sis. Hart (Bedford) bro. Linggood (Horns Cross) bro. and sis. Abbotts (Croydon) bro. and sis. Mercer (Holloway) sis. Feltham (Coventry) sis. Harris (Eastleigh) sis. M. Piffin (Putney) bro. and sis. Wells (Colchester) sis. P. Squires and sis. Flood (Luton) bro. D Hunt-Smith (Sutton) bro. Grey and sis. Olive Grey (W. Ealing). —F C WOOD *Asst. Rec. bro.*

LONDON (Holloway). —*Delhi Hall 489, Holloway Road Upper Holloway, N. (near Royal Northern Hospital, tubes Highgate or Holloway Road) Sundays 11a.m and 7 p.m. Wednesdays: 8 p.m.* We regret to say that we have lost the company of brother and sister W. Townsend who have removed to Birmingham. We shall miss them very much. Brethren Brooks, Wharton, and Atkinson (Clapham) are with us this month in the Truth's service. We take the opportunity of thanking all the brethren from various ecclesias who have helped us so splendidly during the past year in the work of preaching the Truth. We have welcomed to the Lord's Table bro. C. R. Crawley of Luton, bro. and sis. Sweeting of Clapham, and bro. Miles of Putney. —GEO. DENNEY *Rec. bro.*

LONDON (Putney). —*Ambleside School 125 Upper Richmond Road, East Putney Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Class, 8 p.m.* As reported last month, we were required to vacate our old hall in 47 Upper Richmond Road, but we have been successful in securing a suitable room in a nearby house, the address of which is as above. For the information of those likely to be visiting us shortly, these premises are on the same side of the road as the previous hall, about a hundred yards from Putney High Street. Unfortunately our stay here can only be temporary and we are still on the look-out for another hall. During the past month we have had the welcome assistance in the service of the Truth of brethren T. Wilson and G. M. Clements (Clapham) E. R. Cuer (Crayford) and F. Beighton (Seven Kings). —J A BALCHIN *Rec. bro.*

LONDON (W. Ealing). —*Leighton Hall Elthorne Park Road, W.7. Sundays: Breaking of Bread, 11 a.m. Sunday School, 11 a.m.: Lecture 6.30 p.m. Bible Class, Wednesday 8 p.m. 49 Uxbridge*

Road, Ealing, W.5. We are pleased to record the obedience in the waters of Baptism of ARCHIBALD PERCY CLAPCOTT who was immersed at the Ealing Public Baths on Dec. 1st. after a good confession of the faith. Our new brother is the son of sister Clapcott, and we trust that he with us may be accepted in the day of the return of our Lord Jesus Christ. We lose by removal to Clapham bro. and sis. F. Coverley, to which ecclesia we commend them. Bro. E. Reeves and sis. M. Goodwin were united in marriage on Dec. 4th; we trust they will find mutual help and strength in their new relationship. We are encouraged by the attendance at our lectures of one or two interested strangers. — T. G. BRETT, *Rec. bro.*

LUTON. —*Oxford Hall 3, Union Street (off Castle Street) Sundays 11.0 a.m. and 6.30 p.m. Thursdays: 8 p.m.* Greetings in Jesus. This being our last report for 1937, we take the opportunity of thanking the brethren who have ministered to us during this year. Since our last report the following brethren have been with us in service: E. A. Clements, H. L. Evans, L. R. Hodge, M. L. Evans, and Maundrill (Clapham), C. Ask (West Ealing), G. Barker (Holloway), S. F. Jeacock (St. Albans), and J. R. Adams (Hitchin). Other visitors have been: sisters F. C. Wood, M. Mace, M. Day, H. L. Evans, and sis. Maundrill (of Clapham), bro. C. Wright, also of Clapham, bro. and sis. R. Hodges, and bro. and sis. Hewitt, of St. Albans; sis. Ask and bro. and sis. Grant, of W. Ealing; sis. Hodges, of Bedford; and bro. and sis. Mettam, of Croydon. The undersigned having relinquished the office of Recording brother as from Dec. 31st, the ecclesia has chosen bro. S. G. Hodge, 301, New Bedford Road, Luton, as successor. Please address all future correspondence to bro. Hodge. — Sincerely your brother in Christ Jesus, S. BURTON.

NEWPORT (Mon.). —*Clarence Hall Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m.; School 2.45 p.m.; Lectures, 6.30 p.m. Wednesdays: Meeting, 7 p.m. Thursdays: Elpis Israel Class, 7.30 p.m.* Greetings in the Master's Name. Once again we desire to thank all the brethren who by their faithful ministrations during the past year, 1937, have so helped to keep the Light of the Glorious Gospel still burning in this part of the vineyard. We further pray that if the Master still tarries, may they be as willing to assist in the Service of the Truth in this place during the year we have now entered upon, as they have during the past, and may our Heavenly Father see fit to reward them for their labour of love in his service. Also, we are pleased to announce that we intend to hold our Fraternal Gathering on Easter Monday (God willing); further details will be announced at a later date. —Sincerely your brother in the bonds of the Covenant, DAVID M. WILLIAMS, *Rec. bro.*

NEW TREDEGAR (Mon.). —*Pentwyn House, Cwmsyfiog.* Greetings in Christ. Despite a terrible "shaking in Israel" which is present to-day in the various ecclesias, we here (but five in number), whilst feeling the effects intimately, are holding fast in the hope of being found standing when our Master comes with "healing in his beams," and peace shall ensue. We continue to hold our meeting in the public hall each Sunday evening, in the hope that some may be afforded an entrance into the marvellous light of the Truth. It is also a delight to frequently meet at our various homes, to talk of it amongst ourselves, and to any others who will listen. We were deeply affected by the news of brother W. Jeacock's decease. He has been our visiting lecturing brother on a few occasions, and whilst with us endeared himself to our hearts. We trust that we, together with those nearer loved ones, shall be with him in the very near future — for it cannot be long now. — Your brother in Christ, IVOR MORGAN.

NUNEATON. —*"Trewethern," Weston-in-Arden.* Greeting in the Name of our Elder Brother. I should like you to know how we look forward to and welcome the *Berean*. We much appreciate the efforts of the Editors and contributing brethren to maintain the high standard of the Magazine, and pray that God will continue to guide and strengthen them to proclaim that which is true without fear or favour. Owing to force of circumstances, sis. Wilson and myself are again in isolation. We bear in mind our beloved Master's injunction, and remember him each Sunday at the Memorial Table at the above address. Any of like precious faith who may be in this district and can pay us a visit can be sure of a very hearty welcome. We should be glad if intending visitors can notify us (when possible) in advance, so that we can be sure to be at home to receive them. We desire to express our gratitude to all who have written to us letters of encouragement and help from time to time, and send our love

begotten of the Truth to all our brethren and sisters, wherever they may be. —Your brother, praying for the Master's early return, W. H. WILSON.

OLDHAM. —*Priory Buildings, Union Street, Sundays: School, 11 a.m.; Breaking of Bread, 2.30 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m.* We have welcomed to the Table of the Lord the following: brethren T. Heyworth, Noel Heyworth, sisters J. Heyworth, Sophia Heyworth (Whitworth), bro. W. C. Newell (Sheffield), bro and sis. T. Buxton, sis. Westmoreland, brethren Ivor Evans, F. C. Wood, M. L. Evans (London), bro. and sis. T. Phipps, bro. W. Southall (Birmingham), bro. and sis. E. Aston, sis. K. York, bro. F. Alsopp (Coventry), bro. and sis. S. Shakespeare, bro. and sis. E. Hingley, bro. Wesley Southall (Dudley), bro. H. S. Nicholson (Manchester), bro. S. F. Jeacock (St. Albans). On Saturday, Oct. 9th, we held our Fraternal Gathering, and were pleased to welcome many brethren and sisters from the ecclesias around. Three upbuilding addresses were given on the subject, *That the Man of God may be Perfect*. (1) Workman, by bro. E. Hingley (Dudley); (2) Watchman, by bro. S. Shakespeare (Dudley); (3) Saint, by bro. T. Phipps (Birmingham). We thank the brethren who have laboured in the Truth on our behalf. — W. COCKCROFT, Jnr., *Rec. bro.*

PLYMOUTH (East). —*Christadelphian Meeting Room, Clairmont School, Beaumont Road, St. Judes. Sundays: Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m. Bible Class, Thursdays, 7.30 p.m.* In gratitude to our Heavenly Father, we are pleased to be able to announce that we have been strengthened by the addition to our numbers of bro. and sis. E. J. Light. This brother and sister were formerly members of the Bournemouth (Temp. Hall) Ecclesia, but have for a long time been standing aside from that and associated ecclesias, on account of their dissatisfaction with the laxity manifested among those ecclesias in so many ways. They have been a year in Plymouth, and have been regular attendants at our Bible Classes and Lectures, manifesting a keen interest in the "things of the Spirit," so that their application for fellowship was extremely gratifying to us. We are grateful to bro. K. T. Jackson (Bournemouth), who assisted us with the necessary examination, and who strengthened us with a stimulating word of exhortation on Nov. 7th. We would also thank our brethren Eve and James (Eastleigh), and Westley, Junr. (Clapham) for encouraging us with their presence on the same happy occasion. We think of the apostle, journeying towards Rome, who, when certain brethren came to meet him at Appii forum, "thanked God, and took courage." So we are comforted and encouraged through the effort made by these brethren who travelled so far to be with us for a short time, in order that they might "rejoice with those who do rejoice." We pray that our brother and sister, who came into fellowship on November 14th, will be a source of strength and help to us, and that our association together may be of mutual benefit on our journey to the Kingdom. —H. R. NICHOLLS, *Rec. bro.*

PLASMARL (Swansea). —321, *Trewyddfa Road, Swansea. Sunday: Breaking of Bread, 6.15 p.m. Wednesday: Bible Class, 7 p.m.* A number of brethren and sisters (nine in all), formerly members of the Swansea Ecclesia, have decided to establish an ecclesia in Plasmarl, and are meeting at the above address. We have one interested visitor. God willing, we shall continue to sow the Good Seed in this district; but it is our Heavenly Father alone who can give the increase. — Faithfully your brother in the Hope of Israel, LESLIE H. BOWEN, *Rec. bro.*

ROCHDALE (Lancs.). —19, *Tonacliffe Terrace, Whitworth.* Greetings in the Master's Name. Since our last report, we have had the pleasure of the company of bro. Frank and sis. Allsop around the Table of our Lord, when we were encouraged to hold fast to the things of our Hope. There is little to report respecting the interest in the Truth for this district; God is not in all their thoughts. The time is coming soon when by His judgments the inhabitants shall learn righteousness. The Kingdom will surely come. Holding fast is the need of the Household. Our thanks are due to all who have helped to make the *Berean* such a success, and trust you will have continued assistance in your future issues. From many sources its benefits are appreciated. We hope you and your assistants will be given health and strength, courage and fortitude to continue the good work. On behalf of sis. Cook and sis. Ideson, both in isolation, many thanks to those who send them exhortation and letters, and other comforts. —With earnest anticipation of the coming of the Lord, faithfully yours in the Master's service, T. HEYWORTH.

SEVEN KINGS. —*Mayfield Hall, 686, Green Lane. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Wednesdays: Bible Class, 8.15 p.m.* On Saturday, December 4th last, we held a tea and meeting at the above hall. The subject for the meeting was *One of the Songs of Zion* (Psalm 23). Bro. Mercer, of Holloway, spoke on "The Lord is my Shepherd,"; bro. E. A. Clements (Clapham) on "He restoreth my soul "; bro. F. Beighton on "I will fear no evil"; and bro. H. L. Evans suitably concluded on "My cup runneth over." A very happy and profitable time was spent by all present, and we thank all who helped to make the meeting such a success. During the past month we have been pleased to welcome the following brethren and sisters: bro. and sis. Mettam (Hitchin), bro. Reeves and sis. Goodwin (West Ealing), sis. P. Squires (Luton), bro. E. C. Clements (Sutton), sis. Woolard (in isolation near Honiton, Devonshire), brethren A. K. Clements, Haines, Irving, J. F. Westley, and C. R. Wright (Clapham). Our thanks are due to some of the brethren for profitable words of exhortation and lecturing assistance. As another year draws to its close, we should like to thank all who have visited us and helped the work here, and we are grateful to our Heavenly Father for the blessings He has bestowed, and the company and encouragement of so many others of like precious faith. —WM. J. WEBSTER, *Rec. bro.*

SOUTHEND-ON-SEA. — 76, *Ruskin Av. (Corporation buses from Victoria Circus, near L.N.E.R. Station, to Tennyson Ave. stage, down Tennyson Ave., and first turning on right, only two minutes' walk from 'bus stop).* *Breaking of Bread on Sundays at 6. 0 by appointment, 1st Sundays excluded.* Since our November report, we have been glad to welcome bro. and sis. J. L. Young to our Breaking of Bread, and express appreciation for the assistance of bro. Young in exhortation. We think it highly scriptural to "esteem brethren for their works' sake," and so always in thanking our Heavenly Father for any help given us in that work we also encourage the means of help: by this mutual encouragement we are all heartened in our difficult journey to the Kingdom. We must also rectify an omission in last news: we were glad to have in our company at the Breaking of Bread during the summer bro. and sis. Harris, of Sutton; their company and conversation was much appreciated by all of us. As we have frequent enquiries regarding our bro. Scott, we are pleased to report slow progress. Bro. Scott has been able to come to the Breaking of Bread a few times. We still, however, pray for a more speedy and thorough recovery. Nevertheless, not our will, but the Lord's be done. —WM. LESLIE WILLE, *Rec. bro.*

SWINDON (Wilts.). —11, *Rodbourne Road.* Will correspondents please note change of address. Since last writing we are pleased to record a visit from sis. Gale, Junr., of the Bridport Ecclesia. It was a very painful shock to read of bro. W.J.'s death; he was a lovable man; would that God would add more like him to our numbers. It gave me great pleasure to read of the Southmead effort—it is grand. — With love to all as ever, faithfully your brother, J. H. DYER.

CANADA

BRANTFORD. —*Christadelphian Hall 44, George Street Sundays: 9.45 and 11.0 a.m. and 7.0 p.m. Thursdays: Eureka Class, 8.0 p.m.* We have had to withdraw from bro. Arthur Hemingway, after several interviews, because of his participation in political activities, which he is not willing to give up. — H. W. STYLES, *Rec. bro.*

VANCOUVER, B.C. — *I.O.O.F. Hall 1720, Graveley Street Breaking of Bread, Sunday, 11 a.m.; Lecture at 2.45 p.m.* Greetings. During the past few months we have had the pleasure of visits from the following brethren and sisters: bro. and sis. John Randell, sis. Anne Smith and sis. Tilling, from Portland, Oregon, U.S.A.; bro. and sis. J. J. Banks, from Los Angeles, Calif.; bro. Snobelen, from Victoria, B.C.; bro. and sis. Turner, sis. Mary Grini, from Winnipeg, Manitoba; sis. Pollock, Senr., from Le Pas, Manitoba. Bro. J. Randell, from Portland, and bro. Turner, from Winnipeg, exhorted and lectured while here; the brethren and sisters felt grateful to them for their labour of love and service in the Master's vineyard. —E. MITCHELL, *Rec. bro.*

VICTORIA, B.C. —*Meeting for Breaking of Bread still held at bro. Snobelen's house, Strawberry Vale, but the time has been changed to 2.30 p.m. being more convenient, the 'bus leaving town at 2 o'clock.* We have been pleased to welcome the following visitors: sis. Blackwell, of Portland, U.S.A.; sis. Fenn, of Jersey; sis. M. Pollock, The Pas; and sis. M. Pollock, Vancouver; sis. A. Smith, New Westminster; and bro. Lofting, Richard. —H. G. GRAHAM, *Rec. bro.*

UNITED STATES

BOSTON (Mass.). —*Fraternal Hall, Ritz Plaza, 218 Huntington Ave., Lecture, 10.30 a.m.; Sunday School, 11.45 a.m.; Breaking of Bread, 12.45 p.m.* Since our last report we have welcomed the following visitors around the Table of the Lord: bro. and sis. Pryor, of Erie, Ont, Canada, who meet with the Buffalo, N.Y. Ecclesia; bro. and sis. Waid, of Worcester; sis. Carrie Bangs, of Conn.; bro. and sis. Hayward, of Moncton, N.B., Canada. On this occasion bro. Hayward spoke words of comfort and exhortation at the Memorial Service. Their visit, however, was saddened by the news of the sudden illness of bro. Thomas Townsend, of the Moncton Ecclesia, whose sudden death a few days later (Sept. 27th) is mourned by all who were acquainted with him. We lose by removal to New Jersey, sis. Emma Kerr. On Sept. 17th, we welcomed back a former member of our ecclesia, sis. Hilda Davey, who has been in England for two years, and while there became a member of the West Ealing Ecclesia. Sis. Davey has now renewed her membership in this ecclesia. The clouds of perplexity continue to darken the political heavens, but to those whose eyes have been opened by the knowledge of the Truth these ominous rumblings of the political sea serve as an eloquent exhortation to "hold fast until HE COME." —H. S. RICKETSON, *Rec. bro.*

JERSEY CITY, N.J.—*Bergen Lyceum, 651 Bergen Avenue. Sundays: Sunday School and Bible Class, 9.45 a.m.; Lecture and Memorial Service, 10.45 a.m.* On Sunday afternoon, November 7th, this ecclesia held its Annual Business and Tea Meetings. After the Business Meeting we were joined by the Newark and Elizabeth Ecclesias, and brethren and sisters from Philadelphia, Worcester and Baltimore, and refreshments were served. After satisfying the natural man, we partook of spiritual food through words of exhortation addressed by the following brethren: bro. E. G. Twelves, Elizabeth, *Christ The Faithful Witness*; bro. G. W. Purseley, Newark, *Christ—The First Begotten from the Dead*; bro. R. Rappaport, Jersey City; *Christ—The Prince of the Kings of the Earth*. We were comforted and strengthened by these words, and their assurance that the coming of the Master is near at hand, and we rejoice in the knowledge that we have of God's word, and His exceeding great and precious promises—Sincerely your brother in Christ, Louis F. BAS, *Rec. bro.*

SANTA BARBARA (Calif.). — *K.P. Hall Sunday School 9.45; Breaking of Bread, 11 a.m. Lecture, 3 p.m., first Sunday of each month.* When last we wrote, we were mourning the loss of a very useful brother in the death of bro. Wm. Livingston. Since then, loss continues to be our portion. On October 11th bro. James Cornwall fell asleep, and was laid to rest by bro. Warrender and bro. Davis; bro. Cornwall is greatly missed in the Sunday School work, where he was ever ready to do what he could in keeping up the interest of the young people, and his home was always open to their gatherings. Our loving sympathy is with sis. Cornwall and her two daughters. — On Oct. 25th, sis. Craft, a former member of our ecclesia, died in Arizona, where she, with bro. Craft, had gone in search of health. They were in isolation, so bro. and sis. S. Rutherford drove several hundred miles to be with bro. Craft, and give him what comfort they could. Bro. S. Rutherford conducted the services. — By removal to Glendale, we have lost bro. and sis. Warrender; we miss them very much. Bro. Warrender was a very great help to us in every way, though we continue to enjoy his helping hand occasionally, as well as that of other brethren from Los Angeles and Pomona, which is much appreciated. In September we took advantage of a visit from bro. and sis. Randall, of Portland, Oregon, and gave a special lecture, when bro. Randall spoke to about fifty strangers, some manifesting interest at the time, but, as is usual, few come the second time. —W. L. RUTHERFORD, *Rec. bro.*

SARATOGA (Wyo.). —On August 21st, Mrs. EVA BANTA, wife of the writer, was immersed for the remission of sins into the name of Christ. The ecclesia at Denver, Col., willingly

performed this service for us, in a decent and orderly manner, according to the scripture, and we feel grateful to them for the loving care they gave us while we were among them. We had the pleasure, too, of meeting with them in the Breaking of Bread on Aug. 22nd. There are only two of us here, myself and wife, to report upon; but we feel that being few in number and out of the limelight of world affairs is in our favor. In fact, we are joyful and full of praise to God that we are permitted to be among those few who have found the way that leads unto life. Having found the way, we hope, with God's help, to be numbered with the little flock to whom the Father in His pleasure will give the kingdom. We were happy last month to have with us bro. and sis. Bob Carney, of the Houston, Texas, Ecclesia, for we have few opportunities of availing ourselves of the good which comes from the association with those from whom the righteousness of God shines forth, and to whom the law of God is a lamp unto their feet. We thank God for the inspiration and strength thus gained. We earnestly solicit visits from any of the Faith who might be passing this way, or we would appreciate their letters on any phase of our Hope. —Love to all in Christ, EMITT W. BANTA.

AUSTRALIA

Brisbane, Queensland. —Samuel Gallier, Ipswich Road, Moorooka.
Canberra, Federal Capital Territory. —O.E. Dye, "Naioth," Coranderrk St., Reid.
Cessnock, N.S.Wales. — H. G. James, 13 Ann St., Cessnock.
Coburg, Victoria. — James Hughes, 6 Riddell Parade, Elsternwick, Melbourne.
East Launceston, Tasmania. — J. Galna, 5 Lanoma St.
Inglewood, Victoria. —W. H. Appleby, Sullivan Street.
Lambton, N.S.Wales. — D. T. James, The Reservoir, Hartley St.
South Perth, West Australia. —Miss M. Jones, 24 Brandon Street.
Sydney, N.S.Wales. —R. H. Baxter, Albert Hall, 413 Elizabeth St.
Wagga, N.S.Wales. —C. W. Saxon, Sunnyside, Coolamon.
Wongan Hills, West Australia. —E.J. York, Evington Vale.

CANADA

Brantford, Ont. — H. W. Styles, 112 Erie Avenue.
Guelph. —J. Hawkins, 9 Elizabeth Street.
Hamilton, Ont. —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, 354 Division St.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B.—A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S.—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, Crossley Ave.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Vancouver, B.C.—P. S. Randell, 2914, Bryant St., Burnaby, B.C. *via* New Westminster.
Victoria, B.C.—H.G. Graham, 204 St. Andrews Street.
Winnipeg. —W. J. Turner, 108 Home Street.
Windsor, Ont.— William Harvey, 420 Erie Street, W.
Yarmouth, N.S. —Thomas Cummings.

UNITED STATES

Ajlune, Wash. —Mrs. M. Jordan.
Akron, Ohio. —Mrs. L. Johnson, 959 Lover's Lane.
Baltimore, Md.—Henry A. Carlile, Landbeck Road, Haywood Heights, Woodlawn, P.O. Md.
Beaukiss, Texas. —A. C. Harrison, Route 3 Beaukiss, Texas.
Boston, Mass.—H.S. Ricketson 211 Slade St., Belmont, Mass.
Buffalo, N.Y. —L. P. Robinson, 1891 Niagara Street.
Canton, Ohio. —P. Phillips, 317 Young Ave., N.E.
Chicago, Ill. —A. S. Barcus, 3639 No. Springfield Ave.
Clyde, Texas. —Mrs. M.A. Tunnell, Route 2, Box 138, Callahan, Co.
Copperas Cove, Texas. S.S. Wolfe
Dale, Texas. —J. Bunton.
Denver, Colorado. — A. A. Douglas, 4139 Tejon Street.
Detroit, Mich. —G. Growcott, 15586 Normandy Ave.
Elizabeth, N.J. —Ernest Twelves, 14 Stiles St.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Hebron, Texas. —J. Lloyd.
Houston, Texas. — J. T. Smith, Goose Creek, P.O. Box 645.
Ithaca, N.Y.—F. Gulbe, Freeville, R.D. 3 Dryden Road, Tompkins Co., N.Y.
Jasonville, Indiana. —J. H. Craig, 235 E, Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
King Ferry, N.Y.—Attwater Ecclesia, Edward Palmer.
Liverpool, N.Y.— W.L. Van Akin, 407 Bass Street.
Los Angeles, Calif. —R. R. Livingstone, 6037 Meridian Street.
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.
Midland, Texas. —Joseph H. Lloyd 810 S. Carrizo Street.
Newark, N.J. —W. Dean, 517, So. 21st Street, Irvington, N.J.
Pomona, Cal. —Oscar Beauchamp, 742 E. 6th Street.
Portland, Oregon. —John T. Randell, 608 N.E. Russell Street.
Rochester, N.Y. —Oscar Knight, 665 Jefferson Avenue.
Santa Barbara, Calif. —W.L. Rutherford, Rural R. No. 1, Box 79, Goleta.
Saratoga, Wyoming. —E. W. Banta.
Scranton, Pa.—T.J. Llewellyn, Avoca, R.D., Glendale.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Stonewall, Texas. —Clarence Martin.
Worcester, Mass. —Russell A. Waid, 75 Olean Street.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

JEWISH RELIEF FUND. —We have received the following amounts —A Brother, 5/-, a Sister, 5/-, P.A.N. 5 dollars, Detroit, £3 13s 8d., A.T. 2/-, Sister W. £10. H. £1, Anon. 5/-, M.A.B. 2/6, S.R.W. 21/-, J.D.B. 20/-, D.H. 5/-, Anon. 26/-, Zion, 10/-, T.H. 5/-, Fellow Pilgrims, 10/-, a Bro in Norfolk, 10/-, Bournemouth, £3 9s 2d, Bro R. 4/-, Sis J. 2/-, Plymouth Ecc. £2 5s 3d , a Brother and Sister in Shropshire, 5/-, a friend of Israel, £5

SPARE CLOTHING. —Parcels have been received from —Bridport M.S. (2); Illegible postmarks (3), Coventry (4), Brighton, Putney, Birmingham, Clapham, Bedford, Wallington, Finchley, Plymouth, Colchester Liverpool, London (2), Hove, P.B.A.B.

CHANGE OF ADDRESS. —Bro. J. H. Dyer of Swindon, has removed to 11 Rodbourne Road; and Bro. J. C. Mettam to Heath Cottage, Hertford Road, Bulls Green, Herts, Sister Tilbury to c/o Miss Coleman, "Daltons," Hurstbourne, Farrant, Andover, Hants.

THANKS. —Sister Skuse desires to thank the many brethren and sisters for their letters and practical sympathy shown to her in her recent bereavement.

BOOKS. —A bro. has for disposal *Christadelphian Treasury* and *Autobiography of bro. Roberts*, apply to bro. C. c/o Editor.

FORTHCOMING FRATERNAL MEETING. —The Hitchin Ecclesia, hope if the Lord will, to hold a fraternal meeting on March 6th.

GODS MANY. —Tokyo, Sunday —A national festival, in which prayers will be offered at 110,000 shrines throughout Japan to 8,000,000 gods, has been ordered for New Year's Day. According to a Home Ministry statement, the festival will serve two purposes it will thank the 8,000,000 gods for their protection of Japanese soldiers, and will enhance the spirit of national reverence. —Reuter.

"GHETTO BENCHES" —Jewish students at the University of Posen (Poland) have been ordered to sit in "Ghetto Benches."

BLASPHEMY INDEED. —A "German Christian" pastor in Wurttemberg declared from his pulpit that God had manifested Himself not in Christ but in Adolf Hitler.

NEARING ARMAGEDDON. —Mr. Herbert Morrison, M.P., leader of the L.C.C., at Crewe said "To day we were nearer war than in 1931. Insurance companies have refused to insure the new Waterloo Bridge against attack during war, so insecure is the position.

THE FROG SPIRIT. —France Accused —Mussolini's spokesman, Virginio Gayda, accuses France of being "a danger to Europe."

DISTRESSED FUND. —We have received the following amounts: —Anon. £25; M.C. 10/-; Anon. 2/6; St. Albans, £6; Sis. Cork, 10/-; Nottingham, £3 16s 0d.; Zionwards, 4/-, Holloway, 21/-; Salop, 20/-; Bro. C. 10/-; Inasmuch, £2; R.M. 10/-; A widow's mite (Hamilton, Canada), £2; P.A.N. 5 dollars; W.H.W. 10/-; Anon. 5/-; Miriam, £1; a few sympathisers, £5; E.M.R. 10/-; Anon, 5/-; M.A.B. 2/6; K.T.J. 4/-.
