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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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Volume XXVI

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NO. 302

The Rainbowed Angel

An exposition of the Tenth Chapter of the Apocalypse

By Dr. John Thomas

(Continued from Page 3.)

When the south is thus freed from the domination of "the House of Esau," (Obad. 18-21) the healing of Egypt will commence. "Yahweh shall smite Egypt and heal it; and they shall return to Yahweh, and he shall be entreated of them, and shall heal them." This healing will be curative of all the population, Gentile and Jewish, that survives the heart-melting judgments of the crisis. Egypt will no longer be proverbial for its darkness that may be felt: for in the day of the Rainbowed Angel, "shall five cities in the land of Egypt speak the language of Canaan, and swear (allegiance) to YAHWEH *Tzvaoth* (to 'him who shall be hosts'): one shall be called, The City of Destruction. In that day there shall be an altar to Yahweh in the midst of the land of Egypt, and a pillar at the border thereof to Yahweh. And it shall be for a sign and for a witness unto YAHWEH *Tzvaoth* in the land of Egypt." And this is the reason of the destruction which gives name to one of the five cities; "for they shall cry unto Yahweh because of the oppressors," as they did in the days of Moses;" and he shall send them a Saviour, even a great one (the Rainbowed Angel) and he shall deliver them. And Yahweh shall be known to Egypt, and the Egyptians shall know Yahweh in that day, and shall do sacrifice and oblation: yea, they shall vow a vow to Yahweh, and perform it ... and they shall return even to Yahweh; and he shall be entreated of them and shall heal them" (Isai. xix. 18-22),

Egypt appears to occupy a very important position in the restoration of Israel by the Rainbowed Angel. Egypt, Cush and Seba are appointed for their ransom (Isai. xliii. 3), the wilderness and deserts of the south into which they are to be brought for discipline, to fit them for settlement in the land of Israel (Ezek. xx. 33-44). In reference to this crisis, the Spirit saith, "Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beasts of the field shall honour me, the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall show forth my praise" (Isai. xliii. 18-21).

This is all part of the work of the Rainbow Angel, in which "Adon (the Lord) adds his hand to redeem a second time the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" (Isai. xi. 11). This is an area of wide extent, stretching from the Nile to the east of the Tigris, and thence north to the Caspian; and then westward to the Mediterranean, in and beyond which are the islands. It is not to be supposed, that such a revolution in the south of Asia and north of Africa, developing a new power of extraordinary might, could progress without making a powerful impression upon France, Turkey, and Russia, which are so sensitive in regard to their supposed interests in Egypt, the Red Sea, and the East. It will throw them all into a state of terrible belligerency. So great a danger will confederate them for a great effort to scatter it. All Europe will be moved; and "rush forth as a whirlwind to scatter me;" saith the Spirit: "their rejoicing was as to devour the poor in ambush" (Hab. iii. 14); "they will ascend and come like a storm, and like a cloud to cover the land, that is (or that portion of it which is) brought back from the sword, and is gathered out of many people, who are dwelling safely *in the midst of it*" (Ezek. xxxviii. 9, 8, 10-12), under the protection of the Rainbow Angel. The conquest of Egypt will, doubtless, operate powerfully upon England: for nothing can affect Egypt without greatly disturbing the policy of Britain, and deeply wounding her commercial interests. The Russo-Assyrian King of the north will have inflicted this injury upon England, previous to Yahweh riding into Egypt upon the swift rainbow cloud. Hence, the invasion of Egypt, and the destruction of the power of the king of the north in Egypt, will doubtless be rejoiced in by the British Government; and may lead to an alliance between England, the modern Tyre, and the New Power, the common enemies of Gog and the Papacy, after the type of Hiram and Solomon, or of the Queen of Sheba, and the King of Israel. In this event, "her merchandise and her hire will be holiness to Yahweh: it shall not be treasured, nor laid up; for her merchandise shall be for them that dwell before Yahweh, to eat sufficiently, and for durable clothing" (Isai. xxiii. 18). And in Ps. xlv. which Paul endorses as a testimony for Jesus and his followers, the Spirit testifies, that in the day when, "his right hand shall teach him terrible things," "the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat his favour" (verse 12), and again, "the kings of Tarshish and of the isles shall bring presents: and the kings of Sheba and Seba shall offer gifts" (Ps. lxxii. 10), and "surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the Name of Yahweh thine Elohim, and to the Holy One of Israel, because he hath glorified thee, O Zion" (Isai. lx. 9).

(To be continued)

The Cherubim

Dr. Thomas states in one place that he "believes the word is derived from the root 'rachav,' to ride, whether on an animal or in a vehicle," and this appears to fit in with all the facts in the case. The first mention of the Cherubim is in Gen. iii. 24: "So He drove out the man, and placed at the East of the Garden of Eden Cherubim, and a flaming sword, which turned every way, to keep the way to the tree of life." God caused Cherubim to dwell (to encamp) at the east of the garden, and the flame of the sword turned to and fro (Keil). These Cherubim were no doubt angelic beings. The Cherubim next appear in the Mosaic tabernacle. Moses was commanded to rear the tabernacle, and the divine injunction was, *Look: that thou make them after their pattern which was showed thee in the mount* (Ex. xxv. 40). The tabernacle was divided into the Holy Place and the Most Holy Place, the latter being also called the Holy of Holies. This Most Holy was a perfect cube of ten cubits. It was a "perfect" figure. In the Most Holy Place Moses followed the commandment: And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy seat, one cherub on one end and one cherub on the other end, even of the mercy seat shall ye make the cherubim on the two ends thereof, and the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another, towards the mercy seat shall the face of the cherubim be (Ex. xxv. 18).

The Ark was of hard wood overlaid with gold within and without, finished on top with an ornamental band "or crown" of gold, and contained the Ten Commandments, Aaron's rod (priesthood),

and a golden pot containing manna. The lid was of pure gold, called the mercy seat. The divine glory rested on the mercy seat between the cherubim. "The glory rested on a structure of divine pattern, sanctified by blood" (*Law of Moses*). The cherubim and mercy seat were to be all of one piece. "The cherubim relate to the day of power" (*Law of Moses*).

"Briefly, then, the cherubim of glory shadowing the mercy seat represented the body of Christ. Being of one substance with the mercy seat on which they looked. Perhaps the duality prefigured the Jew and Gentile elements in the body of Christ, of which twain he makes 'one new man' " (Ephes. ii. 15). (*Christadelphian*, February, 1904.)

Solomon's temple is the next to claim our attention, and this was also built according to divine specifications (1 Chron. xxviii. 12-19). We are told that the two doors to the Most Holy were of olive tree with cherubim and palm trees carved on them, overlaid with gold. In the Most Holy Place two Cherubim were placed, ten cubits high, five cubits each wing, and that they stood on their feet with their faces inward, or facing the veil, they were made of olive tree overlaid with gold (*margin, trees of oil*). These evidently being in addition to the Ark, with its cherubims. Cherubim were also worked on the walls and on the sacrificial lavers. We are told by Dr. Thomas that the cherubim "are representative of the Spirit Corporealised and Manifested in the Saints, the Elohim of Israel—the One Eternal Spirit in Multitudinous Manifestation."

We next come to Ezekiel, the fulfilment of which as regards the cherubim is still future. Ezekiel was by the river Chebar, and saw a whirlwind coming out of the north, a great cloud and fire infolding itself, with a brightness round about it, and out of the midst as the colour of amber out of the midst of the fire, also out of the midst came the likeness of four living creatures, having the appearance of a man, each had four faces, the face of a man, of a lion, of an ox, and of an eagle, they also had four wings, straight feet, and the sole of their foot was like the sole of a calf's foot, and sparkled like the colour of burnished brass; they had hands of a man under their wings, their wings were joined one to another, they turned not but went straight forward, two wings of every one were joined to another and two covered their bodies, their likeness was as burning coals of fire, and the appearance of lamps, the fire was very bright and out of the fire went forth lightning. As Ezekiel beheld this, he saw one wheel upon the earth by the living creatures, four wheels in all, like unto the colour of a beryl, and the appearance as it were a wheel in the middle of a wheel. The rings (felloes) of the wheels were high and dreadful, and full of eyes, the wheels moved in harmony with the living creatures, for the Spirit of Life (Living Creatures) was in the wheels. There was a firmament above the heads of the creatures as the colour of the terrible crystal, and the noise of their wings like the noise of many "waters," as the voice of the Almighty, the guiding voice came from the firmament above their heads on which was the likeness of a throne, and upon the likeness of a throne was the likeness as the appearance of a man upon it, with the appearance of fire from his loins downward and upward, as the appearance of the bow in the cloud in the day of rain. This was the appearance of the likeness of the glory of the Lord. In chapter viii., Ezekiel is taken in spirit in visions of God to Jerusalem and shown the abominations committed in the Temple, and he tells us (viii. 4) the glory of the God of Israel was there, according to the vision that I saw in the plain, and then he tells us that the glory of the God of Israel was gone up from the cherub to the threshold of the house (ix. 3). In chapter x. we get another reference to the cherubim of the vision, with the additional information that the living creatures, together with the wheels, were full of eyes. In the enumeration of the faces, the cherub is substituted for the face of the ox in chapter i. Ezekiel tells us: "This is the living creature I saw by the river Chebar, and I knew they were the cherubims."

What is the meaning of this vision?

Ezekiel was by the river Chebar, in Babylonia, having been carried away captive about B.C. 599. In the spirit he saw the vision, which Dr. Thomas says is still future. It came from the North. Out of the midst of the fire as the colour of amber. The dictionary informs us that "Electron" is the Greek for amber, from whence electricity is derived on account of it (amber) showing when rubbed, the power of attracting light bodies. Dr. Thomas remarks: "If I might venture a conjecture upon so

profound a subject, I would suggest that the Divine Nature is that wonderful and extraordinary essence observed in that terrible and destructive agent the Scriptures term 'spirit,' and philosophy 'electricity,' consolidated and corporealised from the necessity of the thing." This glowing substance is too intensely bright for human vision, and Paul not only says: "Whom no man hath seen," but adds "*nor can see.*"

From this we learn that the proceeding was a spirit manifestation. But what about the characteristics of the living creatures? Their feet (the whole leg) were "straight," not bent. The exhortation in Heb. xii. 13, in view of the promises held out, is to make straight paths for our feet, lest that which is lame be turned out of the *way*.

The sole (with which we tread the ground) was like a calf's foot. Surefooted, clean, like the colour of burnished brass, implying the power of treading down in punishment, "I will make thy hoofs brass and thou shalt beat in pieces many people" (Micah iv. 13). The hands of a man, implying human connection by work, in perfect obedience and harmony with the guiding spirit, and executing their movements with the speed of lightning.

And then the wheels! So constructed that they could move to the four corners of the earth and heaven without having to turn, with eyes of intelligence, in accord with the living creatures, for the spirit that controlled the living creatures also controlled them in unison. A wheel, or circle, is a perfect figure, and comprehends a life-time or cycle, whether it be a large or small circle, therefore this was a symbol of a life having powers of universal, lightning-like locomotion.

The likeness of a throne with the likeness as the appearance of a man upon it, was the appearance of the likeness of the glory of Yahweh, the Deity in symbol.

Ezekiel apparently had this vision to prepare him for the great work he was commissioned to do. It is perhaps doubtful whether Ezekiel understood the full import of it. He would probably understand in a general way, as the faces were the ensigns of Israel, and the further fact that Ezekiel was of the priestly class. Dr. Thomas remarks: "Visions of Elohim, that is, of Deity in Spirit multitudinously manifested, were seen by Ezekiel in symbol, but Ezekiel did not understand the mystery of their development from the sons of Adam, for the great exemplar, Jesus, had not then solved the problem in his own person" (*Eureka* vol. 1, page89).

The vision would seem to convey that it was a manifestation of Yahweh through a host having the attributes symbolised by the living creatures and wheels, and that this host was "spirit-filled" for they were spirit-guided, both at rest and in motion, and, further, that they would be prepared to inflict punishment with the "burnished" feet, they would also unfold the Glory of Yahweh, this position having been obtained by covenant, symbolised by the rainbow. Ezekiel is taken in spirit to Jerusalem, to the entrance of the inner northern door of the temple (Solomon's), and saw the seat of the image of jealousy, probably an idol. The vision shows Yahweh being compelled to forsake his temple, on account of the iniquity practised. Further on, the cherubim are instruments in the punishment on Jerusalem, the punishment no doubt being an intimation of the future fiery judgments of God through the (realised) cherubim when the Saints execute the judgments written upon the nations (Psalm cxlix). The punishment of the people and the destruction of the Temple having been divinely decreed at the hand of Nebuchadnezzar, the Glory of the Lord departed. Passing over the Temple of Herod, which was Zerubbabel's restored and enlarged, we come to the temple of Ezekiel, an edifice which is still in the future, and which will play such an important part in the age to come, when the Word of the Lord goes forth from Jerusalem, when "all flesh shall worship before him." The cherubim in the structure of this temple are stated to have the face of a man, and the face of a young lion.

In the vision given to Ezekiel, the cherubim had four faces, one of a man, one of a lion, one of an ox and the other of a man. Understanding this vision to symbolise the Saints in their spiritual manifestation through Christ, we would expect some representation of the faces to be realised in their transformation from the called sons of Adam to the Cherubic Sons of God. In the *Christadelphian* for

1892 an article appeared, "Why Four Gospels?" showing that there was design in there being only four Gospels. Under ancient symbology Matthew was represented by a lion, Mark by an ox, Luke by a man, and John by an eagle. Matthew immediately calls attention to the fact that Jesus Christ was the "Son of David," whom he calls "David the King" in chapter i.: the visit of the wise men to see the King of the Jews is peculiar to Matthew. Mark exhibits the "works," which the writer of the article says fitly represented the servant or worker. Luke, representing the human aspect, traces the genealogy of Christ back to Adam, and his "birth of a woman" (Gal. iv. 4) is brought out prominently by the announcement of the Angel to Mary. John, as the Eagle, represents the divine side, "In the beginning was the Word, and the Word was made flesh." And the concluding verse states: "These are written that ye might believe that Jesus is the Christ, the son of God, and that believing ye might have life through his name." It would appear to be more than a coincidence that there are Four Gospels, and not one only. Simply as a record of the birth and work of Christ, we might suppose that one would suffice, but if different aspects are to be brought out, this would account for there being four. And as these different aspects in the Cherubim had their realisation in the individual Christ, so do they in the life, development and finality of the multitudinous Christ.

In the temple which will be in service during the millennium, the cherubim have only two faces, that of a man and of a lion. We may reflect on what the difference may signify, because we understand that the specifications are on the Divine plan, and the change no doubt would have a significance in the symbology. The typical cherubim of the Tabernacle and Temple have been realised in fact in the persons of Christ and His brethren. The "Ox" or worker phase has been fulfilled, and they have entered into the "rest that remaineth." The Eagle aspect has been realised in the possession of the Divine nature. Would not the face of a man, throughout the millennium, constantly call to mind to the worshippers "The Man, Christ Jesus," a descendant of Adam, through whom the redemption of the world will be achieved, while the Lion would exhibit the kingly covenant, the throne of David, through which the nations would then be experiencing their blessedness, and that the administrators with the throne had attained to their high position through faith in the promises of God, and had thereby become "Kings and Priests" of the Most High, and a living example to the mortal inhabitants of what they may attain to if they also develop a similar faith, "delivered once for all."

These remarks are brief, compared to the matter that could be exhibited from a study of the development of the cherubim, but perhaps sufficient to arouse interest in the readers for a more personal study.

A. E. SMITH.

Editorial

"THE NAME OF THE LORD JESUS."

Jesus was our Lord's proper name, just as Peter, James and John were the proper names of three of his most notable disciples.

The name was not an uncommon one in Jewish history, but it was not conferred upon our Master in the ordinary way, that is, as a family name, for it is written that "none of his kindred were called by that name" (Luke i. 61).

He was so named by divine command as given to Joseph and Mary: "Thou shalt call his name Jesus" (Matt. i. 21; Luke i. 31). The reason why his name was called Jesus is also given, and reads as follows: "He shall save the people from their sins," or, in other words, he shall redeem them from death, the wages of sin.

The illustrious successor of Moses was also called Jesus, for the Hebrew name Joshua, when transferred into Greek in the termination characteristic of that language, assumes the form of Jesus. It

is uniformly so written in the Greek of the Septuagint, and it is twice mentioned in the New Testament (Acts vii. 45; and Heb. iv. 8).

The name is a significant and doctrinal one, meaning, "God the Saviour," or "Helper," and Moses purposely changed the name of that distinguished leader from Oshea to Joshua or Jesus, to remind the Israelites that God was their Saviour and Deliverer (see Num. xiii. 16).

When we consider the meaning of the name Jesus, and who it was that conferred the name upon our Lord, it at once becomes a name of unparalleled importance — "a name which is above every name" (Phil. ii. 9).

In Rev. xix. 13, we read that —

"HIS NAME IS CALLED THE WORD OF GOD."

But why this name? Because Jesus was the Word made flesh. He was begotten by the overshadowing Power of the Highest— begotten of God by the Spirit, and, therefore, his name was the Word or Power of God—"the power of God unto salvation to every one that believeth" (Luke i. 35; John i. 14; Rom. i. 16).

Furthermore, this Saving Name is styled the Name of the Father, the Son and the Holy Spirit — Jesus being the body prepared of God by the Spirit for the manifestation of the Name — the Saving Name. "I have manifested thy Name unto the men which thou gavest me," said Jesus in his prayer; "I have given unto them *the words* which thou gavest me; and they have received them" (John xvii. 6, 8).

A most important and fundamental feature in the manifestation of the Saving Name of Jesus is indicated in the Revelation which Jesus made to his servant John.

In Rev. xix. 13, we read —

"HE WAS CLOTHED WITH A VESTURE (*or raiment*) DIPPED IN BLOOD."

In the original these words are in the past tense, and are so translated by Dr. Thomas and others. The Doctor's literal rendering is "He had been clothed with a garment that had been dyed in blood." The correctness of this translation may be verified by reference to the original text. On these words the Doctor makes the following interesting and enlightening remarks: —

"The Name of the Invisible Deity had been written upon a garment dyed with blood and upon a thigh (vs. 16). The thigh and garment had been filthy; but their filthiness had been purged, or caused to pass away so thoroughly, that the garment was as raiment changed (Zech. iii. 3-5). The filthy garment was the human nature which the Word of the Deity was clothed with in His flesh manifestation. 'Jesus Anointed' is expressive of this idea. . . . He who is styled the Word of the Deity—the Word made flesh, was afterwards in its ascent to the Father justified by Spirit." (See *Eureka*, vol.3, pp. 646-649).

The Father's purpose in bringing His Beloved Son into the world of flesh and blood—the seed of David, according to the flesh—was to redeem human nature from the captivity of sin and death, by abolishing death in His Son as the first-fruits, and afterward they that are Christ's at his coming (read *Eureka*, vol. 1, p. 109).

In bringing forth this righteous Branch of David, the Word was made flesh by being "born of a woman," a partaker of our death-stricken nature.

Thus, "we see Jesus made a little lower than the angels for the suffering of death" (Heb. ii. 9) — that is, for the express purpose of dying and rising again to lead captivity captive and give gifts unto men (Eph. iv. 8).

Speaking as the Oracles of God, he who knew no sin or transgression was "made sin for us" (2 Cor. v. 21).

To be made sin is to be made flesh, with sin as an element dwelling in it. Our flesh and blood nature is divinely styled "sin" and "sinful flesh" because of the evil principle that became fixed and settled in it, as an element or ingredient of the nature, which element is styled by Paul as "sin that dwelleth in me" (Rom. vii. 17).

Having our nature which is under condemnation to die, because of the principles of sin—the diabolos in it—and quite apart from any personal transgressions of our own, the life of Jesus was a forfeited one. * He therefore needed redemption from death, which he afterwards obtained through the offering of his blood which contained the life. The offering was for himself as well as for the people, for through it he was brought again from the dead (Heb. vii. 27; viii. 3; ix. 12; xiii. 20).

Thus God by His Spirit took hold of human nature and redeemed it from death, in the person of His Son, putting away the sin in his flesh, and abolishing death in relation to himself by or through dying and rising again to "life forevermore;" and now, as our High Priest, he is not only holy and harmless, but undefiled and separate from sinners, being by the right hand of God exalted; and therefore, when he appears the second time, he will be "without sin" (Acts ii. 33; Heb. vii. 26; ix. 28).

God having saved His son from death (Heb. v. 7), by "the redemption of the body" of Jesus from the tomb, He bestowed upon him the gift of Immortality, and exalted him "to be a Prince and a Saviour to give repentance and remission of sins" to both Jew and Gentile (Acts. v. 31; ii. 31, and x. 48). God also gave him "power over all flesh, that he should give eternal life to as many" as the Father "hath given him;" for no man can come into the Saving Name of Jesus, "except the Father draw him" (John xvii. 2, and vi. 44).

This same Jesus, the Anointed of God, and none other, is now "of God made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. i. 30). The righteousness is God's righteousness, and our wisdom lies in seeking this FIRST, before all other things by a patient continuance in well-doing (Matt. vi. 33; Rom. x. 3; and ii. 7).

God's ways in this work are shown to be equal:

"FOR AS BY ONE MAN'S DISOBEDIENCE MANY WERE MADE SINNERS, SO BY THE OBEDIENCE OF ONE SHALL MANY BE MADE RIGHTEOUS" (Romans v. 19).

The Apostle Peter, to whom "the key of knowledge" was given, has declared in no uncertain words, that —

"THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN WHEREBY WE MUST BE SAVED." "NEITHER IS THERE SALVATION IN ANY OTHER." (Acts iv. 12.)

However, in these latter days, there are some who call themselves Christadelphians, who in self-confidence affirm that there is salvation in "another Jesus" (2 Cor. xi. 4), who, according to the teaching of their accepted authority, had an unforfeited life (see *Darkness*, p. 55), and therefore needed no redemption, had no necessity to offer for himself, had no "sin in the flesh" to condemn to death nor to "put away" (see *Darkness*, pp. 68, 75, 83, 91, and 93).

Such an individual would be wholly unqualified for the work of redemption as set forth in the Scriptures; being distinctly different in nature from that to be redeemed, and a stranger innately to all our infirmities.

Let us then beware, for hope in "another Jesus" not preached by Paul and Peter would be false and hollow, though the tongue and pen of the false teacher might at times perplex and make the worst look best.

Let us give careful attention to the counsel of the Great Shepherd himself, who hath warned us, saying: "Take heed that no man deceive you, for many shall come in my Name and shall deceive many."

Many have come in his Name in the past, and have deceived many, and their false doctrines still obtain a hearing, and persist at the present time.

Let us all "take heed" and beware, for baptism into "another Jesus" is worthless, because such are not "in the Lord Jesus" preached by the Apostles.

Jesus came in his Father's Name, and the nation received him not, but when another came in his own Name him they received (Matt. xxiv. 5, 24; John v. 43).

Jesus manifested the things of the Name to his disciples (John xvii. 6). To manifest anything is to make it clear and readily understood. He gave them to understand clearly, that there is none other Name given whereby we must be saved. Neither is there salvation in any other (Acts. iv. 12).

Dr. Thomas, writing on this matter, said:

"A man may be ever so intelligent in the Scriptures, ever so intelligently and piously disposed, ever so firmly convinced of the Truth as it is in Jesus: still, if he have not been added to the Name—if he have not laid hold upon it according to divine appointment (and in no other way can it be laid hold of) — he is the subject neither of repentance nor remission of sins" (*Eureka*, vol. 1, p. 281).

"The immersed believer is in the Name, as a man is in a robe when he has put it on. The Name is regarded as a covering, by which his sin is covered" (Ps. xxxii. 1,2; vol.1, p. 282).

"It is necessary to understand the doctrine of the Name," as "the foundation of the Name is laid in the real humanity and sufferings of the sacrificial man Jesus" (see vol. 1, p. 283).

Though we may dwell where the adversary's seat is, let us hold fast and teach the Things of the Name—the only Name, that it may be said unto us:

"THOU HOLDEST FAST MY NAME AND HAST NOT DENIED MY FAITH" (Rev. ii. 13).

In the final consummation a countless number from the human race shall have been redeemed from sin and death, being incorporated in the Saving Name of Jesus, or God the Saviour — the Name of the Father, the Son and the Holy Spirit — and shall as one family in worship bow their "knees to the Father of our Lord Jesus Christ of whom the whole family is named." Then shall God be all and in all.

B.J.D.

* Read *Eureka*, vol. 1, page 278.

The Epistle to the Hebrews

CHAPTER ii.

The Epistle to the Hebrews is a very logical and closely-woven document. For this reason no part of it can be properly dealt with unless it is taken in relation to the whole. It was written for the instruction of the intelligent *Jewish* mind in the first place, and for all God's servants in the second. The people had been deluded by their leaders into an expectation of a valiant warrior Messiah with a sword. Hence they were not prepared for "a man of sorrows acquainted with grief," nor had they any conception of the fact that all their sacrifices and ritual were types that in due time must come to the anti-type, because of the all-embracing plan of God for the world's salvation in and through the King and people of the Jews (John iv. 22). Hence the Spirit's description of the book as given through Peter is that it exhibited "the long suffering of our Lord unto salvation" (2 Peter iii. 15-17), and while, as that Apostle goes on to say, "there are some things hard to be understood" within its pages, nevertheless those who do not seek to "wrest the Scriptures" may properly by its means establish their "own steadfastness."

So the "long suffering" is exhibited as having been contained in the written word, and in the corporeal expressions of that word in the priestly order and sacrifice. The Word and the Types are one.

The concentration of the Word or Purpose, with the Promises from the beginning, in the Mediator, involved the bringing of all the symbols into relation to Him. He is the Heir. He is the true representative of the human race before God, because in Him is the perfection of the unspotted Lamb. Hence all the work of Jesus at his first advent was absolutely necessary, and a prelude to the accomplishment of world dominion for the people of God. The spiritual is greater than the material, and must take precedence.

Final deliverance could only and would only be wrought for mankind by spiritual means in the first place. Hence the grand refrain of chapter xi. with its long sustained note — FAITH. Then the victory so graphically portrayed in chapter xii. 22 to 24.

TWO MAIN IDEAS.

The second chapter brings into this great chain of reasoning two main ideas.

The first one is that the filling of the earth with the glory of God is not a work committed to the angels —

"For unto the angels hath he not put in subjection the world to come whereof we speak."

It is man's work, and an interpretation of Psalm viii. is given, whereby Gen. i. 28, "Have dominion," and Acts iii. 21, "The restitution of all things," are related to the Man, Christ Jesus. Adam lost this dominion by his own act. Jesus regained it by his great and perfect righteousness. The "restitution" will bring that dominion to Christ and his saints as the multitudinous man of God's choice. Hence Psalm 8 closes with —

"How excellent is Thy name,
O Lord, in all the earth."

The angels have been God's instruments for the declaration of His will, and for the carrying out of His commands. But the Kingdom of God will not be ruled by them, but by the Man who is King for God over His people. So that Man will be able to say:

"Behold, I and the children whom the Lord hath given me are for signs and wonderful things in Israel from the Lord of Hosts" (Isa. viii. 18; Heb. ii. 13).

THE PREPARATION OF THE KING.

If, therefore, the Man of Righteousness is to rule the world and be the channel (or heir) by which all God's blessings shall be bestowed, it was necessary that he should be tried like all his brethren, and should be at last perfected, both in character and nature. Nor could such righteousness be comparable to that of his brethren—unless it was produced in the same kind of vessel, and subjected to the same process of trial and development.

This is better said thus: —

"It became him . . . in bringing many sons unto glory, to make the captain of their salvation perfect through suffering."

"Wherefore, it behoved him *in all things* to be made like unto his brethren."

"For in that he himself hath suffered being tempted he is able to succour them that are tempted."

This is logical reasoning, and the sometimes promulgated ideas of Christ not having sinful flesh; having "clean flesh"; and needing to be made "immaculate" at the outset, being "part of the Godhead," and other things allied thereto, are seen to be utterly incompatible therewith.

Logic and simplicity are twins.

The simple truth is expressed in the passages quoted, and needs no elaboration.

The second main idea is that the devil received his death-blow by the result of the life of Christ.

Whatever doubts or misunderstandings one might have as to the nature and character of the devil, all are put to rest by the declaration: —

"Through death Jesus destroyed him that had the power of death, that is, the devil."

A supernatural personal being could not by any such means be exterminated. It becomes clear that what Jesus did was to overcome the devil that had hold of his flesh, *i.e.*, the tendency to sin within himself. As "the wages of sin is death," so it follows that sin brings death to those whom it conquers. Jesus, therefore, by his victory over himself, was by his Father deemed worthy to carry that victory to the end visualised in, for instance, 1 Cor. xv. 54-57.

"Death is swallowed up in victory."

"God giveth us the victory through our Lord Jesus Christ."

So that those who are "made holy are all of one" (Heb. ii. 11), and that one is Jesus,

"for which reason he is not ashamed to call them brethren."

"WHO TAKES HOLD?"

Some discussion has taken place as to the precise meaning of verse 16, marginal rendering, A.V.,

"He taketh not hold of angels, but of the seed of Abraham he taketh hold."

This is generally said to mean that Jesus partook of human flesh with all its disabilities, and was not made like the angels at the outset of his work: thus properly affording a contrast to the first main theme in this chapter. But some have thought that "taketh hold" might be interpreted to mean that

Jesus could and did exist before his birth, and so "took hold" of a human body; a heresy now developing again in those whose views produced, through bro. C. C. Walker recently, a new hymn book in which this found very full expression. Apostasy grows by toleration, and this toleration is now greatly manifested in those with whom true believers can have no fellowship.

This idea is first put forth in Athanasius' work *Incarnatione Verbi Dei*. Resisting this, some have gone boldly to the extreme of limiting this passage to mean that the devil took hold, not on angels, but on the seed of Abraham, and that this hold was broken by Jesus. Extremes are always dangerous. Paul supplies in another place the true explanation.

"When we were in the flesh the fighting power of sins: did work in our members to bring forth fruit unto death. Sin taking occasion by the commandment deceived and slew me.

"I see therefore a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. vii.).

The body, i.e., the mortal life of man, is the battleground.

The two at war are the believing mind and will on the one hand, and the strong tendencies of the flesh on the other. They both "take hold" as if to wrest for themselves that body or life. Victory must go to one or the other, and to the one that loses death comes.

If "the faith" wins, the devil dies and the body is redeemed.

"This is the victory (or victorious fighter) that overcometh the world (and the lusts thereof) even *our faith*" (1 John v. 4).

"Who is he that overcometh but he that believeth" (1 John v. 5).

Now as "the faith" obtained in Christ's body a complete victory, it was not possible for the grave to hold it, and God did not suffer His holy one to see corruption. In Christ the devil was dead. So our Lord rose triumphant to die no more.

"I am he that liveth and was dead, but am alive for evermore" (Rev. i. 18).

Take just one aspect of the great fight which took place in Christ and takes place in us: The parable of the Two Masters. "Ye cannot serve God and mammon." The spirit and wealth are two masters, jealous masters; no man though he desires to do so can serve both. He cannot divide his allegiance. He cannot separate himself into two parts.

Gold, to him who serves the spirit, is nothing. The spirit of faith to him who serves gold is a meaningless thing. He who chooses the spirit casts away not only gold, but that for which it may be exchanged: he who strives for worldly wealth does away with the spirit and renounces all spiritual benefits—peace, holiness of life, love, perfection.

In the end God gives the poor, "rich in faith," infinitely more than He promises.

Mammon takes away that little he can bestow.

THE FIGHT.

So the fight goes on in every true servant of God. Either the "devil" or the "good seed" will die at last. Courage and strength are found in the fact that,

"Being in all points made like unto his brethren . . . He himself having suffered being tempted, he is able to succour them that are tempted."

"Wherefore, He is able to save them to the uttermost that come unto God by him" (Heb. vii. 25).

The more the child of God trusts in the armour provided by his Father (Eph. vi. 13), the more he is able to withstand all "the wiles of the devil."

He who trusts most fights best, and at last he will come into the full possession of the victory. "Then shall our vile body be changed that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself" (Phil. iii. 21). G. H. D.

The Land and People of Israel

May, 1937, saw the inception of Tel-Aviv as a port: it is interesting, therefore, to find that excavation on the north of the city has revealed the existence of ruins which appear to have been wharves and quays, on the banks of the river Yarkon, which may be dated back to the days of Solomon. It is quite possible that there was then a port existing, as II. Chron. ii. 16, records the sending down the coast of wood from Lebanon, for conveying overland to Jerusalem.

The text mentioned states that the wood was brought to Joppa (the modern Jaffa), but a rendering of the Hebrew makes it possible that the wood was floated to "the Sea of Joppa." If this was the case, Tel-Aviv (as the *Jewish Chronicle* suggests) is not so old as many have thought.

* * *

Imports into Palestine for the first ten months of 1937 were 20% higher than the similar period of 1936. There was a slight decrease compared with 1935. From January to September, 1937, 500 more motor-buses, cars, tractors, etc., were imported than were brought into the country for the corresponding period of 1936.

Exports in the first nine months of 1937 showed an increase of 70% over 1936, and 23% over 1935. The fact that there was an increase over 1935 exports shows a definite measure of progress, the intervening year of 1936 being abnormal on account of disturbances in the country.

* * *

Fairly up-to-date figures are available of Palestine's population. On 30th September, 1937, there were 389,504 Jews, 811,347 Moslems, and 108,433 Christians. Actually, there were about 420,000 Jews, some 30,000 being settlers or tourists who did not have permission to remain.

The total Jewish immigration into Palestine for the first eleven months of 1937 was 10,028, compared with 29,727 in the corresponding period of 1936. One rather unpleasant feature of Jewish life in Palestine is that 2,062 divorces were recorded for January-September, 1937.

* * *

Palestine Potash, Ltd., are constructing a new road costing £15,000, to "by-pass" Jerusalem, from a point on the Jericho road near Bethany. The heavy mineral traffic from the Dead Sea to the railway at Jerusalem will thus avoid having to traverse the narrow streets of the city.

The plan of partition as recommended by the Royal Commission in 1937 is still very much in the air; a further Commission is to be sent to Palestine when order is restored, to look into the details of the proposed partition. In the meantime, however, opposition to partition by Arabs and Jews, is increasing. As well there is growing recognition of the danger in the Near East to British possessions and communications of a Palestine that is not wholly under British influence and control. It is considered likely, therefore, that the intended Commission will have authority to search out possible alternatives to the plan.

* * *

Jewish immigration from Germany continues at about the rate of 1,500 a month. Continued pressure is being put on Jewish businesses, the object being (as the *Jewish Chronicle* states), "to make things as difficult as possible for the Jewish manufacturer and merchant until he realises that there is no future for the Jew in Germany."

Julius Streicher, the notorious Jew-baiter, is reported to have said at Nuremberg, that the blessing of God would rest on the Nazi Party as long as it combated the Jews. The Nazis, he said, must guard against the spreading of the catastrophic belief that the Jews might be treated as human beings.

* * *

In certain Polish towns recently, a Jewish "boycott month" was proclaimed by the Christian Merchant organisation.

Pickets were placed outside Jewish shops, and customers dissuaded from entering them. In many places the propaganda month was ushered in with special church services, with prayers for the success of the movement. Not without humour, it is reported that in one town a tax collector was effectively prevented from entering a Jewish shop to collect arrears of taxes; while in Vilna, it is reported, the pickets hastened every evening to spend their earnings in the Jewish public-houses.

The recent elections in Roumania have resulted in the formation of a semi-Fascist Government, with pronounced anti-Jewish tendencies. Already three Jewish newspapers have been suppressed, and anti-Jewish decrees are expected.

These will include the forbidding of Jews to hold land in Roumania, and will deprive all Jews of Roumanian citizenship if acquired since 1920.

In many other parts of the world are the Jews in fear. In Spanish Morocco and the Canary Islands, the Fascist Government is submitting the Jews to systematic oppression. In Irak discrimination is being made against Jews in employment on the railways.

Recent conversations between France and Poland have brought to light a proposal to permit Jews in the latter country to emigrate to, and settle in, Madagascar, the French island possession near South Africa. Even were the plans to be pursued, it would take many years to be of any effect in reducing Poland's undesired population; but we may be sure that the scheme will come to nought, Palestine being the land of Israel not only as a Zionist ideal, but according to the word of God.

Prophetic Geography

*"He increaseth the nations, and destroyeth them;
He enlargeth the nations, and straiteneth them again."* — Job xii. 23.

NEW PEOPLES (1). — "In the year A.D. 865, a nation hitherto unknown made its first appearance in the history of the world, where it was destined to act no unimportant part." (Finlay's *History of the Byzantine Empire*, p. 174 and 315; footnote). This nation was known to the Byzantine Greeks as the Ros; to us they are known as the Russians. God had "exterminated" one people (see January BEREAN, p. 22), and raised up another, giving them a name suitable for the part He intended them to play.

God's method of speaking of those things which are not as though they were, confounds the sceptic and confuses those who limit the scope of His word.

Gesenius, the sceptical Hebrew lexicographer, did not hesitate to commit himself. "*Rosh*" (see R.V.), Ez. xxxviii. 2, 3; xxxix. 1: "Proper name of a northern nation, mentioned with Tubal and

Meshech; undoubtedly the *Russians*, who are mentioned by Byzantine writers of the tenth century (A.D.), under the name *Ros.*, . . . and described by Ibn Fossan, an Arabic writer of the same age, as dwelling on the river Rha (Volga)." Dean Stanley, who actually committed himself to the ridiculous statement that the "future vicissitudes of Jerusalem are beyond the scope of the Sacred Volume" (*Sinai and Palestine*, p. 273), accepted Gesenius' identification, and went so far as to say, "Russia is the only modern nation mentioned in the Bible," which is far from being true.

It is amusing to see Hastings' Dictionary of the Bible, marvel that Gesenius should have even thought of the Russians; and in vain seek for a trace of the name *Rosh* on the Assyrian inscriptions. The nearest that could be found was *Rash* an obscure district to the east of Elam.

If one ask where was *Rosh*, when the prophet Ezekiel wrote by the Spirit's command, let him ask as well, "Where were the young lions of Tarshish?" You will not find a trace of them until centuries later than the Rosh appeared. Let him ask, too, why the prophet should speak of "Gomer and all her bands," while he is guided to speak of the "House of Togarmah and all his bands" (verse 6, Hebrew text; A.V. and R.V. ignore the genders employed). A slight but cogent proof, *Gomer* equals "la France " of the latter days.

Rosh is the common Hebrew word for "head," and undoubtedly this people were named of God because they are destined to be the "head" of the nations. Already Trotsky is shrieking out that "the Revolution is betrayed" (the title of his latest book); and the Soviet Army leaders, headed by Marshal Voroshiloff, Minister of Defence, are urging Stalin (the Man of Steel) to crown himself Tsar of All the Russias.

"When Russia makes its grand move for the building up of its Image Empire (Dan. ii.), then let the reader know that the end of all things, as at present constituted, is at hand" (Preface to *Elpis Israel*).
A. T. A.

Reflections

A sister has come across a phrase about "a moving finger writes," which arouses her interest, and asks if we are acquainted with it.

It is from the *Rubaiyat*, by the Persian poet Omar Khayyam, and was written about the time of the Norman Conquest, A.D. 1066. The complete quotation is:

"The Moving Finger writes; and having writ
Moves on; nor all thy Piety nor Wit
Shall lure it back to cancel half a line,
Nor all thy tears wash out a word of it."

It seems highly probable that this was suggested to Omar by his knowledge of the events recorded in Daniel v., especially as the poem refers to feasting and the praise of wine. He may not have been acquainted with the scriptural record, but the story of the feast of Belshazzar and the writing on the wall would undoubtedly be told by the Eastern story-tellers for centuries; especially in Persia, for "in that night was Belshazzar the King of the Chaldeans slain, and Darius the Median took the kingdom, being about three score and two years old."

* * *

We need to be vigilant and take heed to ourselves, lest we fall into the error of trying to cancel what the Moving Finger has written. We recently reminded our readers that prayer, to be acceptable to God, must be offered in the name of the Lord Jesus (*Berean*, August, 1937, p. 297). The Editor of a contemporary magazine, replying to a correspondent, says, "This is a matter on which we can take too narrow views." Can we? The argument seems to be that the words may become merely a formality,

and therefore need not be used. The same argument might be applied to the Lords Prayer, and even to our Daily Readings, on the ground that we are already quite familiar with the chapters to be read, and also to excuse the use of the letters G.W., or D.V., instead of the hearty "God willing," or "if the Lord will" of the Apostles. The pious teachers and leaders of apostate Christendom are experts at cancelling by explaining away much that the Moving Finger has written. Let us not err by doing so.

* * *

Some attention has been attracted to the Quakers, or Society of Friends, by the action of a prominent politician, who has left the Church of England to join them. Dean Inge says, "Of all Christian bodies they have remained nearest to the teachings and example of Jesus Christ." The Dean evidently does not understand the teachings of Jesus Christ, or else he knows very little of the Quakers. George Fox, their founder, taught the doctrine of Inward Light (they were originally called, by themselves, the Children of the Light), and that Man was in direct communion with God. But Paul taught that we can only have access to God through Jesus Christ, for which reason he is the mediator between God and man (1 Tim. ii. 5). Who can best interpret the teachings of Christ by reason of nearness, the Apostle Paul or Dean Inge and the Quakers?

The Quakers repudiate baptism for the remission of sins, and they ignore the command to "do this in remembrance of me." They claim to have faith. But faith and obedience are synonymous in all that concerns man's salvation. In vain do men go about to establish their own ideas of righteousness. Where the faith of Abraham is absent and the obedience taught by the Apostles of the Lord neglected, neither Deans nor Quakers, *nor Christadelphians*, can be saved. C. F. F.

MORE NEWS FROM SOUTHMEAD.

The Passover! Who could not revel in this beautiful story of God's redeeming love — to both natural and spiritual Israel? And if one has any power with the children, how their imaginations could be stirred with the slain lamb, the blood-sprinkled doorposts and lintel, the "bunch" of hyssop, the eating in haste, the bundles and packages strapped on shoulders, the staff in hand; the cry of the Egyptians on the discovery of their dead, who, terror-stricken with the heaviness of God's hand upon them, thrusts out the Israelites, lading them with their wealth to hasten their departure. This was the story we told them on December 12th, adding to its vividness a lamb, the portals of a door, the blood and "hyssop." You can perceive the lesson that was taught. We *lived* the Passover night afresh, and we pray God the lesson has been so stamped on the minds of those dear children, that one day they, with us, will cry aloud with exceeding joy, "Christ our Passover is sacrificed for us!"

What more fitting conclusion to such a night's work can be imagined than that little voices (and big ones, too) should be raised to God in the spirit of supplication —

"Help me, Lord, to serve Thee, and Thy Truth embrace,
So that in Thy Kingdom I may find a place."

Out of the whole 54 who took part in that meeting, not one, I venture to suggest, went home without feeling that Israel's God is *God indeed*.

* * *

One of the tiny tots runs into his home from the Sunday School with the message, "Mummy, we are all going to Jerusalem." "Whatever is the child talking about?" asks the mother. Being very persistent in his assertion, his elder sister (the "little mother" referred to on page 459 of the November BEREAN) has to explain in her simple way the story of the return of Jesus, and his reigning as King on Zion's hills, to which "all nations" shall go up from year to year. One wonders if that little mite will be one of those who shall see the King in all His beauty? At present he has very decided opinions of his own, especially when it is bedtime. The "little mother" plays her part in trying to bring him to reason, and before she came to our Sunday School she had sometimes a difficult task. *Now*, with the

promise of a Bible story, he snuggles down, and is borne into the land of slumber as his sister tells him about Jesus walking on the sea, or Jonah, or Paul and Silas in the prison at Philippi. And who would not envy the child-dreams of those wonderful stories of Divine power and love? May both of them ever be swayed and governed by their power, for this will mean for them an entrance into the Kingdom of God. Aye; and an interested "mummy" found her way to the Hut on December 12th, and heard the story of the "Passover" — a practical illustration of the words, "A little child shall lead them." Will *she* be covered with that Blood? And brought to the Throne of Grace by her own children? What a prospect.

* * *

The weather on Sunday morning, November 28th, was not of the kind to *entice* even brethren and sisters to come to the Breaking of Bread. But a little chap of nine years was up, had pleaded with, and had obtained the consent of his parents to come with sister Smith (a distance of five miles), and, together with five others, they arrived—three of them doing the journey on foot. Their behaviour was a picture. The writer was planned to exhort, and, basing his remarks on Esther and Mordecai, he was particularly impressed with the children's interest. We sang hymn 85, and the meeting proceeded in the usual order. Later in the day our little nine-year-old snuggled up to sister Smith and asked, "Can we sing, 'Twas on that dark and mournful night'? I *do* love it." I wonder what it was he "loved"? Was it that Man of Sorrows who showed his love for us by breaking his body and shedding his blood? Or was it the glorious prospect of the "marriage supper of the Lamb"? Or was he able to blend the beautiful story that "God so *loved* the world that He gave His only begotten Son that whosoever believeth on him should not perish, but have Eternal Life?" I wondered; aye, I did wonder if those at that meeting who had been *justified* by the mighty work of God through Jesus, had revelled in the spirit of that hymn, as this little chap had? Had *I*? It was an exhortation in itself.

* * *

Happy little Daisy goes shopping for her mother. On the way she overtakes bro. Smith. Some lively banter passes, and away she runs. A stranger overtakes brother Smith. "Nice bright child, that," says the stranger. "Yes," answers bro. Smith. "Isn't your name Smith, that has the Sunday School about here?" asks the stranger. "That's me, and that little maid is one of our scholars." "They seem to be happy; what do you teach them?" enquires the stranger. "Bible stories; and nothing but the Bible," responds bro. Smith. "They seem to enjoy it, by all I have heard. Could I come along one evening? I should like to hear and see it all." "Certainly, and welcome," answers bro. Smith. And away goes the stranger (who, we hope, will not be a stranger long), attracted and influenced by the great work bro. and sister Smith are doing, in which on this occasion Daisy unknowingly played so great a part.

* * *

There is a knock on the front door. "Mr. Smith," announces the lad who answered it; "a boy wants to come to our School." "Let him come right in," is the cheering answer of bro. Smith. Timidly a small boy enters, and after a few preliminary questions, he is invited to "join in with the others, and be happy." Soon the little "frozen" figure "thaws." At the suggestion of a hymn, the first line is played on the organ, and the newcomer cries out, "I know that one." "Where did you learn it?" enquires bro. Smith. "I learned it from the scholars singing it in the playground. I know it all, and can sing it all through." "Can you?" comments bro. Smith; "we should like to hear you. Will you sing it for us?" Amid a tense silence, and to the enjoyment of everyone present, a silvery voice sings the beautiful theme:

"Christ is coming! Let creation bid her groans and travail cease."

And who would begrudge the whole company the pleasure of singing *together* afterwards with that little chap now made happy, that song of God's redeeming Love? And who would fail to perceive in a little incident like this the power that can enter into the lives of the children, that even in their playground they should sing the story of God's Grace sufficiently to teach one who did not attend our School, influencing him (without invitation) to present himself and ask, "Please may I come?" What could the answer be, but the words of Jesus, "Come unto *Me*, all ye that labour and are heavy laden,

and I will give you rest. Take My yoke upon you, and learn of *Me*; for I am meek and lowly in heart; and ye shall find rest unto your souls. For *My* yoke is easy, and *My* burden is light."

* * *

And how can I conclude this month's report without acknowledging with an overflowing and grateful heart those real expressions of heart-knit-to-heart in the many kind letters received from the brethren and sisters in all parts of the country, encouraging us in our work. The brethren and sisters in Bristol have received a real uplift. May we use it to the glory of our Father. Added to these good wishes are the gifts we have received, accompanied with the admonition, "No names, please." We would love to tell them, but their request will be respected. How I would have liked those donors who had sympathised with "little Freddie," to have seen his face bathed in delight (the physical weaknesses temporarily banished), and his beautiful great eyes open in astonishment that "kind friends" so far away should know anything about him (he will know, some day, we hope). One would have a heart of stone, if one were not moved by the scene. It makes one feel the throbbing of that great heart of Love in the Saviour, as He looked upon such and was "moved with compassion." Oh, that we had that same power to-day to say, "Arise, take up thy bed, and walk." Alas, we cannot; but brethren and sisters will rejoice with us to know that even *now* Freddie's face beams when one mentions the return of the "Great Physician," and it is with *real desire* he looks forward to the restoration of health at the hands of that Saviour of whom lately he has heard so much. Equally was joy carried into the home of the "little mother," and the perplexity and wonderment of the parents that their children should be so taken notice of, remains unabated.

My dear brethren and sisters, we will see that these dear children shall learn to love you for your work's sake, and your thought and kindness gives us yet another lesson to tell them — that as friends they know not have blessed them in temporal things, so a Friend who "sticketh closer than a brother" blesses them also. Brethren, we know in part what that means to us, don't we? What a day of shouting and rejoicing when, together on Mount Zion, the "Hallelujahs" ascending from those who have been the recipients of God's mercy, shall again, and again, and yet again, hear repeated the wondrous things done by our God, not only in Southmead, but o'er the whole earth upon which the sunshine of God's pleasure shall never set!

FRANK WALKER.

Bristol.

CORRESPONDENCE

We have met with some who justify the hanging up of decorations for the benefit of the children at the period known in the world as "Christmas." To these we have pointed out that it is dishonouring to God—we have come out of the world, and must not seem to indulge in the "festivals" of pagan origin, which are based on "lies and vanity and things of no profit." We know December 25th was not the birthday of Christ, but numerous pagan nations held feasts to idols on that day. Tammuz (Ezek. viii. 14) was worshipped in the same way that people keep "Christmas." God said He would deal in fury with Israel because of their affection for Tammuz (the sun god). December 25th was the birth of the sun, and the feast of Mithra was a great pagan festival. The mother of harlots (Rome) has foisted these festivals upon Christendom. Psalm cvi. verses 35-41, shows God's opinion of Israel for tolerating and engaging in these things. "He abhorred His own inheritance, and gave them over to the hand of the heathen." What a solemn exhortation to us to repudiate these pagan festivals.

Another matter that some of us feel is not in accord with apostolic usage is the practise of some presiding brethren "thanking" the alien for their "attendance or attention" at lectures on the Truth (at close of the lecture from platform). The Bible teaches us, in the words of brother Roberts, "Christadelphians see that God is angry with the wicked, that corrupt and sinful nature is nothing in His sight, that Jesus will be manifested to destroy the sinners of mankind, and that there is no salvation except in God's appointed way." It is our duty to warn them. We feel it gives them an unctuous feeling of satisfaction that is not justified. The writer was thanked by an alien recently for "an accurate lecture

on the signs of the times," after being herself thanked publicly for listening. She has rejected the Truth for many years to our knowledge. On the day of Pentecost, after the apostles witnessed to the Truth (Acts ii. 37), we read the listeners were "pricked in their heart," and said, "Men and brethren, what shall we do?" Were they thanked for listening? Peter replied, "Repent, and be baptised every one of you for the remission of your sins," etc. It seems like throwing a lifeline to a drowning man, thanking him for deigning to be saved. Surely, if this matter is considered from the standpoint of God's dignity, honour and majesty in that He "*commandeth all men to repent*," as Paul records — we should see the correct and scriptural perspective in the case. — With our united love in Israel's Glorious Hope, sincerely your brother,

C. R. CRAWLEY.

Luton.

* * *

The article by brother A. T. A. is, to one who has for a long time studied the matter, instructive — but rather misleading to those who have not; for instance, if the ancient Thracian race has been exterminated, from where did the Teutons originate? Again, seeing that all the facts would show that Ashkenaz was the forefather of a Celtic people, why do the modern Germans speak a Teutonic language?

I suggest the facts of the case are as follows:

Scandinavia and the country now called Germany were, in the time of Ezekiel, inhabited by the descendants of Ashkenaz, and are therefore included in "Gomer and all his bands."

The Teutons, descended from the Thracians, have, since Ezekiel's day, migrated northwards, and conquered and to a certain extent (but not wholly) destroyed the Celts they found in what are now the countries of Germany, Austria, Scandinavia, Denmark, and Holland, and afterwards crossing into Britain did the same with the Celtic elements there. So that, although Britain could only be described by Ezekiel as Tarshish, it does now include Tiras; so also do the countries inhabited solely by the descendants of Ashkenaz in Ezekiel's day. That the Teutons were descended from the Thracians, the following facts will show: Herodotus, book v., chapter 3, mentions the Getae as a tribe of the Thracians. Grimm (himself a German) says the Goths were descended from the Getae, though some historians deny this, yet the maps of Ancient Germany, Thracia, and the countries lying between them, would certainly bear out Grimm's statement. Well, then, the name Jutes is only a variation of Goths. The Jutes were the first of the English race to settle in Britain. Later, the descendants of the Goths became known as Danes and Normans. The Angles and Saxons were of their kindred. The conclusion is inevitable: Tiras is not exterminated. There have not been wanting writers who have definitely said that the Teutons were descended from Tiras. There was such an one writing in *Sunday at Home* about 47 years ago.

J. H. DYER.

Swindon.

* * *

While not disagreeing with bro. Jackson and bro. F. H. Jakeman, the fact should be borne in mind that we have a duty to seek to save that which is lost (Luke xv. 4), and to convert sinners from the error of their ways (James v. 20), and we should therefore turn these undoubtedly well-meant endeavours toward unity to account by setting out to all such the one true way of unity, not by compromise, but by adherence to the whole Truth. Every opportunity should be bought up to help those who in so many cases are honest-minded, but are deceived, to retrace their steps from by-ways, back to the narrow way. Bro. F. G. Jannaway did not wait for me to come to him when I, having been baptised by a "neutral" meeting, shortly after the Inspiration division, was in a position of danger. No! he made three special journeys from London to Walsall to see me, and bro. D. Jakeman, of Dudley, seconded his efforts, and so they "planted my feet."

We need more of this kind of work to-day, but I am afraid we are not doing as much as we ought. As bro. F. H. Jakeman truly says, "True charity is shown in warning them of the danger," and that is why I never leave these pleas for unity left unanswered. —Your brother,

GEO. H. DENNEY.

Crouch End.

* * *

The following letter is the outcome of the events referred to in "Reflections," and correspondence which will be found in the "BEREAN" for August and October, 1937: —

Dear Brother Lees, —

Your invitation to the address at Waverley Hall upon the subject of Moses, given by Mr. Heilpern, the local Jewish minister, was duly received, but co-operation was not forthcoming for reasons already known to you. As to your invitation to a discussion upon fraternal unity, there is no aversion whatever to discussion, though it is felt strongly that the preaching of the Gospel and the edification of the Body of Christ is more profitable. Disunity has been occasioned by departures from the Truth. That Truth is embodied in Christ, revealed in the Scriptures, epitomized by the Christadelphian pioneers (Dr. Thomas and bro. Roberts), and incorporated in the "Statement of the Faith forming our basis of fellowship." A Bible only partly inspired, and a Jesus with immaculate nature are not found there; albeit mentioned in the appended list of "*Doctrines to be rejected*," because untrue.

Upon this foundation, the ONE FAITH, we stand to-day, and, God helping us, shall remain, steadfast, immovable. Unity is very desirable, but only desirable upon this one basis. The association together of those with diverging beliefs can *never* be unity—can *never* be *fellowship*. A "fellow" is "one like." The doctrines of the Truth, given by Christ in expressing God's mind, when assimilated, produce a *likeness*—and make us "fellows" with him. Without this doctrinal likeness there is no fellowship: therefore, "be pure in the doctrine is a first essential to unity. Holiness of character develops from this.

If you are prepared to whole-heartedly endorse this one acceptable foundation, without any reservation whatsoever, there might be some profit in discussing unity in the brotherhood. But unity of mind must precede unity of body; indeed, is indispensable to it. Hence the supreme wisdom of the words of bro. R. Roberts.

It is amusing to see Hastings' *Dictionary of the Bible* marvel that

"It is the duty of the friends of the Truth to uphold it as a *basis of union* among themselves by refusing to receive those who deny any part of it, or those *who would receive* those so denying";

and again:

"By what means shall a community based on the truth, preserve the truth in purity? Obviously, by exacting of all an implicit obedience to the things which make up the Truth in its entirety, and by refusing to associate with those who oppose or refuse to endorse any of those elements."

—Faithfully yours, looking for that Blessed Hope and the Appearing of the Lord and Saviour Jesus Christ,

K. T. JACKSON.

Bournemouth.

* * *

Greetings in Christ Jesus. On behalf of the Buffalo Ecclesia we wish to express our hearty appreciation to you and your co-editors for their labor of love in the monthly publication of THE BEREAN CHRISTADELPHIAN. We look forward each month with great anticipation and comfort to the good articles published therein, where we are furnished with encouraging words and much good food for thought, to enable us to abide the day of our Master's Coming.

May the God of Israel bless your every effort in this good work, and preserve you to continue in its publication. —Faithfully your brethren and sisters of the Buffalo Ecclesia in Israel's Hope,
per GEORGE A. KLING.

U. S. A.

* * *

Greetings in the service of Christ. Another year has almost passed into history, and the Land of Israel is front page news, and perplexity is the prevailing state of mind.

Our Hope is in the reading continually from the Scriptures, and thus gaining daily strength to offset the weariness. Resting on the promises in the gospel preached to Abraham, we have an anchor that reaches even to our Mercy Seat.

Bro. Round visited us from California, and in conversation drew our attention to the fact, so often missed on this side of the water, that Heb. vii. is speaking of the priesthood of Christ, that it was *when he was glorified* he reached the state when it could be said (Heb. vii. 26) "For such an High Priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

Your brother in hope of approval,

ROBERT WILSON.

Mass., U.S.A.

* * *

Greeting. Strangely enough, I am in touch with the brother referred to by bro. Jones, of Brighton (see Correspondence). But the Birmingham Central Ecclesia have not dealt wrongly with his case. He came to a knowledge of the Truth while serving in the Royal Navy, and he was impressed with the necessity of leaving it when he was examined at Birmingham. He left it and is now in the Post Office and he is an honourable man whom I am hoping will see the necessity of joining hands with us. Anyway, I am doing what I can to that end —Yours fraternally,

G. H. DENNEY

DISTRESSED BRETHREN AND SISTERS

Again, with grateful hearts, we record the generous support we have received for this effort during the past month. Many letters are to hand from recipients who ask us to pass on (to the brethren and sisters who make possible the assistance they have received) the gratitude they feel. May it be to them as bread cast upon the waters (Ecc. xi. 1, 2). Since last report, we have helped fifty brethren and sisters, and families, at an expenditure of £60 8s 10d.

JEWISH RELIEF FUND.

We have sent a further cheque for £18 5s 1d. for the relief of the Jews who are in dire distress in Poland, which is acknowledged as follows (This clears the account to January 1st) —

Federation of Polish Jews in Great Britain
2-3, St James's Place, Duke Street, London, E C 3

I have to thank you most heartily for your further donation of the sum of £18 5s 1d towards our Fund for the Relief of Distress amongst suffering Polish Jews. I can assure you that your donations are very much appreciated and faithfully applied. You will remember that on December 10th of last year you were kind enough to let me have a donation of £25 0s 0d for the same purpose, and this we sent over to our Central Committee in Warsaw for distribution. This sum was augmented by us, and it was allocated in the following ways.

Half of the amount that we sent over was given to an Organisation that looks after the starving women, and the other half was used to provide milk and food for the children.

I think you know that all monies sent over to Poland by us are permitted by the Government to reach their destination in their entirety, the Government claiming no deduction whatsoever. On the other hand of course, it is not permissible to send money *out* of Poland to this country.

May I thank you again for the kindly interest of *Berean Christadelphians* in this very noble work, and assure them they are indeed rendering a very useful service to these poor descendants of Abraham who are not in a position to help themselves. —Believe me yours obediently,

Jan. 13th, 1938

J GOLDBERG *Secretary*

PURE RELIGION AND UNDEFILED BEFORE GOD AND THE FATHER IS THIS TO VISIT THE FATHERLESS AND WIDOWS IN THEIR AFFLICTION, AND TO KEEP HIMSELF UNSPOTTED FROM THE WORLD THEREFORE TO HIM THAT KNOWETH TO DO GOOD, AND DOETH IT NOT TO HIM IT IS SIN. —*James, a servant of God and of the Lord Jesus Christ.*

Signs of the Times

ECCLESIASTICAL.

"*Turned unto fables*" (2 Tim. iv. 4).

Messrs. Heinemann have just published a very beautifully printed book entitled *The Bible Designed to be Read as Literature*, edited by Mr. E. S. Bates, with an introduction by Mr. Laurence Binyon. Parts of the Authorised Version are omitted, and parts of the Apocrypha included.

It makes very easy reading.

But it is a sign of the times that the introductory matter to the various books sets forth as acknowledged facts the more outrageous statements of the so-called higher critics. There are no less than 121 paragraphs that are not only self-evidently doubtful, but upon which only a little common-sense is needed to see are absolutely false. Here is one: —

"Genesis in its final form was composed later than Jeremiah, Judges, Samuel, and Kings."

Statements long ago challenged and disproved are here set forth as indisputable! We call attention to this serious endeavour to destroy the authority of the Scriptures as the divinely inspired and infallible Word of God for two significant reasons: —

1. It proves Paul's words in 2 Tim. iii. 4, to be fulfilling themselves in the "last days."
2. It shows us the "perilous times" in which we live, for in the *Testimony*, a magazine published by bro. H. A. Thompson, of Ealing, and others belonging to the Central Birmingham (T.H.) fellowship, the following recommendation occurs (March, 1936) in an article supporting "Partial Inspiration," written by A. H. Boulton, of Croydon: —

"More complete information may be sought from *A General Survey of the History of the Canon of the Old Testament*, by H. E. Ryle, and from the *Canon of the New Testament*, by B. F. Westcott."

The tragic truth is that the Editor of the new Bible under notice, Mr. Bates, has drawn many of his higher critical views from these two books, "Turned unto fables," indeed.

* * *

POLITICAL.

"Prepare war, wake up the mighty men" (Joel iii).

The World Research Society, of The Strand, London, supply to all their subscribers every quarter-year up-to-date information on all world movements and events. They have just supplied up to the minute figures exhibiting the armies of the world in relation to its population. They may be taken as a commentary on the statement of the Bishop of London (Oct., 1914), regarding the Great War "This is a righteous war, and a war to end war"; and also on the statement of the Kaiser's own chaplain, in the same month at Potsdam: "The Kingdom of God in German hands must now assert itself against all that is base and evil. As heralds of God's will, we shall take up our work of peace after the war until all lands are filled with His glory."

The figures appended show armies approximately *four times as great as in August, 1914*: —

Country	Population	Armed Forces
Austria	6,760,000	212,000
Belgium	8,276,000	789,000
British Empire	430,782,000	1,200,000
Bulgaria	6,190,000	325,000
Czechoslovakia	15,158,000	2,000,000
Denmark	3,705,000	82,000
Finland	3,763,000	150,000
France	42,000,000	6,500,000
Germany	67,000,000	4,000,000
Hungary	8,688,000	46,000
Italy	44,566,000	6,500,000
Latvia	1,957,000	250,000
Lithuania	2,500,000	45,000
Netherlands	8,392,000	210,000
Norway	2,814,000	135,000
Poland	33,500,000	2,000,000
Portugal	7,222,000	525,000
Roumania	19,314,000	2,125,000
Russia	173,000,000	20,000,000
Spain	25,000,000	4,000,000
Sweden	6,249,000	880,000
Switzerland	4,175,000	600,000
Turkey	16,576,000	675,000
Yugoslavia	15,218,000	1,750,000
China, at war	454,000,000	2,500,000
Japan, at war	99,453,000	7,500,000
U.S A	128,400,000	475,000

Remembering figures given last month as to religious adherents, the astounding fact emerges that there are more people in the armies than are found in the churches.

* * *

"The Isles afar off" (Jer. xxxi).

China and Japan are at war, without a declaration. The Chinese have never been a warlike nation, and are far from well equipped. One shudders at the news from Shanghai and other centres of conflict because of the horrible things inflicted on non-combatants. Jesus spoke truly when he described the wars of the last days as "nation against nation." Wellington and Napoleon fought with armies: the number of men at Waterloo altogether being approximately 132,000. Modern war brings bombs to children, and fire and explosion to their mothers in their homes.

The waking up of the feeble and unprepared peoples of the earth goes on apace. Probably the "national spirit" of China will be developed, as the *London Express* suggests this month.

* * *

"The Young Lions" (Ezek. xxxviii.).

We again call attention to the growing rapprochement between U.S.A. and Britain. Arising from the assaults of Japanese warriors upon British and American ships and property, the *New York Times*, a paper above sensationalism, declares, almost at the end of 1937, in a leading article:

"Bombings and assassinations are inevitable in a world which tolerates the breaking of solemn compacts and pledges. Yet if they serve to awaken America to its responsibility they cannot be written down as wholly disastrous. The United States has lifted its voice to protest, and Great Britain has made a similar declaration. Two great democracies are moving on parallel lines to restore order, decency and safety in the world. This parallel course is as sensible as it is strong. Self-interest automatically suggests it: world peace requires it.

"A cohesive policy is the need of the two Governments if further incitements are to be averted.

"By the doctrines of isolation and pacifism, U.S.A. has contributed its share to the lawless policies of treaty breakers.

"It is time for these two democracies to understand each other's difficulties and more sympathetically to surmount them."

* * *

"Unclean spirits" (Rev. xvi.).

One centre from which an unclean spirit should go forth, said bro. J. Thomas, and he is always right, to prepare for the events described as accompanying our Lord's thief-like advent, was Rome. Lecturing in London on November 24th, Mr. F. Ashe Lincoln, barrister, a member of the Zionist Executive Committee, declared:

"The Arab agitation in Palestine is anti-British rather than anti-Jewish. It has been proved that the troubles which broke out in Palestine in 1935 at the time of the Italo-Abyssinian war were fomented and financed *by the Italians*. Italy was anxious to dominate the Mediterranean, and the Italian Government fully recognised the importance to Great Britain of Palestine as a guarding base for the British route to India."

* * *

"No peace to the wicked" (Isa. lvii. 21).

Mr. D. Lloyd George made a remarkable speech at Westminster a few days ago. He said: "Britain must not enter into a thieves' bargain with the nations who are tearing up China, Abyssinia, and Spain. I have never known a situation so serious. At the present time, you have three wars being

prosecuted against members of the League of Nations, and the League is not asked to intervene. During the last few years the armaments of the world are quadrupled. In the talks about an effort for general appeasement the League is not mentioned. The situation fills one with horror."

"The League has been stricken with palsy, its right side paralysed, its right arm withered, its voice feeble, indistinct gibbering, lying on its couch in its great palace at Geneva, no longer consulted, no longer even alluded to." The best commentary is, "When they shall cry, Peace and safety, then sudden destruction cometh upon them" (1 Thess. v. 3).

* * *

"Four great empires, but the fifth is Divine" (Daniel ii.).

The man who was the brains and genius of the German Army that set out to conquer the world in 1914, Ludendorff, died on December 20th, aged 72. "I have long since said good-bye to Christianity," said he on his 70th birthday.

But in January, 1915, he said:

"German *kultur* will conquer the world. There is not the least doubt about it."

Like Napoleon, he did not read and digest Daniel ii.

* * *

"They shall believe a lie" (2 Thess. ii. 11).

The doctrine of evolution has wrought havoc in the world. In 1859, when Darwin published *The Descent of Man*, Adam Sedgwick, who was Darwin's tutor, said: —"Humanity, in my mind, will suffer a damage" by this teaching "that will brutalize it, and sink the human race into a lower grade of degradation than any into which it has fallen since its written records tell us of its history." Sedgwick was right.

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).**

BIRMINGHAM. —*The Meeting Room, 174, Edmund Street. Sunday: Breaking of Bread, 11a.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 8 p.m.* It is with much deep regret, although not sorrowing as others who have no hope, we report the death of bro. J. H. Heath, on Oct. 10th last, at the age of 61 years, and after over thirty years' probation. We laid him to rest in Yardley Cemetery, in the certain hope of a near re-union by the resurrection of the dead, so evidently due, by all the signs of our times. Our sympathies are with his sister-wife and family. With equally the same regret, we have to report the death of sis. H. Southall (my dear mother). She was 84 years of age, having passed through nearly fifty years' probation. She was laid to rest in Tipton Cemetery on Dec. 9th, bro. D. C. Jakeman reviewing the substance of our hope appropriate to such an occasion, a testimony of our sister's faith, and of comfort and great cheer to those who listened. On the other hand, we are pleased to report the obedience of faith in baptism on the part of Miss DORIS SMITH, on Sept. 23rd (daughter of our bro. and sis. R. Smith), Mr. ARNOLD THOMPSON (formerly neutral), on Nov. 4th, and of Mr. R. JUDE (formerly neutral), on Dec. 2nd. All these immersions took place at Dudley, where for all these happy occasions the brethren there so readily co-operate with us. We are also very pleased to receive as members of this ecclesia, bro. and sis. W. Townsend, from North London, who come to Birmingham on account of business changes. We hope to enjoy his useful co-operation in the greater business of the Truth. On the other hand, we are sorry to lose bro. F. Nicklin, who, having been united in marriage to sis. N. Hughes, of Dudley, now resides in Dudley, and will be a member of that ecclesia, and to whose love and fellowship we commend him and pray for God's blessing upon both as "heirs together of the grace of life." — Our Fraternal Gathering on Oct. 30th last, when we considered "Our Plain Duty" as to military service and associated responsibilities, was an occasion of much instruction and encouragement. The addresses were fully reported, and a limited number of copies have been distributed. If the demand continues, we may have same printed and published. — We have welcomed the following at the Table of the Lord: Sis. Deakin (New Jersey), sis. Hilda Davey (Boston, Mass.), sis. M. Smith (Los Angeles), sis. Parsons (Croydon), bro. and sis. Atkinson (Clapham), bro. Newell (Sheffield), bro. and sis. Faherty (Shifnal), bro. and sis. Aston and sis. York (Coventry), bro. and sis. Christmas (Bury St. Edmunds), bro. Strawson (Nottingham), bro. F. H. Jakeman, bro. Stanley Hughes (Dudley), sis. N. Harrison (Lichfield). — We are sorry to have to report our withdrawal from bro. A. Parish, on account of his absenting himself from the Table of the Lord. We have also withdrawn our fellowship from bro. P. Whellor, who, under personal influences and attraction, has joined a meeting not in our fellowship. — W. SOUTHALL, *Rec. bro.*

BISHOPS STORTFORD (Herts.).— *Finchams Hall, Hockerill Street, Breaking of Bread, 3.45; Lecture, 6.30.* Loving greetings in the Name of Christ. We rejoice in the continued presence of strangers at our meetings, and desire to thank the following for their quiet encouraging support: bro. R. Hodge, bro. H. Doust, bro. D. Bayles, bro. R. Parkes, bro. and sis. Hathaway (Clapham), bro. and sis. Mercer, bro. and sis. W. Townsend, bro. and sis. Wicks (North London), bro. and sis. A. Headen, bro. T. Stevenson (St. Albans), bro. G. Hodge (Luton), bro. J. Neal (Ely), bro. and sis. Strawson and sis. B. Strawson, bro. Stubbs (Nottingham), bro. H. Shorter (Hitchin), sis. M. Evans and sis. Horner (Clapham). We propose, God willing, having a Lantern Lecture on Saturday, February 5th, in the above hall, at 8.0 p.m., and would welcome the attendance of brothers and sisters in fellowship. — Your brother in the Hope of Israel, GURTH T. LOVEWELL, *Rec. bro.*

BOURNEMOUTH. —*Richmond Hall Charminster Road (corner of Alma Road). Sundays: Breaking of Bread, 10.45 a.m.; Lecture, 6.30 p.m. Thursday: Bible Class, 8 p.m.* The mercy of God has again been extended, and one more of Adam's race has laid hold upon the Saving Truth. On behalf of the Dorchester meeting, Mr. George Edwin Gale (20), was baptized into Christ on Dec. 11th, at the Public Baths. It was a refreshing time, sweetened by hearty co-operation of the Eastleigh brethren and sisters. Our new brother is the last of a family to render obedience: all the five members have been brought into the Way of Life through the excellent work of bro. Osborn. To our God be the praise, yet must we remember the willing instrument He has used. May they all run well the race, and receive the great prize at last. On Dec. 5th we had a visit from bro. Joslin (Clapham), whose company and ministrations were much enjoyed. We thank all who have helped us during the past year to keep the

light burning, and particularly the Clapham and Eastleigh brethren, who have so often rendered faithful service. Since last report we have welcomed to the Table brethren Ed. Gale and S. Osborn (Dorchester), H. Woodgate (Hove), C. F. Clement (Sutton), sisters Joyce Jackson (Clapham), and C. F. Clement (Sutton). At the ecclesial business meeting held on Thursday, 6th January, the ecclesia unanimously resolved: that the brotherhood be kept right outside all military, naval or police service in any capacity whatsoever, and should not engage in work where armaments, explosives or other war materials are manufactured. Strong resistance should be offered on the question of munition-making, even to the point of making this a test of true fellowship. —K. T. JACKSON, *Rec. bro.*

BRIGHTON. —*Y.M.C.A Lecture Hall, Old Steine. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8.0 p.m.* "There is joy in the presence of the Angels of God over one sinner that repenteth more than over ninety and nine just persons which need no repentance." This rejoicing we have experienced in a measure once more, in the repentance and obedience to the Gospel of Mrs. LILIAN EDITH GRACE BAKER, wife of our bro. Baker, formerly Gospel Mission, who was baptised into the sin-covering Name of Jesus on Dec. 12th. We pray that our new sister will walk faithfully in the few days that remain unto the coming of our Lord Jesus Christ, so that she will receive that Crown of Life, and be amongst that glorious throng who, after the judgment is past, will rejoice in the everlasting salvation that has been effectuated in them through the blood of The Lamb. We have been pleased to welcome at the Lord's Table, sis. M. Mace, sis. Singleton, sis. F. W. Brooks, sis. W. Irving, of Clapham; bro. and sis. Townsend, sis. Devaine, bro. D. Bath, of Holloway; sis. Webb, of Hove. We continue to preach the Gospel to the strangers, and are encouraged by the good attendance and the interest that some of them are taking in the things that are spoken. We hope they will accept the gracious invitation before the door is closed and it is too late. We thank the following brethren for their services in helping us to continue the work: brethren H. M. Doust, H. Southgate, L. J. Walker, F. W. Brooks, D. L. Jenkins, J. T. Warwick, T. Wilson, W. E. White. — E. JONES, *Rec. bro.*

BRISTOL. —*Druids' Hall 8, Perry Road (top of Colston St.). Sundays: Breaking of Bread, 11 a.m. Tuesdays: Lecture, 7.30 p.m.* In March of this year we complete the thirteenth year at Druids Hall. Many times we have thought we should have to close down, but no: God evidently required us to stay. Now, with our efforts concentrated on the children at Southmead, Our Father has so arranged matters that we seem forced to go to that part of Bristol, and He has opened a door for us there. After every avenue for obtaining a meeting place at Southmead seemed closed to us, we have to-day received permission to rent a plot of Corporation ground, and to erect a hall suitable for all meetings. How our hearts beat with thanksgiving to our Heavenly Father for this marvellous encouragement. It will make each of us work harder than ever in this corner of the vineyard, and with the evidence of His Visible Hand among us, who can doubt that success must attend our efforts? —On Sunday, Jan. 16th (if the Lord will), bro. and sis. L. J. Walker have promised to visit Bristol to distribute prizes to the fifty or more Sunday School children, and encourage them in their attention and attendance on Divine things. Bro. C. F. Ford is also visiting Bristol on that date, and hopes to be present. May God's richest blessing rest upon all that is being done, is our prayer. —Fraternally yours, A. G. HIGGS, *Rec. bro.*

COLCHESTER. — *Oddfellows' Hall George Street, off High Street. Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m.* We have had the pleasure of the company, the help and support of the following brethren in the work of the Truth: E. A. Clements, H. M. Doust, S. J. Douglass, L. J. Walker, M. L. Evans (Clapham), A. E. Headon, R. Mercer (Holloway), S. Burton (Luton). Sorrowfully we have had to withdraw from bro. A. G. T. Barnett, for continued absence from the Table, and also bro. F. Prior, for continued absence from the Table and his unscriptural ideas upon fellowship. We were pleased to welcome to the Table sis. Burton, of Luton. —L. WELLS, *Rec. bro.*

CROYDON. —*Ruskin House (Room 3), Wellesley Road. Sundays: Breaking of Bread and School 11 a.m.; Lecture, 6.30 p.m. Wednesdays (at Y.M.C.A., North End), Bible Class, 8 p.m.* During November and December we were pleased to be able to welcome to the Table of the Lord the following: bro. and sis. P. L. Hone, bro. W. E. White, sisters P. Crosskey, Daniels, A. Karley, B. Karley, Warr (Clapham), bro. Blake, of Sutton, bro. B. Smith (Crayford), sisters V. Oakey and Piffin

(Putney), sisters Marshall and Punchard (Hove). On the 11th December our bro. R. W. Jeacock and sis. V. Oakey, of Putney, were united in marriage, and we wish them every blessing in their new relationship, and pray that they may be mutual helps unto the Kingdom of God. Our brother and sister have made their home at Selsdon, and as Croydon is their nearest meeting we are in the happy position of retaining the help of our brother in our ecclesia, and also gain the membership of his sister-wife. If the Lord will, we shall hold our Sunday School Tea and Meeting on Saturday, 5th February, and our Ecclesial Tea and Fraternal Meeting on Saturday, 26th February. Programmes will be forwarded to all ecclesias in London and the Home Counties in due course. We hope all brethren and sisters who are able to do so will make a special note of the 26th February, and encourage us by their presence at the Fraternal Meeting. We thank those brethren who have so willingly helped us in exhortation and lectures, and assure them we highly value their services. —ARTHUR A. JEACOCK, *Rec. bro.*

DORCHESTER. —*"Shirley," Coburg Road. Breaking of Bread, 7 p.m. (by appointment).* We rejoice to report a further increase in our number. On the 11th December last GEORGE EDWIN GALE, son of our bro. and sis. Gale, was assisted in putting on the Saving Name of Jesus. Our brethren at Bournemouth again carried out the duties of examination and immersion, to whom we extend our hearty thanks. —Sincerely your brother, SIDNEY F. OSBORN, *Rec. bro.*

DUDLEY. —*Christadelphian Hall, Scotts Green. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 7.30 p.m.* After having expressed agreement with our position, we have received into fellowship sis. Gladys Shaw, who could not subscribe to the unscriptural ideas of the "Master's Household" meeting. We held a Fraternal Gathering on Christmas Day, December 25th, the subject under consideration being "Christ in the Psalms." A very uplifting time was spent, with our minds centred upon Christ and the eternal purpose of God in him. We thank bro. Lewis and bro. Cambray for their help on that occasion. — Faithfully your brother in Jesus, FRED H. JAKEMAN.

GLASGOW. —*Co-operative Memorial Building, 71 Kingston Street, Tradeston.* Loving greetings to all of like precious faith. With joy and thanksgiving we have once again to record the obedience of two more of the children of Adam to the Gospel call. They are Mr. JOHN WILSON, son of bro. and sis. W. Wilson, and Miss ALISON CAMERON CARLTON, formerly Church of Scotland, who were baptised on December 26th. We pray our Heavenly Father's blessing may rest upon them, that they may, in the day of Christ's appearing, enter into the rest that remaineth for the people of God. On Monday, January 3rd, we spent an enjoyable afternoon and evening in company with the Motherwell Ecclesia at their annual Fraternal Gathering and distribution of prizes to the S.S. Scholars. Visitors since last report are: bro. J. McKay, who also gave us the word of exhortation on the occasion of his visit, bro. G. Dickson, and bro. and sis. Ross, all of Motherwell. Bro. A. McKay, J. McKay, G. Dickson, and R. Ross assisted us in the proclamation of the Gospel. —Your brother in Hope of Life, JAMES L. WILSON, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 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 sorrow we report the death of two more of our number. On 21st December, sister Annie Whitmore fell asleep after a painful illness. She obeyed the Gospel in the eventide of her life, and had only a few years' probation, but during that time she manifested the characteristics of true Christadelphians. Our loving sympathy is extended to her daughter in her sorrow. A week later, on December 28th, sister Louisa Gunstone fell asleep, after a long probation in the Truth. Although she did not enjoy good health, sister Gunstone was always in her place on Sundays, and attended the Memorial Feast almost to the last. — On December 27th we held our usual Fraternal Gathering, when a most profitable time was spent, and a large number of visiting brethren and sisters welcomed. The following visitors have also been welcomed at the Table of the Lord bro. and sis. Abbotts (Croydon), bro. and sis. Beardon, sis. Evans (Holloway), sis. Squires, sis. P. Squires, sis. M. Squires, sis. Allen, sis. Crawley, sis. Flood (Luton), bro. and sis. C. Clements (Sutton), sis. Jeacock (St. Albans), sis. Clark, sis. R. Clark, sis. Miles, sis. A.

Cattle and bro. Moore (Putney), sis. Jones, sis. M. Hall, sis. Miller and sis. Milroy (Brighton), bro. and sis. Bradshaw (Leicester), sis. A. Cockcroft and sis. N. Cockcroft (Oldham), bro. and sis. Webster (Seven Kings), bro. Mitchell (Plymouth), sis. Harris (Eastleigh), sis. D. Jannaway (Southport), bro. L. Denney (Nottingham), sis. Mills (Ilford), bro. and sis. Silvester (Blackheath), bro. N. Marchant (Ropley). —F. C. WOOD, *Asst. 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.* We have not yet been successful in obtaining a permanent meeting place, but we shall be able to stay at the above address until Easter at least, and probably longer, if the Lord will. —We have much pleasure in reporting the marriage of sis. Vera Oakey, of this meeting, to bro. R. Jeacock, of the Croydon Ecclesia. We sincerely hope that their walk together in the Truth will be strengthened, and each one a blessing and help to the other in their journey to the Kingdom. —Since last report we have welcomed to the Lord's Table the following brethren and sisters: bro. and sis. Rivers (Clapham). bro. and sis. A. F. Jeacock (Holloway). bro. and sis. R. Jeacock (Croydon), sis. D. Higgs (Bristol) and bro. C. R. Crawley (Luton). We also thank the following brethren for their assistance in the work of the Truth. —E. A. Clements, H. M. Doust, H. W. Hathaway, and F. C. Wood (all of Clapham). —J. A. BALCHIN, *Rec. bro.*

LUTON (Beds.). —301, *New Bedford Road.* Sincere greetings. Since last report we have had in the Truth's service bro. L. Wille (Southend). brn. H. T. Atkinson and E. C. Clements (Clapham), and bro. R. Hodges (St. Albans). We thank these brethren for their help, so kindly given. We have also had the company of sis. R. Hodges (St. Albans), bro. C. Wright (Clapham). —I take this opportunity of announcing that we hope, if the Lord will, to hold our annual Fraternal Gathering on April 18th. We shall be pleased to see as many as can come along on that day. Further details will be issued later. —S. G. HODGE, *Rec. bro.*

MOTHERWELL (Scotland). —*Orange Hall Milton Street Sundays: Breaking of Bread, 11.30 a.m.; School 1.15 p.m.; Lecture, 6.30 p.m.* We held our Fraternal Gathering on Monday, 3rd January, when an enjoyable day was spent with brethren and sisters and children from the Kingston Street Ecclesia, Glasgow. We had upbuilding addresses from brethren J. W. Wilson, of Kingston Street Ecclesia, and G. Dickson, of our own ecclesia; and we had suitable recitations and the singing of Psalm 72 by the Sunday School children. Visitors at the Lord's Table since our last report: bro. and sis. J. W. Wilson, and brother and sister D. Clark, of the Glasgow Ecclesia, and bro. F. P. Restall, of Edinburgh. We take this opportunity of thanking all those who have given a helping hand in the good work of the Truth. —Please note change of Recording brother: J. BROWN, 42, *Range Road, Flemington, Motherwell.*

NOTTINGHAM. —*Old Lenton Street Hall (off Broad Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 7.45 p.m., at the People's Hall Heathcote Street.* Our numbers have been increased by the return of bro. E. Morris, from Birmingham to Nottingham. On December 27th we had a Fraternal Gathering of the brethren of our own ecclesia, when a profitable time was spent. Four addresses were delivered, the subject being, *The Apostles of Christ: Peter, James, John, and Paul*, the speakers being brethren J. Strawson, R. Stubbs, G. Tipping, and G. Lowe. Three lectures have been arranged at Netherfield, a suburb of Nottingham, for the first three Tuesdays in January, at the first, which was delivered on January 4th, there were six strangers present. The general subject of the lectures is *The Return of Christ*, particulars as follow "The Certainty of His Return" "The Signs of His Return," and "The Purpose of His Return." Since our last announcement we have had the help of bro. S. Jeacock (St. Albans) and bro. F. W. Brooks (Clapham) in the work of the Truth, and our visitors have been bro. W. C. Newell (Sheffield), bro. and sis. Mercer (Holloway), and sis. N. Eato (Leicester). —J. B. STRAWSON, *Rec. bro.*

PEMBERTON (Wigan). —*Chatsworth Street. Sundays: School 2 p.m., Breaking of Bread, 3 p.m., Lecture, 6.30 p.m.* Since last writing we have been assisted in the service of the Truth by bro. S. Shakespeare, of Dudley, bro. W. Cockcroft, Junr., of Oldham, and bro. R. Smith, of Birmingham, to whom our thanks are extended. On New Year's Day we held our annual Sunday School Party and

Prize Distribution, when an enjoyable time was spent together. Visitors to the Lord's Table have been bro Cambray (Newport), bro N. Heyworth (Whitworth), bro. T. Heywood, Junr. (Oldham), sis. D. Jannaway (Southport), sis S Shakespeare (Dudley), sis. R Smith (Birmingham) —B. LITTLER, *Rec. bro.*

PLYMOUTH (East). — *Christadelphian Meeting Room, Clairmont School, Beaumont Road, St. Judes, Plymouth. Sundays: 11 a.m., Breaking of Bread, 6.30 p.m., Lecture. Bible Class, Thursdays, 7 30 p.m.* We extend our sincere sympathy to sister Ella Hosking, of Porthleven, who has been bereaved of her mother at an advanced age, after long and patient suffering. We commend our sister to our Heavenly Father, who is able to comfort all His children who commit their ways into His keeping. We were pleased to welcome our sister Hosking in fellowship at the Lord's Table on three Sundays in December, and also had the pleasure of her company at the Sunday evening and weeknight meetings during her stay in Plymouth. She has now returned to Porthleven for a while, and then proposes (God willing), to visit Bournemouth, and we command her in love to the brethren and sisters there. —H. R. NICHOLLS, *Rec. bro.*

ST. ALBANS. — *Oddfellows' Hall 95, Victoria Street Sundays. 11a.m and 6.30 p.m. Tuesdays, 8 p.m.* We were not able to report any particular interest shown on our first Sunday in the new hall, the bad weather presumably preventing the attendance of more than one visitor to the lecture, when bro. M. L. Evans spoke on *What Christadelphians Believe and Teach*. At our Bible Class on the Tuesday following, bro. Denney gave us a most interesting and encouraging address on *The First New Year and The Last*. We heartily appreciate the willing help we have received in the past year from speaking brethren, and trust we shall continue to receive it in whatever time is left us in the future to build up the ecclesia and to hold forth the word of life. —S JEACOCK, *Rec. bro.*

SWANSEA. — *Portland Chambers, Gower Street. Sundays: Breaking of bread, 11.0 a.m., Lecture, 6.30 p.m.* We are still actively engaged in preaching and sending forth the glorious news of the Coming Kingdom, and we are happy to say that we have several friends who have become very interested. Since our last report we have had the company of bro. C Cambray (Newport) and bro. and sis. George Morse (Cardiff), whose visit was greatly appreciated. We feel encouraged by the good and wholesome counsel which we receive from within the covers of the BEREAN CHRISTADELPHIAN MAGAZINE, which is indeed a necessity in the days in which we live, when it is imperative that we stand firm in the Faith, every one of us trying, with the help and guidance of our Heavenly Father, to live our days of probation subjected to and activated by the commandments of Christ, realising that we must work out our own salvation in a spirit of fear and trembling before God. Is it not a certain fact that the Great God's day of judgment is nigh at hand? We are indeed blind if we fail to perceive the Scriptures being fulfilled by the most remarkable and unmistakeable signs of the times in which we live, God's great plan coming to perfection before our eyes. We do well to ask ourselves what manner of persons ought we to be? Only thus can we walk the path we have chosen with firm steps, overcoming the difficulties and recognising the hand of God in all our affairs to the end that at long last we will by His love and mercy, obtain the Well done! — W MORSE, *Rec. bro.*

CANADA

LONDON (Ontario). — *Orange Hall 388, Clarence Street Sunday: S.S. 10.15 a.m., Breaking of Bread, 11 30 a.m., Lectures, 7.00 p.m. Thursday Evening Bible Class, at 110, Dundas Street, top floor, at 8.15 p.m.* We are pleased to again report progress in our ecclesia. One plants, another waters, but it is our Father in Heaven who giveth the increase. We have assisted the following to put on the Saving Name of Christ in baptism LILLIAN GRISTY and VERA HOWARD on April 15th; Mr. ARTHUR HEDDEN on Sept. 9th. We trust that they may endeavour to make their calling consummated, with a place in the Kingdom of God. We are pleased to report the marriage of bro. Chas. Howard and sis. Lillian Gristy, on May 22nd, and the marriage of bro. Jos McConnell and sis. Vera Howard, on October 2nd. They have the best wishes of the ecclesia in their new relationship. — Our numbers have been increased by bro. and sis. Manicom moving from Montreal, and sis. Simms,

from Hamilton. They are welcome additions to our ecclesia. We are pleased to report that bro. Jas. Hunter has resumed fellowship after a satisfactory interview. We are pleased to report the following brethren and sisters who have met with us around the Table of our Lord sis. Sparham, bro. and sis. Percival, bro. Jas. Fotheringham, and bro. Vibert, of Hamilton Ecclesia (bro Vibert gave the word of exhortation and lectured for us, we thank him for his labors), sisters Dorothy and Rachel Whitehouse, sis Boyle (Canton, Ohio), bro. and sis. Reece, bro. and sis. L Hedden, bro and sis Thomas, sis. Lawlor, sis. Goldby, sis. Godhart, bro. Shaw, bro. Coy (of Detroit), sis. Carney (of Mansfield, Ohio), bro. and sis. Jones, sisters Mary and Ruth Briggs (of Toronto), bro. Jones (Windsor), bro. and sis. Phillips, bro. Barnes and daughter Irene (of Montreal), sis. Green (Winnipeg), bro and sis. Lloyd (Midland, Texas). We held our Fraternal Gathering on Labor Day, Sept. 6th, in the Central Collegiate Institute. Subject for the address was the *Truth's Warfare*, divided into four parts as follows: In Ourselves, by bro Higham, Detroit, In the Ecclesia, by bro. Kling, Buffalo, In the World, by bro. Cook, Brantford, Our Warfare Ended, by bro Baines, Montreal. We had an upbuilding and profitable time, and we thank the brethren who spoke at our gathering. —W. D. GWALCHMAI, 18, May Street, *Rec. bro.*

WINNIPEG. —*Royal Templar Bldg., 360 Young St. Sundays: 9.50 a.m., School, 11a.m., Memorial Service, 7 p.m., Lecture. Wednesday, 8 15 p.m., Bible Class.* We are pleased to report the immersion of OWEN VINCENT BAILEY, son of bro. and sis. James Bailey, on August 19th, 1937. May our new brother run the race for Eternal Life so as to gain the great prize, "Well done, enter thou into the joy of thy Lord." — Our visitors to the Table of the Lord during the last six months have been bro. Ingvar Nicholson, Cairns, Alberta; bro. and sis. G. A. Pollock, The Pas, Manitoba; sis. M. E. Craig, Sioux Lookout, Ontario; sis. C. Buckland, Flin Flon, Manitoba; bro. J. W. Sadler, Dafoe, Saskatchewan. Our Sunday School and ecclesial outing was held the last Saturday afternoon in July, at San Sousi Beach, on Lake Winnipeg. The weather, though cloudy and rainy in the early part of the day, was all we could desire, and a very pleasant time was had by all. —WILL J. TURNER, *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.* We take this opportunity to send our greetings to all our brethren of like precious faith, who are indeed scattered abroad. Since our last report we have had the pleasure of the following brethren and sisters visiting us, and meeting with us at the Table of the Lord: bro. and sis. Barabeau, bro. and sis. Stanhope, sis. Sharpe, all of the Worcester, Mass., Ecclesia; also sis. Jones, of the Worcester Ecclesia. We are now looking forward with much pleasure to the visit of bro. Edgar Round, of the Los Angeles (California) Ecclesia, formerly a member of this ecclesia. This is the time of year that each ecclesia appoints a certain number of its members to perform the several functions incidental to the working of the Ecclesia. May all those thus appointed prove faithful and wise servants, doing their work as "unto the Lord and not unto men." — H. RICKETSON, *Rec. bro.*

BUFFALO, N.Y. —*Mizpah Hall 221, W. Ferry St. Memorial Service, 9.30 a.m.; S.S., 11 a.m.; Lecture 2nd Sunday of month, 3.30 p.m. Bible Class, Wednesday, 8 p.m., at home of bro. J. J. Mittlesteadt, 26, S. Putnam St.* We held our annual Sunday School outing on July 5th, at Emery Park, enjoying the company of bro. H. A. Sommerville and son bro. David, of the Hawley (Pa.) Ecclesia, sis. Ward and sis. Thomas Pryor (Hamilton, Ont. Ecclesia). We spent a very profitable day in one another's company, considering God's Word from Isa. chap. 60, which gave us ample food for thought. Since our last intelligence we have welcomed the following visitors at the Lord's Table: sis. Fenn, Jersey City; sis. G. Gibson, of Toronto, Ont.; bro. and sis. H. A. Sommerville and son bro. David, Hawley, Pa.; bro. and sis. Thomas Pryor, sis. Ward, bro. and sis. Daniel Percival, bro. and sis. Arthur Percival, Hamilton, Ont.; bro. and sis. Fred Gulbe, Ithaca, N.Y.; bro. and sis. Harry Gulbe, King Ferry, N.Y.; bro. William and bro. Garfield Robinson, sis. Eunice Styles and sis. Vera Farr, of Brantford, Ont.; bro. Arthur Hall, London, Ont. We express our sincere thanks to the visiting brethren who rendered unto us their service in exhortation and lecture, bro. H. A. Sommerville, bro. Arthur Percival, bro. Fred Gulbe, and bro. Arthur Hall. — At this communication, the writer, bro. L. P. Robinson,

desires to announce that he is retiring from the service as Recording Sec, which service will be resumed by bro. Geo. A. Kling, so that all communications can be forwarded to his address, 79, Mang Ave., Kenmore, N.Y. —L. P. ROBINSON.

CHICAGO (Illinois). —*Sheridan Hall 1920, Irving Park Boulevard. Worship, 10.30 a.m.; Sunday School 11.45 a.m.* It is with sorrow and regret we learn of the death of our dear bro. Jeacock. The writer has corresponded with him on different subjects, and found him to be a wonderful but unassuming scholar. I picked up one of his pamphlets (*The Tabernacle in the Wilderness*), and was so impressed with the accuracy of the dimensions that I wrote him to ask if he could supply me with one. Writing back, he informed me that he had not had any call for them, so he just left them at the printers. Eventually, he sent me 1-doz. It alone proves his scope of knowledge. I still have his correspondence, and cherish it dearly. I was about to write him so many times for his opinion on his last writings, not knowing he was writing them. He should be an inspiration to all of like precious faith. — Our ecclesia does not grow much in this large city of ours. We have been visited by bro. Richards and sis. Richards, snr. (Detroit), bro. and sis. Carney (Houston, Tex.), and sis. Sprout (Sangatuck, Mich.), who is in isolation; bro. and sis. Taylor (Saginaw, Mich.), and bro. Rounds. —Yours in Hope, W. J. CLEMENTS, *Rec. bro.*

GLENDAL (Cal.). —*California College of Music, 109a, Central-ave. Morning Meeting 11 a.m.; Lecture, 7 p.m.* An ecclesia has been formed in this town of 75,000 people. It will serve as a lightstand in this large community, and, we believe, will be a blessing to a number of brethren and sisters who were unable to make the ten-mile journey in heavy traffic to the evening lecture in Los Angeles. The inauguration of the new meeting has already brought good results. Our "ad." in the local paper was noticed by an old brother who was baptised in the Temp. Hall, Birmingham, Eng., in January, 1899. This was bro. Herbert Edwards, who, with his sister-wife, was in isolation for many years in different parts of Canada and the States. Certain doctrinal difficulties existed, and after several interviews these were satisfactorily straightened, and we had the pleasure of receiving bro. and sis. Edwards into fellowship on Sunday, Nov. 28th. The times are bad—as Christ foretold—and we do not expect to convert many of the alien from darkness to light; but we believe the influence of our new ecclesia will be of great value in building up the brethren and sisters in the knowledge and practice of the Truth "as it is in Jesus," and thus will help to "strengthen the things that remain."—We regret to report the death of sister Laura Ellen Snape, who passed away on Nov. 25th, at the age of 60. Our sister came out here from Birmingham, England, some 25 years ago, and will be remembered by some in the old country as sis. Mills. She was an example of robust faith and patience, under much physical suffering; and, we believe, stands related to a happy resurrection, "when He who is our life shall appear." Our sympathies are with bro. Snape in the loss of a true helpmeet and companion. —B. A. WARRENDER, *Rec. bro. (pro. tem.)*.

HOUSTON (Texas). —*I.O.O.F. Hall 420 Drennan Street Sundays: 10.00 a.m., Breaking of Bread; 11.00 a.m., Bible Class; 5.30 p.m., Young People Mutual Improvement Class; 7.00 p.m., Lecture.* We are indeed happy to report that Mrs. RUBY GATES, of Houston, Texas, and her mother. Mrs. ETTA HULL (wife of bro. Ernest Hull, of Cureo, Texas), entered the race for eternal life on Nov. 7th, 1937. Bro. and sis. R. H. Carney have just returned from a tour of various parts of the United States and Canada, where they have been visiting numerous ecclesias. They report an excellent trip, both spiritually and temporally. We were indeed thankful for their safe return. Sister Banta, of Refugio, Texas, has been a visitor in our midst for the past two weeks. Sister Clarence Martin, of Stonewall, Texas, has been visiting brethren and relatives in Houston, for some few weeks. —J. T. SMITH, *Rec. bro for Houston Ecclesia.* Home address: Goose Creek, Tex. Box. 645.

AUSTRALIA

Brisbane, Queensland. —Samuel Gallier, Ipswich Road, Moorooka.

Canberra, Federal Capital Territory. —O.E. Dye, "Naioth," Coranderrk St., Reid.

Cessnock, N.S.Wales. — E. Dando, 51 Hickey St., Cessnock.

Melbourne. — James Hughes, 6 Riddell Parade, Elsternwick.
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 acknowledge receipt of the following amounts: — Motherwell Ecc., 30/-; M.B., 2/-; Anon., 7/7; Birmingham Ecc., £3 11s. 5d.; F.C., 2/-; Anon., 4/-; Anon., 5/-; Anon. (N.Z.) 30/-; Fellow Pilgrim, 7/6; R.W., 4/-; Blackheath, 26/-; Anon., 10/-.

SPARE CLOTHING. —Parcels have been received from: —Norfolk, Coventry, Luton, M.S., Blackheath, E.D. (and 6/- P.O.), Cambridge, N.Z. Please address all parcels and correspondence to 18 Rickman Hill, Coulsdon, Surrey.

BOOKS. —The Editors will be glad to hear of any of the works of Dr. Thomas and Bro. Roberts for disposal. Also *Christadelphian Treasury* and *Christadelphian Answers*. There is a great demand for all these books.

HYMN BOOK WANTED. — Must be in good condition with Tonic Sol-Fa. Sister M.W.P., c/o Editors.

WANTED. —*The Trial* (R.R.); *Apostasy Unveiled* (Dr. T.); Nottingham, Derby and Llanelly Debates (F.G.J.). J.H.B., 2 Blendon Road, S.E.18.

1924 BEREAN. —A brother has for disposal two bound vols. as new. R., c/o Editors. (Will R. please supply name and full address).

BRISTOL. —With grateful hearts to our Heavenly Father we acknowledge receipt of the following subscriptions to our building fund to help our Sunday School scholars obtain a "home" at Southmead: The "Berean Christadelphian," £10; Sis. C.A.W., 10/-; W.L.P., 10/-; Ipswich Ecc., £1; Hemel Hempstead, 10/-; C.F.F. £1; Lover of good works, £1; M.J., 10/-; Luton Ecc., £3; and several small gifts and amounts for "little Freddie."—A. G. HIGGS, *Rec. Bro.*

"*Get Wisdom, and with all thy getting get understanding*"—first from the Scriptures, then from the invaluable works of Bro. J. Thomas and Bro. R. Roberts, all of which, as well as early

volumes of the *Christadelphian*, *Children's Magazine*, etc., maybe borrowed, postage free, on application to Librarian, Timothy Library, 101 Kingsmead Road, Tulse Hill, S.W.2.

CORRECTION. —In our Editorial for November, 1937, the first two paragraphs on page 407 should precede the quotation from Psalm cxxxiii.; and in the paragraph preceding the last on the same page, the word "which" should read "while."—B.J.D.

DISTRESSED FUND. —We have received the following amounts: —R., 8/-; A brother in Norfolk, 10/-; V., 2/6; W.R.S., £25; Luton, £1; Anon., 2/6, 2/6, £2, 10/-, 10/-, 5/-, 12/-; N.Z., 30/-; A.U.J., £5; Colchester, 30/-; A bro. in Shropshire, 5/-; C.S., £2; J.D.B., £1; A sister, £1; B.S., 12/-; Zion, 10/-; St. Albans, £5; Xmas, 6/-; Eastleigh, 4/-; Newport and Cardiff, 10/-; Birmingham, £3 5s. 3d.; Plymouth, £2 10s. 0d.; Glasgow, £3; J., 10/-; A brother, 5 dollars; Holloway, £2; A sister of Christ, £1; F., 10/-; H.M., 10/-; C.B., 7/-; C.E.F., £2; R.H.S., 12/-; L., 4/-.

PHILADELPHIA. —Paul wrote, saying, "I beseech you brethren, BY THE NAME OF OUR LORD JESUS CHRIST, that ye all speak the same thing and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." Therefore, we cannot leave ourselves open to the charge of countenancing divisions and meetings where the members are not of one mind. That is why your name was removed from our list. Our Editorial of November last, was written before our visit to your city and it was our reply to questions that came from your own members. It was not a report. Our Master said, "A house divided against itself cannot stand" (see Mk. iii. 25). It is true also, of an ecclesia. For that reason you should set your ecclesia in order. It is a duty which you cannot put upon another. —B.J.D.
