

Price 8d

January 1939

The Berean CHRISTADELPHIAN

A Magazine devoted to the exposition and defence of the
Faith once for all delivered to the Saints; and opposed to the
Dogmas and reservations of the Papal and Protestant Churches;
With the object of making ready a people prepared for the coming of the Lord

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

Published by C. F. FORD, 19 Grove Road, Brixton, London, S.W.9.
to whom all orders and subscriptions should be sent.

B. J. DOWLING, 19 Pearl Street, Clinton, Mass., U.S.A.
Subscription ...8/- per annum, post free.

CONTENTS	Page
The Rainbowed Angel (Dr. John Thomas)	1
Recording Brethren (R.R.)	3
Editorial— A Berean Christadelphian	4
Palestine	9
Gleanings from the Daily Readings	13
“Consider Him”	15
Hebrews vi. and vii.. ..	17
Reflections	20
The Parable of the Man with the Barns (R.R.)	22
Correspondence	23
The Land and People of Israel	25
Distressed Fund	26
Jewish Relief Fund... ..	26
Signs of the Times	27
<u>Ecclesial News</u>	<u>31</u>

F. Walker, Printer, 41 Stokes Croft, Bristol, 1.

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

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

BEDFORD. —W. H. Cotton, “Wescot,” Bromham, Bedford. (B.B. 11.15 a.m.)

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

BEXLEY HEATH. —*See Welling.*

BIRMINGHAM. —W. Southall 10 Bragg Road, Birchfields. (B.B. 11 a.m.)

BISHOPS STORTFORD (Herts.). —G. T. Lovewell, 31 New Path, Castle St. (B.B. 3.45; Lecture. 6.30).

BLACKHEATH (Staffs). —C. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley. (B.B. 11 a.m.)

BOURNEMOUTH. —K. Jackson, 138 Portland Road. (B.B. 10.45 a.m.)

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

BRIDPORT (Dorset). —Mrs. E. Miller, “Home Cot,” Bothenhampton. (B.B. 3 p.m.)

BRIGHTON. —E. Jones, 4a Rosebery Avenue, Woodingdean.

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

BRISTOL. —A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston, (B.B. 11 a.m.)

BROCKHOLLANDS (Gloucester). —Mrs. Jenkins, 2 Paisley Villas, Brockhollands, Nr. Lydney.

BURY ST. EDMUNDS (Suffolk). —H. P. Christmas, 29 Well Street.

CAMBRIDGE. —James Neal, 70 St. Barnabas Rd.

CARDIFF. —G. Morse 42, Stanway Road, Ely. (B.B. 6.30 p.m.)

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

COLCHESTER. —L.H.W. Wells, 45 Drury Road. (B.B. 11. 15 a.m.)

COVENTRY. —Oliver Clee, 52 Broadway, (B.B. 11.30.)

CRAYFORD. —E. R. Cuer, “Zoar,” Arierial Road, St. Paul’s Cray, Kent (B.B. 11 a.m.).

CROYDON. —A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey. (B.B. 11 a.m.)

DORCHESTER. —S. F. Osborn, 23 Dagmar Road, (B.B. 7 p.m. by appointment).

DUDLEY. —F. Jakeman 48 Stourbridge Road, Scotts Green. (B.B. 11 a.m.)

EAST DEREHAM (Norfolk). —Miss Wells, The Neatherd Farm, The Neatherd Moor.

EASTLEIGH (Hants.) —A. V. James, 53 Desborough Road. (B.B. 3. 0 p.m.)

EDINBURGH. —F. P. Restall, 22 Dalrymple Crescent, Grange.

GLASGOW. —J. L. Wilson, 28 Barterholm Road, Paisley, near Glasgow. (B.B. 11.30.)

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

GUILDFORD. —A. Cochran, 27 Church Road.

HANWELL. (London, W.7) —A. H. Warry, 8 Cardiff Road Boston, Road, W. 7.

HITCHIN. —N. G. Widger 4 Robin Hood Green Robley Heath, Welwyn, Herts. (B.B. 5. 30 p.m.)

HOVE (Sussex). —E. F. Ramus, Halstead Cres. Drive, Woodingdean, Sussex (B.B. 11.15 a.m.)

ILFORD. —P.J.A. Coliapanian, 113 Herent Drive, Forest Gate, E7. (B.B. 5.30 p.m.)

IPSWICH. —W. Hayward, 78 Rosebery Road. (B.B. 11. 15 a.m.)

KIDDERMINSTER (Worcs.)—W. Piggott, Senr., Ashgrove, Bridgnorth Road, Franche.

LEICESTER. —A. C. Bradshaw, 52 Beechfield Avenue, Birstall. (B.B. 5 p.m.)

LICHFIELD. —S.M. Harrison, 102 Birmingham Road.

LINCOLN. —W. E. Christopher, “Cartrefle,” Wragby Rd. East (B.B. 3 p.m. by appointment.)

LONDON (Fulham). —G. Cattle, 8 Bradbourne St., Parsons Green, S.W. 6. (B.B. 4 p.m.)

LONDON (Holloway, N.). —Geo. J. Barker, 38 Ecclesbourne Gdns., N 13. (B.B. 11 a.m.)

LONDON (Putney). —J.A. Balchin, 28 Mount Road, Wimbledon Park, S.W.19.

LONDON (South). —F. Button, 1 Hillsboro’ Road, S.E. 22. (B.B. 11 a.m.)

LONDON (West). —J. M. Taylor, 39 Gloucester Road, Ealing, W.5. (B.B. 11 a.m.)

LUTON. —S. Burton, 17 High Street South, Dunstable. (B.B. 11 a.m.)

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

MARGATE. —V. Lloyd, “Loxley,” Maynard Ave. Westbrook. (B.B. 4.0 p.m.)

MOTHERWELL. —J. Brown, 42 Range Road, Flemington. (B.B. 11.30 a.m.)

NEW BARNET —F. R. Wright, 71 Woodville Road.

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

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

NOTTINGHAM. —J. B. Strawson, 6 Rolleston Drive (B.B. 11 a.m.)

NUNEATON. —W. H. Wilson, “Trewethern,” Weston-in-Arden.

OLDHAM. —W. Cockcroft, 43 Werneth Hall Road. (B.B. 2.30 p.m.)

PEMBERTON. —B. Littler, 33 Litchfield Street, Pemberton, Wigan. (B.B. 3 p.m.)

PLYMOUTH. —Oddfellows' Hall, 148 Union St. (B.B. 11 a.m.), J. Widger, Rouken Glen, Watts Road, Tavistock.

PONTEFRACT. (Yorks.)—J. H. Lambert 50 Clayton Avenue, Upton, Nr. Pontefract

PORTHLEVEN (Cornwall). —Miss Ella Hosking, Peverel Terrace (B.B. 3. 0 p.m.).

PRESCOT (nr. Liverpool)—G. W. Park, 5 Brookside Road, Shaw Lane.

REIGATE (Surrey). —W. H. Whiting, "Copse Way," Lonesome Lane.

RHONDDA (Glam.)—S. Latcham, 4 Railway Terrace, Penygraig.

ROCHDALE (Lancs.)—T. Heyworth, 19 Tonacliffe Terrace, Whitworth, near Rochdale.

ROPLEY (Hants). —S. Marchant, Monkwood.

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

SHANKLIN (I. of W.)—Mrs. A. Mulliner, "Berwyn," St. Martin's Ave.

SHEFFIELD. —W. C. Newell, 379, Glossop Road, Sheffield 10.

SHERINGHAM (Norfolk.)—Owen Woodhouse, Beachdene, Beeston Road.

SOUTHEND. —W. L. Wille, 76 Ruskin Avenue, (B.B. 6 p.m.)

SOUTHPORT. —Miss Doris Jannaway, 73 Oak Street. (B.B. by appointment).

ST. ALBANS. —S.F. Jeacock, "Eureka," 45 Cambridge Road. (B.B. 11 a.m.)

SUTTON (Surrey). —G. F. King, "Hillmead," Buckles Way, Banstead, Surrey. (B.B. 11 a.m.)

SWANSEA. —W. J. Morse, "Fair-view," Glynderwen Crescent, Derwen Fawr. (B.B. a.m.)

SWINDON (Wilts.). —J. H. Dyer, 58 Manchester Rd.

THORNE (Near Doncaster). —E. Foster, Caravan, 1 West Street.

TIER'S CROSS. —H. Thomas, Deer Parks, Tier's Cross Haverfordwest, Pembroke. (B.B. 2. 30)

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

WELLINGTON (Salop). —W. C. Townsend, c/- Bata Shoe Store, New Street, (B.B. 3.30 p.m.)

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

WIGAN. —R. Barton, 573 Warrington Road, Spring View, Nr. Wigan.

WORCESTER. —H. Blake, 56 St. Dunstan's Cres.

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.

Published by

C. F. FORD, 19 Grove Road, Brixton, London, S.W.9.

Volume XXVII

JANUARY, 1939

NO. 313

The Rainbowed Angel

An exposition of the Tenth Chapter of the Apocalypse

By Dr. John Thomas

(Continued from Page 443.)

But this sweetness of mouth was followed with bitterness of belly. This condition of body imports "hot anger," as is manifest from Ezekiel iii. 14. Moses connects *bitter* with destruction in his threatening of punishment upon Israel: "They shall be burnt," says he, "with hunger, and devoured with burning heat, and with *bitter destruction*" (Deut. xxxii. 24). Fellows inflamed with anger, and ready to execute vengeance upon the objects of their wrath, are said to be "bitter of soul": this appears from the original of Judges xviii. 25, where the Danites say to Micah, "Let not thy voice be heard among us, lest fellows *bitter of soul* run upon thee, and thou lose thy life, with the lives of thy household." Here, loss of life to Micah and his dependants is predicated upon the bitterness of soul or body, of his enemies. Also in 2 Sam. xvii. 8, David and his mighty men are said to be *mahrai nephesh*, "bitter of soul as a bear robbed of her whelps in the field": the robbed bear is a striking illustration of the nature of the bitterness—that it is a very fierce condition of mind. But, I need add no more examples illustrative of the import of the phrase, "my belly was bitter." John ate the scroll. The effects produced upon him by the eating prove it to be the scroll of "judgment given to the saints," when they are prepared "to execute the judgments *written*." It is sweet to their taste, because of its truth and righteousness; and the great reward its consummation will secure them: and their body corporate becomes *bitter* when they set forth to destroy Babylon, and the powers which sustain her. Their blood had been shed copiously by the civil and ecclesiastical authorities of "Antichristendom"; and now the time arrives to repay the "double." They become a flaming and consuming fire; and pour out from their bitterness of soul, "the fierceness and wrath of Almighty God." In Babylon, at "the Hour of Judgment," "is found the blood of prophets, and of saints, and of all that were slain upon the earth"; and, as it is written, "precious in the eyes of Yahweh is the death of his saints"; therefore they are exhorted in their bitterness of soul, to "reward her even as she rewarded them, and to double unto her double according to her works; in the cup which she hath filled to fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow are they to "give her: for she saith in her heart, I sit queen and am no widow, and shall see no sorrow. Therefore shall her plagues (*the seven thunders*) come in one day, death, and mourning, and famine (*judgments written in the little open scroll*); and she shall be utterly burned with fire (*with the "Feet like pillars of fire"*): for strong is

the Lord God (*the cloud-invested angel of the bow*) who judgeth her" (Apoc. xviii. 24; 6-8). After this manner, they will "prophesy again" against their old enemy, in bitterness of belly. But before they can do this, they must be like Ezekiel, only in a higher degree, "lifted up by the Spirit, with the hand, or power, of Yahweh strong upon them." They must be exalted from flesh to spirit. Their bitterness will then be "bitterness in the heat of their spirit"; and in that bitterness they will go forth to "destroy them that corrupt the earth" (ch. xi. 18; xix. 2). This accomplished, they will rejoice in concert with the holy apostles and prophets, over the desolated and fallen prostitute; for the Deity will then have avenged them upon her (ch. xviii. 20; xix. 1-3).

"PROPHECY AGAIN"

After John, as the representative of all the saints, had eaten up the little scroll of the judgments to be executed when the Angel of the Bow shall have been developed, he was told by the angel in vision, that he "must *prophesy again* against many peoples and nations and tongues and kings." In the Acts of Apostles we have several instances of their prophesying and of its effects. They all stood before the Sanhedrim and prophesied; and their prophesying resulted in an antagonism between them and the rulers; who, being then the more powerful party, ordered them to be scourged and imprisoned. Much of their prophesying was a proclamation of "the mystery of the Deity's will, according to his good pleasure, which he hath purposed in himself"; which purpose is, "that in the economy of the fulness of the times (of the "time, times, and half a time" of Dan. xii. 7) he would gather under One Head the all things in the Christ; both the things in the heavens and the things upon the earth, in him"—the things in the heavens, "things visible and invisible, whether thrones, or dominions, or principalities, or powers"; and things upon the earth, "peoples, nations, and tongues" (Eph. i. 9; Col. i. 16; Dan. vii. 14). The proclamation of this purpose—of ruling mankind in righteousness by the crucified King of the Jews, whom he had raised from among the dead—was exceedingly offensive to the Roman emperor and his adherents. An imperial edict was, therefore, published, forbidding any one to say, that there is another king than Caesar; a proclamation that troubled both the people and their rulers (Acts xvii. 6-8, 31). The apostles and their co-labourers, however, were not daunted by decrees and threatenings; they continued their prophesying both before and against the world, to the loss of liberty and life, which in the nature of things was almost inseparable from their "prophecy."

But, the time will come to them when the nature of things will be changed. They will "prophesy again" when power will preponderate on their side. Their function then will be, like Ezekiel's "to prophesy and smite" (ch. xxi. 14) to "turn waters into blood, and to smite the earth with all plagues, as often as they will" (Apoc. xi. 6). This is the sort of prophecy resulting from eating up the little scroll. They proclaim the purpose of Deity, and that the time to carry it into effect hath arrived. In this they prophesy what is about to be; and they require all "peoples, nations, languages, and kings" to submit to the New Monarch of the earth. If these believe and obey the prophecy, it will be well with them; but if they resist it, the prophets will proceed to establish their prophecy with fire and sword. Their body will be like Samuel's of old, who, in bitterness of soul, "hewed Agag in pieces."

RECORDING BRETHREN

It is necessary to have a brother to whom all communications intended for the ecclesia may be addressed, and who shall present the same to the arranging brethren, as representing the ecclesia; to keep records of all proceedings, whether of the arranging brethren or the general body. The brother so appointed has no authority by reason of his office. He is simply the organ of the ecclesia, by which the ecclesia officially sees and hears, and, when necessary, acts. He becomes the hand of the ecclesia only when the ecclesia, as represented by the arranging brethren, imparts its volition to him by special or general direction. He is in all things subject to the arranging brethren, without whose direction he has no power to act. He may have a standing direction from them in matters of routine, in virtue of which he performs acts without coming before them, such as arranging for conversational interviews with a view to immersion, reminding brethren of their appointments, etc., but in all specific matters coming under his cognizance, his duty is to lay the matter before them, and ask their direction before acting

one way or other. It is part of his duty that he take cognizance and record of all receipts and disbursements by the treasurer.

A recording brother necessarily exercises great influence in an ecclesia, and, therefore, it is above all things necessary that he should be a true and hearty brother, and not a mere technical expert.

R.R.

Editorial

A BEREAN CHRISTADELPHIAN

WHY THE ADJECTIVE "BEREAN?"

It is always interesting, useful and frequently necessary to know the signification of names, whether of persons, places or things, especially when they are used as adjectives.

By an accurate knowledge of their import we are enabled to attain a more lovely apprehension of the Truth.

From the most primitive times Bible names of both men and places, whether used as nouns or adjectives, have shown and retained the greatest simplicity in their formation; and many of them are so entwined around portions of sacred history, that the very mention of such names awaken in our hearts the most hallowed and tender memories: especially those which in their meaning express doctrine, ritual, character and prophecy.

For example, Bethlehem, which means the House of Bread, was the birthplace of him who was "the true bread from heaven," and the very mention of that name calls to mind the Bethlehem-born Redeemer (Micah v. 2; John vi. 32).

However, it is beyond our present scope to treat the entire subject, for in this article we must confine ourselves as closely as possible to the Scriptural signification of the word Berean, which like the name Christadelphian has been subjected to unfavourable criticism by those who know no better.

THE NAME CHRISTADELPHIAN

When for very excellent reasons the name Christadelphian, meaning *a brother of Christ*, was adopted, there were many objectors, whose love for criticising was far in excess of their knowledge of the formation and signification of words.

Some preferred the time-honoured name of Christian, *a follower of Christ*, and they could see no real necessity for the proposed change. Others arguing from the analogies of telegraph, epitaph and photograph claimed that the name should be spelt *Christadelph*, not *Christadelphian*.

Still others claimed that the word Christadelphian did not signify *a brother of Christ*, but rather *a follower* of the brethren of Christ, because the Latin affix, *ian*, signified *a follower*.

Furthermore some claimed that certain letters had been wrongly dropped from the original Greek text, and that the word was therefore incomplete.

These questions were widely discussed in the *seventies* of the last century, with the result that it was fully demonstrated that the word Christadelphian was formed on the same basic rules as the well-known words Christian, Episcopalian, Presbyterian, Unitarian and many others, the ending being in each case of Latin origin, meaning primarily "connected with," the modified significations being many.

The analogies of *telegraph*, etc., have no relation whatever to the formation of the word in question. The letters dropped from the Greek original *Christouadelphos* were dropped in accordance with the rules governing translations.

The word Christadelphian is first used as an adjective, as in Christadelphian principles and Christadelphian belief, and the person who holds the Christadelphian belief is a Christadelphian.

Regarding the Latin termination of the word, the dictionaries teem with illustrations of its correctness, and as the word in its formation embraces the Greek term for *brother*, no better word could be found to designate a brother of Christ.

THE WORD BEREAN

Berea was a city of Macedonia to which Paul and Silas withdrew when persecuted in Thessalonica. The Jewish residents of the city had a more ingenuous manner and were of a better disposition than those of Thessalonica, in that they diligently searched the Scriptures to ascertain the truth of the things spoken by the Apostle Paul and Silas (elsewhere called Silvanus), a distinguished teacher in the Christadelphian Ecclesia at Jerusalem.

It is recorded that into the synagogue of these open-hearted Jews, these two famous preachers "went" and preached unto them Jesus as the Christ—

"Alleging that Christ must needs have suffered, and risen again from the dead" (Acts xvii. 3, 10).

The most favourable results followed as they "received the word with all readiness of mind and searched the Scriptures daily, whether these things were so," and thus the first Berean Christadelphian Ecclesia was formed.

It is further recorded that "honourable women who were Greeks, and of men not a few," joined the ranks of this noble Berean Christadelphian Ecclesia.

Searching for the Truth is the noblest occupation of man, and it was for doing this very thing, that the beloved physician Luke, the inspired writer of the Acts of the Apostles, bestowed the highest praise upon this Berean Ecclesia, styling it a "noble" one.

Thus Inspiration approved of these Bible-searching believers, and added an unfailing lustre to their memory, as in every age since that time, God-fearing men and women have emulated their example, knowing that according to the Scriptures, only such as these Berean Christadelphians who received with all readiness of mind, the word as preached by Paul and Silas do really constitute the true nobility of God.

CARELESS CORRESPONDENTS

The above thoughts were suggested by reading the 17th chapter of Acts, after perusing some very careless correspondence which has been placed in our hands for consideration. Two of these writers repudiate with much vehemence any connection with or relationship to the Berean Christadelphian Ecclesia.

These correspondents may be unconsciously doing themselves an injustice through excitement. On the other hand their lack of knowledge concerning the names of places mentioned in New Testament history may be as colossal as their letters seem to disclose.

True, the city of Berea no longer exists. Its site was afterwards occupied by the city of Irenopolis, later by another city called Boor, and still later by the town of Verrea, yet our correspondents should remember that the words of praise and commendation recorded in Acts xvii. 11 do not refer to the stone and mortar buildings of Berea, but to that noble band of Bible searchers who received the word with all readiness of mind and so became Jews inwardly or a Berean Christadelphian Ecclesia.

Moreover, they should realise that God's work of taking out from the nations a people for His Name, is not confined to the century in which we live, but that in "every nation" he that worketh righteousness is accepted of Him.

Therefore to despise the Berean Christadelphians of the first century as our correspondents do is a great sin. The words of commendation bestowed upon them were written for our learning, that we might follow their illustrious example, and our most tender affections should be entwined around the memory of those noble believers of the first century whose delight was in the Law of the Lord and in His Law did they meditate day and night.

But our correspondents affirm that they have "no connection" whatever with these "ancient" Berean Christadelphians. Yet they call themselves Christadelphians—the people of the Lord. One would think they must be of the *pseudo* type, for they certainly understand not "whereof they affirm."

BEREA NOT THE ONLY CITY

The selection of the names of cities of the Bible to express, represent or signify the characteristics of those who have heard the word is by no means confined to the city of Berea. The custom is a common one throughout the Scriptures.

Our Lord Jesus selected the names of seven different cities in Asia, namely, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea to represent or signify the several different states, conditions or aspects of the Christadelphian community which Christ foresaw would come to pass in the periods extending from the close of the Apostolic era to his own second coming. For details read *Eureka*, vol. I, page 428.

To the Ephesian Christadelphian Ecclesia the Spirit said: —

"Thou canst not bear them which are evil."

These words were addressed to the Ephesian Ecclesia and they describe one of the characteristics of that ecclesia which represented the period which succeeded the Apostolic or Berean state.

The Ephesian phase continued until about the time of Ignatius, A.D. 107, when the "Smyranean Phasis" began to develop. In this manner the names of the cities where the seven ecclesias were established became synonyms for the various stages of declension which developed during the passing centuries until we reach the last—the Laodicean.

To the mind of the enlightened reader of the Bible the name of Laodicea no longer conveys thoughts of the city of that name, long since in ruins, nor of the once prosperous ecclesia established there (Col. iv. 15, 16), but on the contrary it signifies its spiritual decline and fall so vividly depicted in the appalling words recorded in Rev. iii. 17.

The message of Jesus to the Ephesian ecclesia and state included the following words: —

"Thou has not fainted; nevertheless I have somewhat against thee, because thou hast LEFT THY FIRST LOVE."

This was the first step in falling away from the Apostolic state which was distinguished from the Ephesian state by its greater zeal for Bible searching and the "readiness of mind" with which the truth concerning Jesus was received. Therefore Jesus warned the Ephesians, saying: —

"Remember therefore from whence THOU HAST FALLEN, AND REPENT, and do thy first works" (Rev. ii. 5).

This we believe to be the position and disposition of our correspondents. They have left their first love, and have fallen so far back, that the Berean Bible-searchers are odious in their sight. We therefore exhort them in the words of the Spirit, to "remember from whence thou hast fallen and repent and do thy first works." Their's is the first step in declension and one to be greatly deplored.

By implication they claim they have "no connection" with that noble servant of Christ, "Sopater of Berea," the faithful companion and fellow-traveller with Paul (Acts xx. 4).

It must be obvious to all that they do greatly err, not knowing the Scriptures nor the PEOPLE of God.

One of these correspondents declares that he "could not work as a Berean Christadelphian." He should remember that the company of Berean Christadelphians was good enough for Paul and Silas, and it ought to be good enough for him.

In closing we may safely affirm that from the Apostolic times to the present, the name Berean has been regarded not only as an honourable and dignified term, but also as a classical one from the Bible point of view, by all who have not become intellectually enfeebled in Bible knowledge.

Some of our readers may, at least, have heard of that famous Scottish sect founded by John Barclay in 1773, who chose the name Berean for themselves, hoping that they might become entitled to the commendation bestowed by the beloved physician upon the Bible-searchers of the first century.

We however, do not use the word as a noun, as did the Barclayites and others, but as a qualifying adjective signifying and indicating a body of Christadelphians who exercise the same distinctive qualities of mind, and therefore have the same mental characteristics as our exemplars of the first century (Acts xvii. 11), who preceded in classification the Ephesian Christadelphians.

It is now used to designate and distinguish this. A Berean Christadelphian, therefore, is one who displays the characteristics of the Berean Christadelphians of the first century, and the name is now used as an adjective to designate and distinguish the above class of Christadelphians from the Ephesian class, who left their first love, and from the Pergamian class, who fellowshiped those who held the doctrine of Balaam; and the Thyatirian class who permitted Jezebel to teach and seduce the servants of Christ; and a few other classes also, against whom the Spirit threatened tribulation unless they repented. Among these classes there were also loved ones whom the Lord rebuked and chastened because of their looseness in fellowship, being led astray by "fair speeches."

None of these classes have ever become wholly extinct. They have managed to maintain their representatives in every period subsequent to their own, in numbers large or small, who have helped, each in their day, to engineer the declension until it reached its fulness in the darkness of the Laodicean period of pretence and hypocrisy. This is the last phase of the predicted apostasy in the latter days of which we now live.

May the Lord enable us to be faithful amid the perils of these evil times, when we have around us those who claim to be apostles (those sent) but are not. They claim to be able to lead us out of darkness into light, but as the light that is in them is darkness, how great is that darkness. Let us shun the very appearance of this great evil. B.J.D.

Palestine

AS A WORLD CENTRE: A GEOGRAPHICAL AND HISTORICAL STUDY IV.

This concluding article is more in the nature of a Bibliography of the subject with detailed examples of the authorities relied upon for the main facts of our subject. In referring to authorities it must always be borne in mind that we quote them as authorities for the facts they record. Sometimes their conclusions and opinions are also valuable. Often, too, their opinions are biased or made valueless by the theological training of the writers or their attitude to the Bible. Whatever the opinions, however, they still remain authorities on their subjects; and even if higher critical tendencies often show themselves in writers like Dr. Adam Smith of "*Historical Geography of the Holy Land*" fame, nevertheless their researches into history and geography are valuable and not to be despised on that account. If we stumbled every time we found a writer held different ultimate religious views from ourselves, and entirely out of harmony with a belief in the inspiration of the Bible, we should rarely read outside writings, and thus should cut ourselves off from many valuable works and records of facts.

By the use of many outside works on archaeology, geography and history, we do not then mean to endorse the views and opinions held by the writers: and we do not counsel those young in the Truth to rush straight into a course of outside reading. It requires many years of experience and reading in the Truth to gain that ripe judgment and discernment so sorely needed in the "reading of many books." Let the young student stick first of all to Truth books, with an occasional dip into archaeology and history, and in after years all the mine of information to be found in the more advanced treatises will be open to him, and he will have his mind "exercised to discern both good and evil." In the books we have used, we think the reader will find generally speaking sound and instructive reading; and it is for this reason we recommend their gradual incorporation in the studies of the background of the Bible narrative. With this introduction and warning, then, we proceed to dip into these works of reference and study.

Necessarily, of course, being examples and extracts, this article will have the appearance of scrappiness, but we shall try to arrange in some sort of order. First of all on the question of:

THE GENERAL IMPORTANCE OF SOUTH WEST ASIA, OR THE LAND OF THE FIVE SEAS AND THE MIDDLE EAST

In the *Columbus Regional Geographies*, Senior Series, Book II, there is a special chapter (chap. xxv.) "The Land of the Five Seas," where the introductory paragraph states as follows: "South West Asia is known as 'The Land of the Five Seas,' because it has the Caspian Sea and the Black Sea on the north, the Mediterranean Sea and Red Sea on the west, and the Arabian Sea on the south." (The Arabian Sea merges into the Persian Gulf).

Then on page 225: " 'The Land of the Five Seas' has always been important in the world's history, and is so to-day. In ancient times the great empires of Babylonia and Assyria arose in the Tigris-Euphrates valley, which the Greeks in later days called Mesopotamia, 'The Land Between the Rivers'. . . Across the lands and seas of south-western Asia pass routes by land, sea, and air which connect the busy manufacturing countries of western Europe with the densely populated Monsoon lands of south-east Asia, rich in products needed by western nations, and peopled by buyers of the manufactures of Europe. 'The Land of the Five Seas' lies almost at the centre of the great land masses of the Old World, and so the main roads from continent to continent must pass across it.

"The quickest way to India is by the *Air Mail*, whose route from Croydon lies across Europe and over the Mediterranean to Cairo. From Cairo the route lies across southern Palestine and the

Syrian Desert to the Hinaidi Aerodrome at Baghdad. The aeroplanes then follow the northern shores of the Persian Gulf to Karachi in India, whence the passengers and mails can reach any part of India by the Indian railways, or proceed by air to Allahabad and Calcutta, or even to Singapore and Australia. The journey by air to India takes less than a week. The journey by the all-sea-route takes three weeks, but if one goes across France to join a ship at Marseilles, India can be reached in fifteen days" (written in 1930).

"The *sea route* from western Europe to the Far East skirts the shores of Arabia after passing through the Suez Canal, and Port Sudan and Aden are places where fresh water, coal and oil can be obtained " (*Regional Geography*, by Leonard Brooks and Robert Finch).

Then again Leonard Brooks in *The World* (University of London Press) p. 297: "There is, however, one outstanding geographical feature of southwest Asia which has been its chief centre of interest from earliest times. These lands sit across the great land and water routes which pass from the Turan Lowlands, Europe and the Mediterranean on the one hand, to India, the Far East, and Australia on the other."

C. B. Thurston in *A Progressive Geography*, chap. xxiv. p. 231, et seq.: "This region is sometimes called the 'Land of the Five Seas,' as it comprises those parts of the continent that lie between the Caspian and Black Seas on the north, the Mediterranean and Red Seas on the west, and the Arabian Sea with the long arm of the Persian Gulf on the south. A region nearly as large as all Europe, it has at present not many more people than the British Isles. It is believed to be the original home of the 'white' or Indo-European races, from which they have spread to the south-east and north-west. It contained some of the earliest known civilisations of the world, e.g., the Phoenicians, Babylonians, Assyrians and Persians. From it have spread two of the world's greatest religions, the Christian and the Mahomedan. Its central position in the great land mass of the Old World has made it important in all ages for the routes that pass through it, linking up the civilised peoples of Europe, Asia and Africa. Even to-day the great sea route that links the four hundred million people of Europe with the eight hundred million of south-east Asia, goes through this region by way of the Suez Canal and the Red Sea, while the still more modern air route, linking Britain with India, passes above the camel-caravan routes that have crossed it from time immemorial."

Another very useful authority is the work of J. Fairgrieve and E. Young, *Hussan Geographies for Secondary Schools*. In Book III at page 135, we read: "When all is said, it is obvious that neither climate, productions, nor people are such as to give importance to the Land of the Five Seas. It is a region much less favoured by Nature as a productive area than New Zealand, but as we have seen, for all its advantages New Zealand lies outside and beyond, while the Land of the Five Seas, on the other hand, is one through which important routes *must* go. Of such lands we have had examples already in the Southern Uplands, Central America, and the East Indies, but this land is *the* nodal land in the world, As it lies between Europe with 400,000,000 people, and India and China with 800,000,000 people, it forms a bridge between the two most densely peopled areas of the world. The region also lies between Asia and Africa and forms a bridge between them. Places like Canterbury, Chicago and Peking, where roads radiate like spokes of a wheel from a common centre, and called nodal towns (a node is a knot), and the Land of the Five Seas, with its through routes north, south, east and west, may be termed a nodal country. Even in past ages before, in fact, the peoples of Europe and Eastern Asia knew of each others' existence, it was a nodal land."

The writers then go on to describe the ancient caravan routes, and the many notable travellers who travelled along them like Abraham, Joseph, Alexander the Great, etc., and then on page 138 the writers go on: "When the Suez Canal was cut the importance of the Land of the Five Seas as a nodal land was revived, for the canal provides a direct route between the west of Europe and the Far East, and saves thousands of miles."

On page 143-4: "In all the regions so far studied we have tried to present the geographical influence on sites of towns, occupations of people, and character of vegetation. The results of

geographical environment are everywhere apparent, but in this case one aspect of the argument is overwhelming; the land is important, not because it possesses many people, but because its position makes it the bridge between three continents. It is this bridge, useful both in ancient and modern times, that gives the land its own particular 'character.' Caravan tracks, roads, rivers, canals, railways, all are used in this land; and, now, one of the first regular aeroplane services to be established is that from Egypt to Mesopotamia, following the same old route that Abraham used, by Philistia and Damascus across the desert to the Euphrates, and it is significant that such aeroplanes as have flown from Britain to India and Australia, have followed precisely the same route across the Land of the Five Seas. This land of the most ancient civilisation has a unique importance now."

Finally of this aspect of our subject Stephen King-Hall in his *Our Own Times*, p. 184, says: "This area is the Middle East, the land bridge between Europe and Asia, the birthplace of two great religions—Christianity and Islam; the traditional site of the Garden of Eden; the home of the oldest civilisations yet unearthed by the archaeologist; the cradle of written history; the centre of the world."

Also on page 203: "The air lines from Europe to Asia crossed the area, and Egypt had become a Clapham Junction of the air as the meeting place of the Far East and African Airways."

In the main part of our articles we emphasised that in the Land of the Five Seas, this nodal country, this world centre—Palestine—was fast becoming of prime importance, itself a centre in this central land; a strategical point of world interest, but of especial strategical importance to the British Commonwealth. This we now illustrate by a few extracts.

PALESTINE AS A STRATEGICAL CENTRE, ETC.

One of our foremost geographers, Prof. L. W. Lyde, in his *The Continent of Asia*, page 303, says: "So Palestine, between its barriers of desert and sea, had the essential unity of a bridge, on which converged routes from all the world. It thus became the morphological centre of a very important area, which was all Semitic—between the dense nurseries of man-power and wealth in the flood lands of the Nile and the Euphrates, and so a highway of trade between two great centres of empire in Egypt and Assyria, and so an artery of war—between two diverse stages of civilisation in the old lands of Asia and Africa and on the untried waters of the Mediterranean and the Indian Ocean, a refuge from the one and an outlet to the other. As a line of least resistance—to trade and war and even plague—it almost epitomised the history of the Old World; at every stage it was used by the great figures, e.g., Sennacherib and Alexander, Pompey and Saladin; it was a scene of constant passing and repassing that must have been very congenial to the normal mind, and from its passers-by its natives must have taken constant profits, small and great; in its little centres every tongue and creed and colour of skin and type of costume were familiar; it collected news from all the world, and was an admirable place from which to distribute news, whether gossip or gospel."

Another useful writer, this time a journalist, goes by the *nom-de-plume* of "Scrutator," and writes much for the *Sunday Times*: he is actually Herbert Sidebotham, and has written extensively on Palestine, especially in its relationship to British Policy. I have little space left to quote extensively, but read this from *Great Britain and Palestine*, page 115: "One of the indispensable conditions for the development of industry and commerce was a sound system of transport. The geographical position of Palestine could not but make for her a great international transport centre. The land route between Syria and Egypt must cross Palestine, and the sea route has a safe and convenient port of call at the modern harbour of Haifa. Palestine is convenient also for the shipping passing between Europe, India and Australia, while its aerodromes were similarly suited to the great transcontinental airlines."

In view of its central position between continents, no wonder far-seeing statesmen can see a great future, even naturally speaking, for Palestine. They often speak of the land as being on Britain's main highway, as protecting and flanking her main artery, the Suez Canal. Some of them, too, can see that it is necessary for a friendly people to be established in the Land. This leads them to advocate the extension of Jewish immigration and to favour their more rapid colonisation of Palestine. "Scrutator"

in a newspaper article well sees much in the recent developments in Abyssinia and the Mediterranean when on July 25th, 1937, he wrote: "How worth while it (Palestine) was to become in these latter days, Balfour could not know, for he did not live to see the new and surprising developments of Mediterranean politics. Yet if he had foreseen the conquests of Abyssinia and the Civil War in Spain he could not have planned for the future of his country more wisely than when he made the promise of the National Home to the Jews. That Palestine by reason of its marvellous strategic position holds the keys of PEACE and WAR in the Near East the dullest man amongst us now realises" (*Sunday Times*).

And so what the brethren have been hammering at since Dr. Thomas's days is now accepted, and great possibilities in connection therewith foreseen. What a confirmation of our beliefs and hopes. How I should have loved to have dwelt at length upon such topics as the Suez Canal as a main artery of Empire: or Palestine as an essential part of the problem of the Mediterranean; and the only solution to the Jewish problem and all world problems as centring in Palestine, and its conversion into a Jewish Kingdom. But time fails. I can only hope I have stimulated the reader to continue these studies on the lines indicated. The rich reward will be a robust belief and conviction that none of God's words fail.

Southend-on-Sea.

WM. LESLIE WILLE.

* * *

ADDENDA

In the House of Commons, June 19th, 1936, Mr. L. Amery said: "From the point of view of defence, Palestine occupied a strategical position of immense importance. It is the Clapham Junction of all the air routes between this country and Africa and Asia."

"Scrutator" wrote on April 25th, 1937: "There is more than a Jewish question in Palestine. This small country is not only a part of the world which of all Christendom binds attention by dear association and sweet influences, it is also strategically the most important part of the world for the British peace. It is the key to the Eastern Mediterranean and of the route to India by the Suez Canal. The war took us there because we could not have our main artery in a no man's land between two battle fronts, and the idea of a State of Palestine that subsequently developed, merely clothed with power and prosperity what would otherwise have been a bare place of arms and a costly but necessary bastion of British peace in the East. What would not Italy give to be in our position in Palestine? Everything that she has striven for in Spain and Abyssinia is ours in Palestine. It is worth more than a dozen Abyssinias, and means as much to the Eastern Mediterranean as Spain in the West."

Gleanings from the Daily Readings

1 CHRONICLES XXI.

In the unauthorized numbering of Israel related in this chapter, we see one of the two principal errors of David's life. It is a testimony to the general excellence of his character, that the matter of Bathsheba and this census of the people should be portrayed so prominently to his detriment. In a merely human document, such things would have been glossed over, as very pardonable frailties—if mentioned at all.

In these divine records, however, sin is presented without any "make-up"—in its native ugliness. Indeed, the object of the Law was to make sin manifest (Rom. vii. 7). Nevertheless, David's culpability in this case is modified by the fact that the Lord moved him to make the enumeration. The state of Israel called for punishment, and God used the king's desire as the fitting occasion for it.

The episode is a striking proof of divine inspiration. David was an absolute monarch; yet the prophet Gad came to him with this stern message: "Thus said the Lord, I offer thee three things:

Choose thee one of them, that I may do it unto thee. . . . Now, therefore, advise thyself what word I shall bring again to him that sent me."

David was in a dilemma from which there was no escape, and he knew it. He said, "I am in a great strait: Let me fall now into the hand of the Lord; for very great are his mercies: but let me not fall into the hand of man." The annals of history illustrate the wisdom of his choice a thousand times over. Accordingly, the destroying Angel was sent out, and there fell of Israel seventy thousand men. The plague was mercifully halted at Ornan's threshing floor, and David according to instructions offered sacrifice there. In this connection, there is a seeming contradiction which the unbeliever has been quick to seize upon. In this record it says David gave to Ornan six hundred shekels of gold for the place; whilst in 2 Sam. xxiv. 21 it says he gave fifty shekels of silver. The explanation is quite simple. The oxen and instruments were bought and used for the sacrifice; whilst the tract of land was also purchased as the site for the Temple of Solomon. The fifty shekels of silver was for the former, and the six hundred shekels of gold, naturally, was for the "freehold" of the land.

Speaking of "contradictions," we are reminded of the neat reply of brother Roberts to Bradlaugh. During their debate, the latter made scornful reference to Bible "contradictions," and brother Roberts interjected—"apparent contradictions." Whereupon Bradlaugh requested a specimen of these. R.R. at once referred him to Proverbs xxvi. 4, 5: "Answer not a fool according to his folly, lest thou be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit." Before leaving this subject, there is a good point that must not be missed. The Law stipulated that whenever a census was taken, every man that was numbered should give "for the ransom of his soul, half a shekel." There was no exemption; rich and poor alike, all had to redeem themselves; "That there be no plague among them, when thou numberest them." There was an important doctrine involved, which we cannot now go into; but no doubt this provision of the Law was overlooked by David, with the terrible result recorded.

EPHESIANS I. AND II.

This epistle is notable for the fervent and glowing appreciation of the honour of saintship in Christ Jesus. Such have been chosen and predestinated in Christ from the beginning, according to the immutable purpose of Him "who worketh all things after the counsel of his own will." This is a transcendently glorious destiny, that can only be nullified by disobedience. "God is for us, and who then can be against us?" Paul's sympathies are wide. He rejoices not only for himself, but for all those—Jew and Gentile—to whom he was a father in Christ.

He prays that they may have the fulness of understanding of the exceeding greatness of God's power to those who believe, which was so mightily exhibited in the resurrection of Christ, and his elevation to the Father's right hand, far above all human authority and power, and every name that is named, both now and hereafter. Not only so, but as he is the head, so is the ecclesia his mystical "body;" the fulness of him, who, as the manifestation of the character, power and prerogatives of the Eternal, filleth all things.

In chapter ii. we learn that this salvation is the gift of God through faith, so that boasting is excluded, even for Jews. Not only so, but this "free gift" is extended to us Gentiles, who were aliens, foreigners and strangers from the covenants, without God and without hope. But now, the wall of partition is broken down, and we have access to the Father. We are citizens of the New Jerusalem, built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone: A glorious building, scintillating with divine light: an holy Temple for the everlasting habitation of the Deity. For such things as these Paul was well content to be a prisoner of Jesus Christ. Our duty is plain—to follow Paul as he followed Christ; that we also may be able to comprehend what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, and be filled with all the fulness of God.

B.A.W.

If a man be of any real use to any of his generation besides himself and his immediate dependants, it is inevitable that he is evil spoken of and abused. This is seen in all worlds—the political world, the literary world, and pre-eminently in the religious world.

"Consider Him"

Thoughts on the types and titles of Jesus Christ.

xiv. —AUTHOR

Twice in the letter to the Hebrews does the Apostle use this title, coupling with it salvation and faith (ch. v. 9; xii. 2).

Salvation and faith! The first is predicated upon the second, for "without faith it is impossible to please God."

In this great salvation—of which Jesus is the Author unto them that obey—the Father has been pleased to reveal Himself. The two go together—the salvation of God and the revelation of God— but "to whom is the arm of the Lord revealed?"

Many believed not the report, for as Peter plainly told the men of Israel, they "denied the Holy One and the Just . . . and killed the Prince (marg., Author) of life . . . whereof we are witnesses" (Acts iii. 31). Again: "The God of our fathers raised up Jesus . . . him hath God exalted with his right hand to be a Prince and a Saviour for to give repentance to Israel . . . and we are his witnesses" (Acts v. 31). This was another manifestation of the name of Yahweh in the One who is the Author of that eternal salvation for which the sons and daughters of God in every age have waited and prayed. "Having obtained eternal redemption" first for himself (Heb. ix. 12, R.V.) Jesus became the only name given amongst men whereby they can be saved. Indeed, it is worthy of repetition that it is in this great salvation that the Father has been pleased to reveal Himself.

Objectively, we perceive this in the response of Simeon: "For mine eyes have seen thy *salvation*. . . a light for *revelation* to the Gentiles and the glory of thy people Israel" (Luke ii. 30-32 R.V.).

Subjectively, it is a part of our present experience in "receiving the end of your *faith*, even the *salvation* of your souls" (1 Peter i. 9).

The apostle meant that those to whom he wrote were not only "kept by the power of God through faith unto salvation" but they received the sure beginnings of it (verse 5), the earnest of the rest which comprehends the washing of regeneration, adoption into the family of God, membership of His royal household, to be invested with the dignity of a son, and enriched with the wealth of an heir. To be delivered from this flesh of sin with its evil passions, and degenerate propensities and made like the Divine nature, adorned with the beautiful graces and virtues exhibited in the character of our study.

This salvation includes peace, joy, holiness, wisdom, exaltation, strength; the smile of the Master as he approves of the service rendered and eternal fellowship in the Father's house.

Hebrews xii. 2 recalls poignantly to our minds the experiences and sufferings necessary to make the Author "perfect" and we are exhorted to "consider him that endured such contradiction of sinners against himself." There is probably no more acute form of mental trial than to endure evil doers, gainsayers, calumniators, and backbiters, whether within or without the household of faith. The Son of God stedfastly resisted the temptation to render evil for evil, but submitted to the will of His Father in all things.

What an example! Let us try daily to catch up the spirit of the sublimely noble life of him "whom having not seen, ye love."

How appealingly did Paul exhort the saints in regard to the loftiness of their position in Christ. For example, writing to Timothy, he alludes to "the power of God who hath *saved* us, and called us with an holy calling." On their side is dependent *faith*—committing the keeping of their souls to Him in well doing" (1 Peter iv. 19).

Let us linger upon the concluding passage of our bro. Roberts' exhortation on the Greatness of Christ: —

"We see 'the captain of our Salvation' but made perfect through suffering. . . We see that 'both he (Jesus) that sanctifieth and they (the saints) who are sanctified, are all of one'—one Father, one stock, one experience.

"But its true glory will be seen when the captain of our Salvation stands once more upon the earth and invites his chosen companions to sit down with him in glory. . .

"His mercy and his faithfulness are assured to his brethren. . . They are *not* for those with whom Christ is no dweller by faith. They are not for those who are barren in the fruits of the spirit, and who, unforgiving and great in flesh, think comfortably of themselves. . . They are for the poor in spirit, the broken and contrite in heart, the pure of hands, the forgiving of heart, the helpers of the poor and needy, the workers of righteousness working out their own salvation with fear and trembling. . .

"They overcome at the last, and in the day of his glory will appear in the blood-washed throng, and join in the mighty anthem of the Saviour's praise!" (*Seasons of Comfort*, No. 11).

Jesus, then, is prospectively the finisher of faith. He intercedes for us that our faith fail not, till we come "through faith, and that not of ourselves."

Where faith is sweetly lost in sight,
And hope in full, supreme delight,
And everlasting love.

M.J.

"Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy. Let Thy mercy, O Lord, be upon us according as we hope in Thee."—David.

Hebrews vi. and vii.

(Continued from page 421)

"THE ORDER OF MELCHIZEDEC "

The quotations from the Old Hebrew Scriptures made by the author of the Epistle to the Hebrews definitely demand a higher order of priesthood for the Messiah than that of the Levitical system. The Messianic function calls for one person to act as King and Priest after the order of Melchizedec—Psa. cx. 4; Zech. vi. 12, 13; Ezek. xlvi. 4.

Concerning this Order, Paul wrote as follows: —

"For this Melchisedec, King of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him. To whom also Abraham gave a

tenth part of all: first being by interpretation King of Righteousness and after that also King of Salem, which is King of Peace. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; ABIDETH A PRIEST CONTINUALLY" (Heb. vii. 1-3).

The father and the mother of a Levitical priest must be of the tribe of Levi. That priesthood depended upon genealogy, it was by descent. Not so, however, with the order of Melchizedec, it was "without descent," it was not dependent upon the father nor the mother.

The Levitical priestly service was fixed and limited: "from twenty and five years old and upwards to fifty," and "from the age of fifty years, *they shall cease*" (Num. viii. 24, 25).

But the Melchizedec order was without this beginning of priestly days or end of priestly life.

Melchizedec therefore, was a fitting type of our Great High Priest, Jesus, the Son of God,

"Who is made (High Priest) not after the law of a carnal commandment (for a few years), but after the power of an ENDLESS LIFE" (verses 15, 16).

The words "without father" etc. have puzzled many, but we find a striking resemblance to this mode of expression in the tablets of *Tell Amarna*, recently discovered and deciphered. In these cuneiform documents of ancient times, Ebed Tob King of Jerusalem wrote to the Pharaoh of Egypt, saying that he had received his—

"Royal power not by inheritance from his father or mother, but through the arm (or oracle) of the Mighty King" (*Patriarchal Palestine*, page 71).

The above quotation tends to show that the somewhat embarrassing phraseology by which the Melchizedec King and Priest is described, was in common use and readily understood elsewhere than in Jerusalem or Salem, in those ancient times. The position referred to was held riot by *family pedigree* but by direct appointment from an Higher Power.

The supremacy of the Melchizedec over the Levitical order of priesthood was also shown when Levi, yet in the loins of his father Abraham, paid tithes to Melchizedec, and the Priest of the Most High God blessed Abraham to whom the Promises were made; and as the Apostle argues in verse 7, "without all contradiction the less is blessed of the better."

The bread and the wine brought forth to Abraham by Melchizedec (Gen. xiv. 18), were doubtless typical of the "true bread which cometh down from heaven, and giveth life unto the world" (John vi. 33); and the wine which we drink in "the communion of the blood of Christ"—the blood of the everlasting covenant, which was confirmed thereby (Rom. xv. 8).

From these things the Apostle concludes that:

"It is evident that after the similitude of Melchizedec there ariseth another priest MADE AFTER THE POWER OF AN ENDLESS LIFE." And this priest Jesus the Christ, "*Because he CONTINUETH EVER, hath an unchangeable priesthood*" (verses 15, 16 and 24).

WHO WAS MELCHIZEDEC?

The answer to this question was so obvious to Dr. Thomas that he gives but little space to its consideration.

Under the heading: "Shem and Melchizedec the same person," he said: " I rather conclude that he is the *Melchi*, King of *Zedik*, righteousness, of whom Paul says, 'it is testified that he liveth'" (*Chronikon Hebraikon*, p. 11).

The descendents of Shem in ancient times occupied a stretch of country extending from the Mediterranean Sea to the Indian Ocean. This, together with the fact that Shem was a contemporary of Abraham, renders the former the most suitable person for the regal position—King of Salem—or Jerusalem, in Abraham's time. Both Josephus (*Antiq.* I., x. 2) and Jerome (*Quant. on Gen.*) inform us that Salem was the ancient name of Jerusalem.

Furthermore, from the record in Num. iii. 12, 13, we learn that previous to the institution of the Levitical priesthood the first-born son was the priest. It is also in evidence that the first-born son had the pre-eminence in patriarchal times. Therefore, as Shem was not only the first-born (see Gen. x. 21, Revised Version), but also the most righteous of Noah's sons, the conclusion is almost inevitable that Shem was the *Melchi*, King, and *Zedec*, righteousness—"King of Righteousness, and after that also, King of Salem," and Priest of the Most High God, to whom Abraham, the father of Levi, paid tithes.

He was a most fitting type of Jesus, the first-born son of Mary and the first begotten from the dead, who is now Priest of the Most High God, and King of Righteousness—the Lord our righteousness, and "after that"—at his coming, he will be King of Salem, the city of the Great King.

The Apostle continues, saying: "Of the things we have spoken, this is the sum: We have such an High Priest who is set on the right hand of the Majesty of the heavens," and being in that highly exalted position and condition, he describes him as follows:

"Who is holy, harmless and undefiled, separate from sinners and made higher than the heavens" (ver. 26).

These words are very incorrectly applied to Jesus in his mortal state, not only by the clergy, but by some brethren who give little or no attention to the context, nor to the Apostle's argument. To so apply them is to wrest the Scripture from its Apostolic setting.

The words are in the present tense, and were written after Jesus had been set on the Father's right hand.

He was then and is now "separate from sinners," which was not the case in the days of his mortality, for it is written:

"Jesus sat at meat with publicans and sinners" (Matt. ix. 10).

"He was gone to be a guest with a man that is a sinner" (Luke xix. 7)

"A friend of publicans and sinners" (Matt. xi. 19).

"I came not to call the righteous but sinners to repentance" (Mark ii. 17).

"He made his grave with the wicked" (Is. liii. 9).

When Jesus was made an High Priest after the order of Melchizedec, he was in the Most Holy or immortal state—"holy, guileless, undefiled, separate from sinners, made higher than the heavens" (Revised Version).

Paul in his argument showing the pre-eminence of Christ, draws one successive contrast after another, but in this case, he drew a sharp one when he wrote saying:

"The law maketh men high priests WHICH HAVE INFIRMITIES, but the word of the oath (Ps. cx. 4) which was since the law (Rom. x. 4) maketh the Son who is consecrated evermore . . . after the POWER OF AN ENDLESS LIFE" (verses 16 and 28).

In the days of his mortal life, Jesus—

"Himself took our infirmities" (Matt. viii. 17).

"He likewise took part of the same" (Heb. ii. 14).

"Was touched with the feeling of our infirmities" (Heb. iv. 15).

These infirmities are the results of the element of sin, that "dwelleth in" human nature, of which Jesus was a partaker (Rom. vii. 17; Heb. ii. 14). Being born of a woman, he was physically unclean (Job xiv. 4; xxv. 4), and by reason hereof, he ought as for the people, so also for himself to offer, and—

"THIS HE DID ONCE *when he offered up himself*" (Heb. vii. 27).

At his first coming he "was made a little lower than the angels for the suffering of death." But now we see Jesus made "much better" and higher than the angels, for as an Apostle testifies, he hath "gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

And this High Priest, "because he continueth ever . . . is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

The "Eternal redemption" and perfection of our Lord Jesus as a Royal Priest and the King of Righteousness, ensures the same for his brethren, who are to be kings and priests with him in the coming age of glory: because Jesus is the first-fruits of an abundant golden harvest of which "the angels are the reapers."

B.J.D.

Reflections

To withdraw from a brother or sister is a very serious matter; it is a step which has Scriptural sanction and authority, but only when every effort has been made to reclaim the offender. It should never be lightly or rashly spoken about as a threat, always remembering the object is not to punish but to reclaim. And the same applies to ecclesial divisions.

The apostle Peter says: "He shall have judgment without mercy that shows no mercy." It is true we are not to have fellowship with "works of darkness" but our first duty is to bring about a state of mind and conduct in which mercy may be brought to bear, and let us be quite sure we know all the circumstances of the case before we feel justified or qualified to sit in judgment on another.

* * *

An American paper refers to Matt. xviii. 15 in these words: "Nine out of ten cases of disagreement among reasonable people will be found to arise from misunderstandings which could be adjusted if the aggrieved party would go directly to the offender and explain wherein he is, or thinks he is, in fault. But the way to make a small trouble great and an imaginary wrong appear like a real one is to sullenly brood over it and talk about it to others."

Christ forbids his brethren and sisters to do this.

Fifty years ago bro. Roberts wrote of his experiences as editor and publisher of the *Christadelphian*: —

"Quarter of a century's work was begun when we started in 1864. We did not know it or we might have quailed at the programme. What lies ahead time will show. The future is always a closed

book to mortal man where God has not spoken; but in so far as the future springs out of the resolutions of the present, its character may be read in their tenor. By this rule, the future of the *Christadelphian* will be like the past. The reasons of the past remain for the future. We have not striven to represent or reflect anyone—not even ourselves. We are not a representative magazine. We aim to make the Bible speak. This is our whole policy—a policy not compatible with the representation of a constituency. A constituency is liable to get away from the Bible. ‘Reflecting the minds of the brethren’ is all very well while the brethren are Bible-illuminated; but fogs come, and men called brethren show themselves more of the sectarians they once were than men controlled by Bible principles. ‘Reflecting their minds’ then becomes a business to which it is not worth while in any sense to lend ourselves. Every man according to his light. We have no quarrel with those who work on the representative and committee system of management. We ask only to go our own way when we cannot go theirs, which is the born right of every sane inhabitant of these islands, to speak of no higher law. Those who condemn this our liberty, judge their neighbour and commit sin. Twenty-five years we have trudged this weary road, not counting pre-editorial years. Many have joined us on the road and left us again; many more have stopped. But not so those, so far as we are able to judge (and this we cannot do infallibly), who are able to realise the object of the journey. The friends of God never curse a work of God, but help it on. Such as mean to do this another year in this particular form will cause their names to be inscribed in the roll for 1889, by remitting the subscription price according to the particulars on the cover."

* * *

The troubles of fifty years ago are long ago forgotten; let us face our own difficulties and the troubles which may come in 1939 in the same way by realising the object of the journey and helping on every good work.

C.F.F.

"LET US THEREFORE COME BOLDLY UNTO THE THRONE OF GRACE, THAT WE MAY OBTAIN MERCY, AND FIND GRACE TO HELP IN TIME OF NEED" (Heb. iv. 16).

The Parable of the man with the Barns

"The ground of a certain rich man brought forth plentifully, and he thought within himself, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night shall thy soul be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God" (Luke xii. 16).

* * *

This is not so much in the nature of a parable as an illustration. The object of its employment is manifest from its concluding sentence. It is to illustrate the ultimate folly of making self-provision the engrossing rule of life, as it is with the common run of men. The occasion of its introduction gives even greater piquancy to the lesson.

We are informed that "One of the company" on a certain occasion, "said unto Jesus, Master, speak to my brother, that he *divide the inheritance with me.*" This was invoking Christ's authority in a case of disputed title to property. Such an appeal is generally considered important and respectable. In the present circumstances of human life (in which men to whom God has spoken are on probation as to the question of doing the will of God), Jesus could not look on questions of human property as men generally look upon them. First, he denied jurisdiction in such matters in the present state of affairs, though he will have jurisdiction enough when he comes to exercise judgment and justice. "Man, who made me a judge or divider over you?"

Next, most men would reckon he goes out of his way to have a needless fling at covetousness, which more or less animates most men in their dealings. "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of things which he possesseth." The man who asked him to interfere must have felt this as an unkind rebuff, and the majority of people in our day would sympathise with him. He would feel that he was only wanting "his own," and that if he asked Christ to help him, it was because the influence of a just man would be powerful. Yes, but there was another side to the question, to which most men are blind.

The lust of possession is a snare. It catches the heart and deadens it to other and higher considerations which ought to be supreme. Hence Jesus says "Beware," and speaks of "the *deceitfulness* of riches;" their tendency to cheat the heart out of wisdom. He, therefore, advises men to turn "the mammon of unrighteousness," when it comes their way, into a friend, by its use for God in a good stewardship of which He alone, and not man, is judge. Universal experience shows the necessity for his exhortation. Nothing is more common than for men of enlarging wealth to make use of it for still greater enlargement in self-provision and self-administration to themselves and families. And nothing seems more ghastly and sterile in the day of death than munificent and skilful arrangements in this direction to the neglect of what God requires at a man's hand in the way of faithful stewardship.

Nothing will emancipate a man so thoroughly and wholesomely from the bondage of riches as the use of them in the various duties which God has attached to this probationary state. This is what Jesus calls "being rich towards God" in contrast to a man "laying up treasure for himself." Being rich towards God may not seem much of an acquisition in the day of health and liberty, but the matter wears a different aspect when that day sets in clouds and darkness, as it inevitably does sooner or later. When the dead rise, and the Lord sets up His throne in judgment, the reality of treasure laid up in heaven will be manifest in the eyes of men and angels.

R. R.

Correspondence

In connection with the compilation of the National Register decided upon by the Government, stress is being laid on the duties pertaining to citizenship. It would seem that here we shall be able to demonstrate that we do not accept either the privileges or responsibilities that belong to British citizenship.

Do we altogether appreciate this aspect of our separateness? Having embraced the Truth of the Gospel our "citizenship is in heaven," i.e., we become related to the Divine purpose which will ultimate in the setting up of the Kingdom of God on earth, ruled over by Jesus Christ when he returns from heaven (Phil. iii. 20, R.V.). Our politics are those of the Kingdom of God. We cannot therefore vote or take the least part in politics, national or local. Our attitude ought to be perfectly consistent in this basic separateness. We have to pay taxes (Romans xiii. 7) but this is not an acceptance of citizenship. We cannot help what the authorities do with the money received. We certainly are glad to be living in a country that allows such freedom of speech and action, but such benefits are incidental, together with the protection of the law that is provided for all who happen to live in this country.

We are not under any obligation to assist the country in its government, nor in its measures for defence; but we are under an obligation to obey the laws of the land, making only the proviso that we abide by God's commandments where the country's laws come into conflict with them. The three references by the apostles (Rom. xiii. 1-7; Titus iii. 1-3; 1 Peter ii. 11-16) to obedience to the "powers that be," if looked at closely and in harmony with their context show that they are exhortations to good behaviour. It would seem from the reference of Peter that some regarded obedience to the Truth as licence to ignore the ordinary laws made by governments for the common good. Consequently, the exhortation is to be obedient to those powers which "are not a terror to good works but to the evil."

In view of what the National Register may seek from the citizens of this country it will be well that we understand our own position as citizens of another Kingdom, and indeed, to make this understanding and conviction the basis of our contacts with "the powers that be." Bro. Thomas has written some appropriate words on citizenship in *Eureka* vol. I, page 366 which will repay reading. — Sincerely your brother,
St. Albans.

S. F. JEACOCK.

* * *

Greetings in the Name of Jesus our Lord.

I was pleased to read bro. R. Jeacock's letter on Christmas in the December *Berean*. I should like to point out, however, that the strongest reason why we should not participate in the general celebrations is that Christmas was instituted as the anniversary of the (supposed) Incarnation of the Second Person of the Trinity. Having "turned to God from idols," let us not be associated with the idolaters of Christendom. With best wishes, yours fraternally,
Hanwell.

DONALD GRAY.

* * *

May I be permitted to remind your correspondents who are distressed in their minds concerning Christmas, that we are under the commandments of the apostle Paul. "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day (R.V., a feast day), or of a new moon, or of the sabbath days" (Col. ii. 16). Romans xiv. sets forth the same command at greater length. "Let us not therefore judge one another any more; but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way" (ver. 13). Do not your correspondents realise that they are trying to make brethren "idol-conscious" and wasting their own time when they rake in the muck heaps of ancient mythology and dig up the names of forgotten gods and attach ridiculous importance to flimsy paper chains. Who dishonours God the most? The one who obeys without any reservation the commands not to judge his brother concerning any of these questions or who credits God with being offended because "decorations are hung up for the benefit of the children?"

Let us at every season of the year give God thanks for the benefits He bestows upon us. Let us do nothing at any time that is unworthy of our high and holy calling. Above all when God has decided the question let us not reopen it. Your brother in Israel's Hope,
Coulsdon.

ALBERT T. ABBOTS.

* * *

The perennial willing service of editors and writers in the *Berean*, resounds to God's glory with many thanksgivings. The warfare for the purity of the Faith is a relentless one, and I feel that brethren who have left the body are doing an evil work and intruding and trespassing by mailing their "seeds of discord" into brethren's homes, "compassing sea and land" to make one convert to their ideas. They are greatly to be condemned. As bro. Roberts once said, a true friend of God will never say or do anything to hinder a good work which is being done by others— but rather help. "One Shepherd and one fold." Yours in patient hope,
Alberta,

G. LUARD.

The Land and People of Israel

As was expected, the Woodhead Commission's Report has caused the Government to reject the proposed partition plan for Palestine. The Commission was divided in its opinions, and in consequence it was decided to convene a round table conference in London between Arabs and Jews to see if an understanding between them can be arrived at. The Government has made it clear that they would exclude from the Conference the Arab leaders who were responsible for the campaign of lawlessness and violence.

If no result is obtained from these conversations, then the Government will make an independent decision and announce their policy accordingly. It has been made clear that Britain has no intention of giving up the mandate for Palestine, nor of departing from it as a basis of administration of the Holy Land.

* * *

As all are aware, early in November Herr von Rath, a secretary at the German Embassy in Paris, was shot by a 17-year-old Polish Jew, whose motive was said to be a desire to avenge the treatment of the Polish Jews in their callous deportation from Germany. After the death of von Rath, the Nazis lost no time in organising a pogrom against the Jews of Germany and Austria, in circumstances of cruelty and savagery that caused indignation and protest by many other nations.

Many thousands of Jews were arrested, hospitals and orphanages cleared of patients and children, synagogues were set on fire and destroyed. Jewish shops were ransacked and Jews ordered to pay for the damage sustained. A huge fine of eighty million pounds was imposed on the whole Jewish population, payable in four quarterly instalments.

Further prohibitive laws have been made so that the Jews are being ousted from the economic and social life of the nation with whom they dwell. Evidently the desire is to confine them to ghettos as was done in the Middle Ages, when Jews were only permitted to live in parts of towns set apart particularly for them.

One of the Nazi papers says: "We shall make use of the hostages which Jewry has given us according to a custom preached by the Jews themselves; an eye for an eye and a tooth for a tooth—a thousand eyes for one eye and a thousand teeth for one tooth."

* * *

The persecutions on the Continent have made the refugee problem one of international concern and interest. Every country, apart from those under Nazi or Fascist control has had to consider what it can do to help the thousands of Jews who are anxious to escape from the intolerable conditions imposed upon them. The German Government makes it almost impossible for its unwanted Jews to leave on account of the prohibition to take a reasonable proportion of their money out of the country. Their attitude is two-faced as it is obvious that the loss of the Jews would mean the loss of a scape-goat for the supposed errors and follies of the democratic regimes, critical of Nazi government.

How impotent the nations find themselves for the taking of large numbers of refugees. Many have their own unemployment problems, and it is also realised that an influx of Jews may well create anti-Semitism. The British Government has agreed to accept a number of German children and other countries have arranged for limited immigration. It has been suggested that a large scale settlement could be arranged in British Guiana and Tanganyika, but such schemes would be costly and take several years before even a small proportion of Jews was settled there.

How obvious it is that Palestine is the only country which can provide some substantial alleviation of the Jewish problem. True enough that the land could not economically take the enormous number who suffer in other countries, even if all desired to go, but there is still plenty of room for more Jews and it will remain to be seen if the policy of the British Government will allow for the greatly increased immigration for which the Jewish Agency presses.

* * *

The present refugee difficulties add to the many insoluble problems which beset a fearful and perplexed world, but to those who know the Divine plan, it is a problem that needs the return of Christ for its solution. The affairs of the Jews are "front page" news to-day, and should have a tonic effect upon us, as much smaller things would have joyfully affected the brethren of 50 years ago. In those days the dry bones of Israel had scarce begun to stir. In our times we see Israel gathered to their own

land in numbers sufficient, surely, to fulfil the situation foretold in Ezekiel xxxviii. May all these events in connection with the land and people of Israel cause us to "lift up our heads, for redemption draweth nigh."

* * *

Although so much is read to-day about the persecution of the Jews, it must not be forgotten that the work of Zionism in Palestine proceeds and continually new colonies are being established. This is being done in spite of the Arab lawlessness, which, however, is being slowly checked by the operations of the British forces. One little item of progress is to be observed in the institution of the first Jewish air mail service. Mails are now carried by air twice a day between Tel Aviv and Haifa. Such progress is to be contrasted not merely with Old Testament times, but with the conditions obtaining in the country scarcely thirty years ago.

S. J.

DISTRESSED BRETHREN AND SISTERS

The generous assistance of many has again enabled us to help many cases of need. One recording brother says: "I don't know what bro. — would have done, and sis. — also had it not been for the kindness of the brethren and sisters who have given you the means to help them. Our gratitude is great to them, but chiefly to our Heavenly Father who has put it in the minds and hearts of so many to do what they can."

JEWISH RELIEF FUND

A further cheque has been sent to the Committee for the Relief of Polish Jews for £23 15s. 10d., which clears the account to Dec. 2nd. This has been acknowledged as follows: —

24 Aldgate, E.C. 3. Dec. 6th, 1938.

I have to acknowledge with grateful thanks receipt of cheque £23 15s. 10d from the Berean Christadelphians. Our official receipt for same is enclosed. I should like to place on record our grateful thanks, and to state how much the same is appreciated.

Without going into the events of the last week or two, since some 15,000 Jewish people who were expelled from Germany and have since found themselves existing in out-houses and stables, you can well imagine what a terrible time this Organisation has had trying to alleviate in some possible way the sufferings of this large number of our co-religionists. The Polish Government will not allow them to move out of these camps, and they are living in stables which normally only housed twenty horses, but the Polish Government are quite content to permit over 100 people to be housed in each of these stables. These people have not had their clothes off since they left Germany, and sleep is impossible for the rats are running all around. They are being fed by our Committee in Poland, and they are trying to make living possible, but under such circumstances, their task is not one to be envied.

With very many thanks for all that you have done, and looking forward to your again assisting us. With regards and best wishes, permit me to remain, Yours faithfully, J. GOLDBERG, *Secretary*.

Many letters have been received expressing the horror of readers at the terrible persecution of the Jews, and asking how they can best be helped. We have made careful enquiries and recommend the Polish Jews Committee, to which we send all moneys received.

Signs of the Times

ECCLESIASTICAL.

"They shall lay their hands on you and deliver you to prison" (Luke xxi. 12).

GERMANS AND CHRIST'S COMING It is not a new thing for those who believe in the Coming Kingdom of God and who refuse to fight or serve in national armies for that reason, to be very badly treated by the counterfeit Christians who have no such hope. France regularly imprisons such conscientious objectors. During the past month at Salsburg thirty men who refused to take the Hitler oath and serve in the German army were imprisoned for periods varying from eight months to two years. The German press pours ridicule on these "poor fools" who believed "that the second coming of Christ would shortly take place." What an awakening is coming to these oppressors soon! The Truth will not *always* be suppressed.

GERMANS AND THE CHURCHES Herr Hitler, at an important conference with Herr Kerrl, Minister for Church Affairs, has declared that the Protestant Church problem must be solved with the utmost speed. As soon as the Jews are "liquidated" he says that the Confessional Church which refuses to take the Hitler oath or give his salute in their pulpits, must be "put on the rack." The reason given is that the Church is "hostile to the State." The Fuehrer rebuked Herr Kerrl for laxity and threatened to replace him unless he took immediate action. The immediate result is the suspension and confinement of over sixty of its pastors. Herr Hitler said that action against this Church, of which Niemoeller now in a concentration camp is a leader, would be as drastic as against the Jews. These pastors are to be charged with "treason at the altar" because of their "offences."

"The Harlot" (Rev. xvii.).

AMERICA AND THE VATICAN Mr. Kennedy, U.S.A. Ambassador to the Court of London has had much to do with the important rapprochement between Washington and the Vatican. An American Cardinal has visited Rome to discuss the question of direct U.S. representation there. As a result, there is likely to be a Papal Ambassador at Washington. The strong declarations of the Pope against Jewish persecutions have created a bond of sympathy in U.S.A. between Jews and Catholics.

"Treaty Breakers" (2 Tim. iii. 3).

ANGLO-ITALIAN AGREEMENT The Anglo-Italian agreement has been before the British Parliament and "ratified." The word "ratified" is Mr. N. Chamberlain's. But the Editor of the London *Daily Mirror* very wisely comments: "The new Anglo-Italian agreement has come into force—or begun not to be observed." "The Dictators sign just anything because they consider themselves bound by nothing." We agree, and call attention to this kind of thing as predicted by Paul in Rome in A.D. 66, as a characteristic of the "last days." Truly "perilous times."

IS RUSSIA PREPARED? Lord Winterton thought Russia was not prepared to honour her word to France and Czecho-Slovakia, and said so. He has been compelled to apologise to the Russian Ambassador in London, the truth being as set forth this

month in the official Russian Army newspaper—*The Red Star*: "If Russia is attacked we can place air fleets over Germany and destroy their Krupp works in one day. Many thousands of bombers are ready at their bases to mercilessly wipe off the face of the earth those who began the war. We fear no foe. From the very moment that the aggressor attempts to violate our frontier, his own frontier will cease to exist." There is no doubt but that this is no idle boast, but the real truth about the Bear who waits the day when the Prince of Rosh shall be Gog of Magog.

"*Ten Toes*" (Dan. ii.).

There is no doubt that Roumania is one of the toes of
 KING CAROL the great image. Its King and Crown Prince have visited
 OF London and Paris. Trade development appears to have
 ROUMANIA been the object of the visit, but no other importance
 seems to attach to it at this time.

"*All the young lions*" (Ezek. xxxviii.).

Herr Hitler expects that Germany will have returned to
 RETURN OF it some of the Colonies it lost in 1918. Opinion seemed to
 COLONIES be on October 1st that some such result would arise out of
 TO the appeasement and negotiations resulting from the Peace
 GERMANY Pact of Munich. But as a result of what has taken place
 since, opinion has greatly stiffened both in England and
 France, and in the Dominions and U.S.A., against any such development.

One of the "young lions" through General Smuts has thus expressed itself at the Natal Conference of the United Party of South Africa: —

"South West Africa was entrusted to South Africa as a sacred trust by the League of Nations, and if the necessity arises we will fight for it because *it is essential* for the safety of South Africa."

In the meantime, Mr. Pirow, Defence Minister, S.A., has been to London and to Berlin. His report at Capetown will be awaited with interest.

Another former German Dependency at a meeting of
 TANGANYIKA 50,000 people has declared that it will not agree to transfer
 to Germany, and asked Mr. M. McDonald for a declaration
 that "Tanganyika shall remain for ever under the British flag."

"*Wars and rumours of wars*" (Luke xxi.).

To and fro sweep the opposing forces. The Government
 THE WAR troops in Spain have driven back the Republican
 IN forces over the Ebro river, and once more General Franco
 SPAIN is preparing for another great offensive. The end has appeared
 to be imminent for a long time now. The tenacity
 of Communist Spain is an amazing thing.

Dimitrov, the man who was a thorn in the side to Herr
 THE Hitler some years ago during the Reichstag fire trial, and is
 GERMAN now leader of the Communist International and lives in
 TIME Russia, gives in a Moscow newspaper what he believes to be
 TABLE the Fuehrer's time table for the future. Says he: —

"Rumania and Yugoslavia will be subjugated in 1940, and France, Belgium, Holland, Denmark, and Switzerland will be attacked in the spring of 1941.

The Munich agreement is described as "The union of British and French imperialists with the German Fascists'."

WHY Fascism flourishes at this time because it is believed
FASCISM that in the world to-day violence, or threats of it backed
FLOURISHES up by arms, is the only means by which any nation can
secure its own aggrandisement. The democratic nations
set up ringed fences, and one evil begets another.

SUEZ Egypt to-day is closely allied with Britain, and the Suez Canal
is, as Queen Victoria said to Disraeli, "a vital artery of the
Empire." Mr. Oliver Locker-Lampson, M.P., speaking of the
Suez Canal and of Palestine this month in London, urged the settlement of at least 5,000,000 Jews in
Palestine to help to defend British interests in the event of a European Power marching through
Rumania to take the Oil Fields—Palestine—and the Canal. He said that there had been distributed,
from Berlin and Rome typed documents to all the young Arabs all over the East telling them that in
the event of war Germany and Italy would unite to take and control the Suez Canal. He expressed his
determination to raise the whole matter in Parliament.

"The River Euphrates" (Rev. xvi.).

DEATH The death of Kemal Attaturk at 58 years of age has left a
OF serious gap in the attenuated "dried up" Turkey of our time.
KEMAL Ismet Inonu has been elected in his place, but is by no means so
strong or able or respected a leader. He has declared for
friendly relations with Russia and Great Britain.

"Prepare War" (Joel iii.).

£200,000,000 Sir Kingsley Wood declared in the House of Commons
AIR FORCE this month that the cost of the Air Force next year
IN BRITAIN would be about 200 million pounds as against 120
millions this year. The new expansion scheme aimed at
a very big increase in fighting machines, there being
at the moment between five and six thousand on order.

THE BRITISH In the House of Commons at the same time the
PREMIER ON Prime Minister said that he hated this piling up of
ARMAMENTS armaments. It was the height of human folly so
to dissipate resources which could be more usefully
used. He regarded it as an inevitable but, he hoped,
only temporary half of his policy.

But the Bible is true and there is nothing so inexorable as the message of the Divinely guided prophet: "Wake up the mighty men."

THE YEAR 1938

The past year has been an extremely eventful one, but practically all its happenings have been directed from above to one great end. The tension in Europe resulting from Germany's successive conquests in Central Europe which appeared to be somewhat relieved by the Munich Agreement has

become more acute in the closing months because of the terrible persecution of the Jews which has been greatly accentuated by the Nazis following the assassination of a German official named Ernst von Rath in Paris by a young Jew, whose parents had suffered grievous wrongs in Austria.

The plea that Herr Hitler put forward that he must "protect the oppressed minorities" in Czechoslovakia, looks very thin in the light of his treatment of the Jewish minority and others. But as is so often the case the Divine Hand has an objective which does not at first emerge. We make bold to say that the greatest event of the year has been the great Trade Agreement made between Britain and the United States. We do not need to go beyond such publicists as Mrs. Sinclair Lewis (known as Dorothy M. Thompson) and Mr. Raymond Gram Swing to see that this is the view taken on the western side of the Atlantic. By this great agreement a very big step has been taken politically as well as commercially. Further, the political trend has been tremendously accelerated by the terrible onslaught on the Jews made by the Nazis. This political development has produced a great swing towards Britain in mutual loyalty and friendship. Crowning this comes the invitation to Britain's very efficient and tactful King and Queen to visit Washington whilst on their journey home from Canada. No British sovereign has ever been in the position that this visit brings about. Beyond doubt this far reaching agreement and its repercussions throughout the world will involve the bringing together in the last great war between human forces (Rev. xvi.) of the whole of the English speaking peoples. Let any reader ask himself this question: If the Jews in Palestine are attacked by a Russo-German confederacy could or would the U.S.A. stand aloof for one day? Our brethren in that country can very quickly answer that question.

This then in our judgment is the main thing achieved in the Divine Plan during the year now passed. 1939 will see some of its fruits.

* * *

We take this opportunity of thanking all those brethren and sisters in all parts of the world who have shown their interest in these pages by sending such useful cuttings. They make the work light and show how day by day there is a deepening interest in the Signs of the Times. As old Bro. Meakin, of Clapham, long deceased, said to us once: "We open the newspaper to see what God is doing."

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).**

* * *

BOURNEMOUTH. —*Richmond Hall, Charminster Road (corner of Alma Road). Sundays: 10.45 a.m. Breaking of Bread; 6.30 p.m. Lecture; Thursdays 8 p.m., Bible Class.* We were glad to have a recent visit from Bro. H. L. Evans at our Bible Class and enjoyed his companionship. Little interest can be aroused in the minds of the strangers toward Divine things, but we continue to witness, though they forbear. God willing, a Fraternal Tea and Meeting will be arranged for Saturday, Jan. 7th, in the above hall, and a very cordial welcome awaits all brethren and sisters in our fellowship. Tea at 4.30; meeting at 6 o'clock. The theme of the meeting will be "We are His workmanship, created in Christ Jesus unto good works." It will be a great convenience if brethren and sisters who intend being with us will kindly notify so that adequate arrangements for their comfort can be made. A very profitable season is anticipated. —K. T. JACKSON, *Rec. Bro.*

BRIDGEND. —*40 Caroline Street. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30. M.I.C. Mondays, 8 p.m. Wednesdays 7.30 Bible Class.* Greetings to the Household of Faith. We have recently been assisted in the work of the Truth by bro. G. Morse, of Cardiff, and thank him for his labour in exhortation and lecture. Bro. and sis. Morse also met with us around the Table of the Lord. Will "Anon." of Oxford please note that 10/- was not enclosed as stated in the communication dated Nov. 18th. The following resolutions were unanimously agreed upon and adopted at an Ecclesial Meeting held on Wednesday, Nov. 23rd, 1938: That serving in any of His Majesty's Forces, Naval, Military or Police, is contrary to the commands of Christ (Rev. xiii. 9, 10). That the taking of the Oath of Allegiance or any other oath which would bring us into bondage, is strictly forbidden (2 Cor. vi. 14, 16). That the voluntary association of ourselves with any movement such as A.R.P., St. John's Ambulance, etc., is in direct apposition to our Master's will, and destroys our separateness (2 Cor. vi. 17). That the making of Munitions of War is a violation of the spirit of the Truth, and not to be thought of as becometh saints (1 Thess. v. 22, 23). Finally, that we accept in fellowship those who are prepared to uphold, honour, and revere His Commandments relative to the above resolutions (John xv. 14). And we pray our Heavenly Father that unanimity of mind and heart will reign among the brotherhood throughout the whole world, and that in His mercy we may receive His approbation at the last. —GOMER JONES, *Rec. Bro.*

CROYDON. —*Ruskin House (Room 3), Wellesley Road. Sunday: 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.* We have to report that bro. and sis. H. Leal, who joined us from Clapham a year or two ago, have now returned to that Ecclesia. During November we have been pleased to welcome to the Table of the Lord bro. and sis. A. F. Jeacock (Holloway), bro. and sis. H. Crosskey, sis. D. Whitmore (Clapham), sis. Reeve (West Ealing), sis. Barrett, jr. (Sutton), bro. and sis. D. Bath (Holloway). —ARTHUR A. JEACOCK, *Rec. Bro.*

EASTLEIGH (Hants.). —*82 Leigh Road. Sundays: Breaking of Bread, 3 p.m. Thursdays: Bible Class 7.30 p.m.* Greetings. We have been greatly encouraged by the company of the following brethren and sisters at the Table of the Lord: bro. and sis. H. L. Evans, bro. M. Haines, sisters Haines and Freda Haines, sisters O. and J. Button, sis. M. Bullen (Clapham), bro. and sis. C. King (Sutton), bro. N. Marchant (Ropley), bro. Woodhouse (Sheringham). Bro. P. Walpole finding it impossible to meet very frequently with the Clapham Ecclesia, has transferred his membership and will in future meet with us as opportunity permits. With love in the Truth, faithfully your brother, A. V. JAMES.

GLASGOW. —*Co-operative Memorial Building, 71 Kingston Street. Breaking of Bread 11.30 a.m.* Loving greetings to the Household. We held our annual Fraternal Gathering on Saturday, 19th Nov., when we had an uplifting time, in the company of brethren and sisters from Bishop's Stortford, Dudley, Motherwell and Newport (Mon.) ecclesias. The theme of the addresses was "Things which remain—Faith, Hope and Charity," bro. Cambray (Newport) addressing us on "Faith," bro.

Shakespeare (Dudley) on "Hope," and bro. Neal (Bishop's Stortford) on "Charity." Altogether, we had a very pleasant and profitable day together, a foretaste of the sweet companionship of the saints in the future age of the ages. The total number present was 64. Since our last report, we have had the company of the following at the Memorial Table: bro. J. Neal, sis. Wright, sis. C. and sis. V. Lewingdon (Bishop's Stortford), bro. and sis. Shakespeare (Dudley), bro. C. Cambray and bro. A. Donaldson (Newport), bro. G. Dickson and bro. J. McKay (Motherwell), the two last named giving us words of exhortation. We have also had the company of sis. I. Tod of Rothesay during the past few weeks, as she has been resident in Glasgow for a short period. So far, the attendance of the stranger at our lectures has been very poor indeed. The present generation seems to have little or no interest in things spiritual. This, however, is only what we may expect, from the prophetic record in the Scripture. Nevertheless, we thank God, who has enabled us to keep an open door to the few who have ears to hear; and carry on with the work, knowing that it is He who gives the increase. We greatly appreciate the labours of brethren G. Dickson, A. McKay and J. McKay, of Motherwell, in this direction. Yours in the patient waiting for Christ, JAMES L. WILSON, *Rec. Bro.*

HOVE (Sussex). —*The Gymnasium, 114a Western Road. Sundays: Breaking of Bread 11.15 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m.* Since our last report we have been pleased to welcome brethren T. Wilson, W. E. White, H. L. Evans and E. A. Clements who have ministered to our spiritual needs. Their labour has been much appreciated. Also we have had as visitors sisters Banter, Crumplin, Bayles, Allwood, Hutley, H. L. Evans (all of Clapham), sis. Hodges (Dudley), sis. Stafford (Margate), bro. and sis. Browning and bro. Bayles (Clapham). —E. F. RAMUS, *Rec. Bro.*

ILFORD. —*96 Cranbrook Road. Sundays: Breaking of Bread 5.30 p.m.; Lecture 7 p.m. Thursdays: M.I.C. and Eureka Class 8 p.m., 27 Wanstead Park Road.* We have much pleasure in reporting that three more of Adam's children have been immersed into the Saving Name of Jesus. On Nov. 30th we baptised Miss Betty Groom, Mr. Frank Cooke and Mr. Dennis Cooke, before a goodly assembly of brethren and sisters. We thank the lecturing brethren who supported us on this occasion, and our new brethren and sister were given a rousing start on their race, which we pray will lead them to eternal life. This still leaves us four strangers to attend our lectures, which we continue with great encouragement. We lose our sis. Farroll, who finds it more convenient to meet with the Seven Kings Ecclesia, to whom we commend her. Visitors since last month's report have been bro. and sis. Barker (Holloway), bro. L. J. Walker (Clapham), bro. and sis. Mettam (Hitchin), sis. Mallard and bro. and sis. Harold Crawley (St. Alban's). We take this opportunity to express our appreciation of the many brethren who have given us valuable help at our lectures and Eureka Class during the year. We feel sure they rejoice with us in seeing such results for their labours as are here recorded. —P. J. A. COLIAPANIAN, *Rec. Bro.*

IPSWICH. —*78 Rosebery Road. Sundays: Breaking of Bread 11.15 a.m.* There is very little to report since our last. We have continued our lectures during the year with very little interest from the stranger—sometimes none at all, others two or three. During the last 40 years lectures have been held in this town, weekly, mid-week and monthly with no apparent result that we can see at present. We have therefore decided to discontinue the lectures for a time and try other means of making known the Truth, praying that our Father may guide us in this matter. We shall be pleased to see any of like precious faith at any time; just drop us a card. Bro. and sis. Milner have transferred from the Clapham Ecclesia to Ipswich; they are living at Stowmarket, 12 miles from here, and will meet with us as opportunity offers; the same applies to sis. Fletcher who is residing at Aldeburgh, 25 miles from here. We thank the following brethren for helping us in our endeavour to make known the Good News of the Kingdom: bro. H. M. Doust, bro. D. L. Jenkins, bro. F. Brooks, bro. H. L. Evans, bro. F. C. Wood and bro. P. Kemp; also we have been pleased to meet at the Lord's Table sisters Lewingdon (3), Cambridge, bro. and sis. H. L. Hayward and bro. and sis. Milner, Clapham. —W. P. HAYWARD, *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 8 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. We rejoice that two more have given satisfactory evidence of their knowledge and appreciation of the Truth and have been baptized into the saving name of Jesus. Nov. 20th, BENJAMIN JOHN SOUTHGATE (son of our bro. and sis. J. Southgate; Nov. 27th, STEPHEN PETER SKINNER (son of our bro. and sis. S. Skinner). Both were in Sunday School. We gain by removal, bro. and sis. H. Leal from Croydon, and we lose by removal bro. P. H. Walpole to Eastleigh, and bro and sis. J. H. Milner to Ipswich. On Nov. 19th bro. C. W. Kitchen and sis. O. M. Hissey were united in marriage. We pray that our Father's blessing may rest upon them in their new relationship. The following visiting brethren and sisters have been welcomed at the Table of the Lord: sis. Smith (Bristol); sis. Milroy (Brighton), bro. James, bro. Eve and sis. Lee (Eastleigh), bro. N. Marchant (Ropley), bro. and sis. Barton, sis. P. Squire, sis. M. Squire, sis. E. Squire, sis. Allan (Luton), bro. and sis. G. King (Sutton), bro. H. Lovewell (Bishop's Stortford), bro. and sis Wells (Colchester), bro. Peter Dexter (W. Ealing), sis Fletcher (Hitchin), bro. Restall (Edinburgh). —F. C. WOOD, *Asst. Rec. Bro.*

LONDON (Holloway). — *Delhi Hall, 489 Holloway Road, Upper Holloway, N. (near Royal Northern Hospital; tubes, Highgate or Holloway Road). Sundays: 11 a.m. and 7 p.m. Wednesdays: 8 p.m.* During the past month we have had the pleasure of the company around the Table of the Lord of bro. Crawley (Luton), bro. and sis. H. W. Rivers, sen. (Clapham), and sis. Groves (Seven Kings). We would like to express our deep appreciation of the services of the brethren who have so ably served us with their ministrations during the past year. —G. J. BARKER, *Rec. Bro.*

NEWPORT (Mon.). — *Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread 11 a.m.; School 2.45 p.m.; Lecture 6.30 p.m. Wednesday: Meeting 7.30 p.m. Thursdays: M.I. and Eureka Class (alternately) 7.30 p.m.* Greetings in Jesus' Name. On Saturday, Nov. 12th, we held a Fraternal Gathering in connection with the opening of our Mutual Improvement and Eureka Class. Brethren F. Jakeman (Dudley) and H. T. Atkinson (London) in addresses, upon the formation of these classes, gave us very practical and sound advice and words of encouragement, also of the value of the study of the works of our beloved bro. Dr. Thomas and bro. Roberts. There were present brethren and sisters from Bristol, Brockhollands, Bridgend, Dudley, London, Cardiff and New Tredegar. On Sunday, Nov. 13th, we had the pleasure of hearing the word of exhortation from bro. H. T. Atkinson (London), also on Nov. 27th we had the pleasure of a visit from bro. Llewellyn Evans (London) who gave us an exhortation and lectured in the evening, six strangers being present. Visitors have been: bro. and sis. H. T. Atkinson and bro. Llewellyn Evans (Clapham) and sis. Jenkins and sis. Jaine (Brockhollands). Sincerely your brother in the bonds of the covenant. —DAVID M. WILLIAMS, *Rec. Bro.*

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 at the People's Hall, Heathcote Street.* We are thankful to announce that on Nov. 9th ROBERT DAWSON TAYLOR (24) was baptised into the only name given under heaven whereby we must be saved. We pray that he may walk faithfully and obtain an abundant entrance into the Kingdom of our Lord and Saviour Jesus Christ. Our visiting speakers have been bro. F. W. Brooks (Clapham) and bro. W. Southall (Birmingham). We have also been pleased to have as visitors bro. and sis. J. R. Evans (Clapham). —J. B. STRAWSON, *Rec. Bro.*

PEMBERTON. — *Chatsworth St. Sundays: School 2 p.m., Breaking of Bread 3 p.m., Lecture 6.30 p.m. Wednesdays: Bible Class 7.15 p.m.* In obedience to Christ we have withdrawn from bro. and sis. J. Barton for having joined a meeting not in fellowship. We have been assisted in the service of the Truth since last writing by bro. J. B. Strawson (Nottingham), bro. W. Cockcroft, jun. (Oldham), bro. R. Barton (Prescot), and bro. A. Redman (Dudley). We thank these brethren for their labours. Visitors have included sis. J. B. Strawson, sis. R. Barton, sis. M. Hughes, sis. D. Jannaway, sis. E. Ball and bro. Wood. —B. LITTLER, *Rec. Bro.*

PLYMOUTH. — *Oddfellows Hall, 148 Union Street. Sundays: 11 a.m., 6.30 p.m. Thursdays: 7.15 p.m.* We are pleased to report that DAVID HERBERT BROWN (18½) son of our bro. and sis. H. W. Brown, was assisted into the sin-covering Name on Nov. 30th. Our prayer is that our young

brother may give diligent heed to those things he has willingly covenanted to observe, so that as the perils and difficulties thicken around us, because of the terrible fear beginning to take hold of all men, he may find comfort in, and place full reliance on, the promises of Him Whom he has now remembered in the days of his youth. We are also pleased to report that with the assistance of brethren D. C. Jakeman (Dudley), F. G. Ford (Clapham) and James Neal (Cambridge) a special effort has been a feature for three Sunday services on Nov. 13th, 20th and 27th, whereon the above named brethren cheered and encouraged the brethren and sisters at the respective Memorial Services, and also faithfully proclaimed the Truth to the alien at the evening lectures. The attendances of brethren and sisters were remarkably good, and at the lectures, despite the inclement weather on each occasion an average of 25 strangers per week had their attention directed kindly, yet firmly, to their positions in relation to forthcoming events. We desire to thank the brethren named for their labours on our behalf. Bro. and sis. L. G. Hodge, of Luton, have also visited us since our last report. —J. WIDGER, *Rec. Bro.*

PRESCOT (nr. Liverpool). —5 Brookside Road, Shaw Lane. *Sundays: Breaking of Bread 3 p.m. Thursday: Bible Class 7 p.m.* It is with joy and consolation we read the remarks by bro. F. Button (Clapham) concerning "Military Service," and the satisfactory and confidential answers he has received from members of the Cabinet with reference to our position in 1916 and as it stands to-day. The writer has been looking out for this kind of information for some while now, and thankful to see it in print. Truly Providence is visibly manifest on our behalf. As visitors to the Memorial Meeting we are pleased to have had sis. E. Mallinson (Liverpool), sis. Doris Jannaway (Southport); bro. G. Hill (Pemberton). We thank bro. Hill for his encouraging words of exhortation. These visits by brethren and sisters from Pemberton to our little meeting, and also by our visits to Pemberton, helps us to keep in touch with the Ecclesia of our birth. Sincerely your brother in Israel's hope, G. W. PARK.

ROCHDALE (Lancs.). —19 Tonacliffe Terrace, Whitworth. Greetings to the Household. We have been pleased to welcome at the table sis. S. M. Smith, now of Littleborough, some six miles distance. We are always pleased to welcome those of like precious faith; we look forward to some more happy meetings if the Lord wills. As 1938 is closing, we return our thanks for all who have helped to make the *Berean* so profitable and encouraging, and trust that the coming year will still find workers and watchers for the glorious kingdom which is nigh at hand. The days are quickly passing, and Christ will soon be here, may we abide in that day, having done all to the glory of God, and to the honour of His Holy Name. We lose from our small company sis. Sophia Heyworth, who now resides at Birmingham. —T. HEYWORTH, *Rec. Bro.*

ST. ALBANS. —*Oddfellows Hall, 95 Victoria Street. Sundays: 11 and 6.30. Thursdays: 8.* On Saturday, Nov. 26th, we had the pleasure of an address from bro. S. Shakespeare (Dudley) on "Problems of National Service," which was both helpful and encouraging. We were glad to have good support from surrounding ecclesias. At the end of another year we express our appreciation of the labours of the brethren who have visited us in the service of the Truth (Rom. xvi. 12). We would all welcome the end of the work by the appearing of Jesus, but while he is away we hope to continue to work in the vineyard and to have the help that has been given to us so willingly in the past. —S. JEACOCK, *Rec. Bro.*

SEVEN KINGS. —*Mayfield Hall, 686 Green Lane. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class 8.15 p.m.* Our tea meeting held on Nov. 19th last proved a very happy and upbuilding time for us all when we rejoiced in the company of brethren and sisters from many ecclesias. We were exhorted to faithfulness by brethren R. Jeacock, G. J. Barker, G. Mynott and E. A. Clements, who spoke on subjects taken from Psalm xcvi., and our thanks are due to them for the help so willingly given to the many visitors who were with us, and to our loving Heavenly Father who still allows His children to meet together in peace and quietness in a world of violence. Sis. Farrell has transferred from Ilford as she prefers a morning meeting for the Breaking of Bread. During the past month we have been pleased to welcome the following visitors: Sis. R. Nicholson and bro. and sis. Taylor (W. Ealing), bro. H. C. Webster (Hove), bro. Bath (Holloway), bro.

Marling and sis. Farrell (Ilford), brethren H. T. Atkinson, R. C. Wright and W. P. Lane (Clapham). — WM. J. WEBSTER, *Rec. Bro.*

SHERINGHAM (Norfolk). —*Beeston Road.* Greetings in Christ's Name. I regret to report the death on Dec. 1st of bro. Arthur Starling at the age of 71. He was immersed in Nov. 1932, and in the goodness of God was instrumental in bringing me to a knowledge of the Truth shortly after. For a few years we shared all our joys and sorrows, but about a year ago, in faithfulness to the Truth, we had to withdraw from our brother because of his wrong views about "going to law" for a certain cause. "The way" is very lonely now, but as the Truth is the greatest joy of my life, I know that with the Word as my guide I shall ever be kept from the evil and be strengthened to continue in this dreary pilgrimage until the Master's promised advent, when we shall all be called before Him to give an account of our stewardship. Sincerely your brother in the One Faith, OWEN WOODHOUSE.

SOUTHPORT. —*73 Oak Street. Breaking of Bread by appointment.* I realise that it is some time since news was sent from this part, but nevertheless, visits from the following brethren and sisters have been much appreciated and enjoyed: brethren Foster, Tennent, Park, Bushell, and sisters Foster, Tennent, Park, Bushell and Colton, all from Pemberton. It is always a pleasure to join with the Ecclesia at Pemberton, which is within easy distance from Southport. Visits have also been very much enjoyed to Prescott and Oldham, both places being accessible although somewhat further than Pemberton. May I take this opportunity of expressing my gratitude for the welcome and kindness which is always meted out. —Sis. DORIS F. JANNAWAY.

SUTTON (Surrey). —*Garden Hall, Wellesley Road (near Sutton Station). Sundays: Breaking of Bread 11 a.m.; Lecture 7 p.m. Wednesdays: Bible Class and Eureka Class (alternately) 8 p.m.* We have pleasure in reporting the obedience by baptism on Nov. 20th of Miss LOUISE EMILY SAUNDERS. Our new sister who is nearly blind and cannot read, had to be instructed by one of our sisters. This task, patiently and faithfully performed, was followed by the foregoing happy result. May both obtain the great reward. We acknowledge with gratitude the services of the following in the public proclamation of the Truth, viz.: brethren C. N. Hatchman and W. R. Mitchell (Clapham) and F. W. Beighton (Seven Kings). The following have partaken of the Lord's Supper with us: bro. and sis. Vince and sis. Parsons (Croydon), brethren W. Davis and J. L. Young, and sisters Davis, J. Southgate and H. Walpole (Clapham), bro. Beighton (Seven Kings), sis. Garrett (Holloway) and sis. Gillespie (W. Ealing). —G. F. KING, *Rec. Bro.*

SWANSEA. —*Portland Chambers, Gower Street. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m.* We continue to hold forth the "Word of Life" in this part of the Master's vineyard. The attendance of the stranger is small, but we are encouraged even if there are only one or two who have "ears to hear." By patient sowing we hope and pray that fruit may abound to the honour and glory of God. We have been greatly encouraged since our last report by the company of bro. J. H. Morse and sis. Phyllis Morse (Clapham) who have met with us around the Table of the Lord. Greetings to all the Household. Fraternally yours, STANLEY J. BOWEN, *Rec. Bro.*

AUSTRALIA

MELBOURNE. —*298 Glen Huntly Road, Elsternwick, Crofton Hall, Sunday: Breaking of Bread 3 p.m.* It seems only the other day we last wrote, but the inventions of man by God's over-ruling brings us closer one to the other. Still we can say "change is our portion now through dark and sunny days." Yes, we have been living in stirring times in these our last days of probation, the dark days for the world being the expectation of that which is still to come, the judgment of God upon the nations. What a strain it has been on the whole earth looking forward to their destruction, what a release it must have been, if only temporary, when the "Cry of peace came." "We have peace." The tension must have been great when busy demolishing the beautiful parks and gardens, creating dug-outs for safety against fire and destruction from the air. It has been all too real, bringing the Scriptures of prophecy to bear, when the inhabitants shall hide themselves in dens and caves of the earth for protection. Should

these things not be words of warning to the slothful and sleepy virgins. But there are also happy days spoken of in all Paul's letters to the churches whom he exhorted, and so with us when during October we visited our brethren and sisters of the Bairnsdale Ecclesia when we enjoyed our 3½ days' stay among them, talking on Ezekiel as Son of Man, the division of the land, and that beautiful House of God as a Temple unto which all nations must come to worship the God of all the earth. Then Nov. 8th we bid farewell to sis. E. Gaisford, who left on an extended holiday for South Perth W.A. to stay with sis. M. A. Jones and sis. Foley, and to enjoy the company of those of like precious faith; we were sorry to part with her, but look forward to her return should the Lord remain away. Last Sunday, Nov. 20th, we welcomed to the Table of the Lord sis. F. L. Pate from Bairnsdale. This gave us great pleasure seeing it was from this hall she first heard the welcome news of Salvation. The coming of our Lord draweth nigh, and the nations, according to Joel, are preparing for war (their destruction), as never before, and so we sing with the dear children at Southmead, "Christ is coming." May they with us be found worthy and among His jewels. Fraternally your brother, JAMES HUGHES.

SYDNEY (N.S.W.). —*Albert Hall, 413 Elizabeth Street. Sunday: School 9.30 a.m.; Breaking of Bread 11 a.m.; Lecture 7 p.m. Wednesday: Bible Class, 7.45 p.m.* It gives us pleasure to report that we are still to the best of our ability witnessing for the Truth of the Gospel of Christ, in keeping the Truth in its purity and telling the good news of the Kingdom to those who have ears to hear. Like all other parts of this present evil world, it is very hard to persuade men and women that the times of the Gentiles are about ended. Very soon the people will be convinced in a way not at all palatable to them. Already the rumbling of the fearful judgments of the God of Heaven are being heard in Europe and then "Who shall stand?" A question which all individuals both inside and outside the Household may profitably ask themselves. Although we are few in number, yet we are happy in the knowledge that we are all of the one mind, believing the same things with one accord, and also happy in the belief that to the best of our knowledge we are in fellowship throughout the earth, only with those who hold fast to the Truth in its glorious purity. This we believe is the only sound position to adopt, and we also believe is the position manifested by the *Berean Christadelphian*. Only recently in our own city have the advantages of holding fast to that which is good been brought before us. One or two ecclesias around us, although superior to us in numbers, allow many minds to be harboured in their midst, with the inevitable result: discontent and division. We regret to have to report our withdrawal from bro. Kingston, of Canberra, and those in association with him on account of their unscriptural attitude and persistent refusal to reason with us in order to try and bring about harmony and a better understanding; also from bro. and sis. J. Holmes because of their long continued absence from the Table of the Lord. On the other hand we have been cheered on the way Zionwards by the presence of many visiting brethren and sisters from surrounding ecclesias, namely, bro. and sis. E. Tapscott, sis. Tapscott, sen., sis. Muriel Tapscott, sis. Saxon, sen., bro. and sis. C. W. Saxon, bro. and sis. E. Saxon, bro. and sis. W. Saxon, sis. H. Green, sis. Boothey, sis. Wilma Boothey, all of the Wagga Wagga Ecclesia. Sis. Seiler and sis. F. Seiler, sis. Purkiss, Sis. N. Purkiss and Bro. W. Killip, all of the Ewing House Ecclesia, Brisbane. Bro. and sis. E. Dando and bro. H. Dando of Cessnock, bro. D. James of Lambton, sis. Foley of Perth W.A., bro. O. E. Dye of Canberra. Bro. Dye of Canberra will now be in Sydney for the next twelve months on business, and will be a member of this ecclesia for that period. —R. H. BAXTER, *Rec. Bro.*

CANADA

HAMILTON (Ont.). —*I.O.O.F. Hall, King William and Wentworth Street. Sunday: Breaking of Bread 11 a.m.; Lecture 7 p.m.; School 9.45 a.m. Wednesday: Bible Class 8 p.m.* Another year having passed, we again held our Ecclesial and Sunday School Outing on July 1st at the Glen, Niagara Falls, which was very much enjoyed by all despite the rain; an instructive address upon trees and our characteristics concerning them, by the S.S. Superintendent, bro. E. Button. We had a very pleasant visit from bro. and sis. S. Batsford (Lethbridge, Alta.) being here on their vacation, bro. Batsford giving us the word of exhortation and lecturing in the evening. It is with much sorrow we record the death of sis. Isadore Turner, aged 81. Our sister was the mother of bro. Will Turner, of Winnipeg, Man. After three months' illness she fell asleep in Jesus on Sept. 18th, and was laid to rest in Mount

Hope Cemetery by bro. J. P. Vibert, there to await the glorious resurrection morning. Our sister was loved and endeared by all. We extend our love and sympathy to the family who are left to mourn their loss. Again the hand of death has fallen upon our ecclesia. With profound regret we record the death of bro. A. Fotheringham, who fell asleep in Jesus on Oct. 29th, age 54. Our brother had been ill for a long time, he battled against his sickness always looking upon the bright side of life. When well enough he worked faithfully in the service of the Truth to the last. He was strong in faith and hope; he is now resting from his labours, awaiting the call on the resurrection morn and the glad reunion with his loved ones who are left to mourn his great loss. Our love and sympathy is extended to sis. Fotheringham and family. Our brother was laid to rest in the Hamilton Cemetery by bro. F. Marlett and bro. J. P. Vibert. We have been visited in the service of the Truth by bro. W. Robson (London, Ont.), who gave to us the word of exhortation and lectured in the evening. We thank our brother for his labours of love in the Master's vineyard. We regret we have been compelled to withdraw fellowship from bro. W. Sparham, sis. Arriss for disorderly walk, and bro. and sis. Clarke for long continued absence from the Lord's Table. The following brethren and sisters have been welcomed to the Lord's Table: Sis. Round, bro and sis. Jackson, sis. H. Jackson, sis. Baker, bro. McGee (Toronto), bro. and sis. L. Sparham (Chatham), sisters Whitehouse, sis. Boyle, bro. P. Phillips (Canton, U.S.A.), bro. and sis. Ellis, sis. J. Ellis (Oshawa), bro. Higham, sis. Goddart (Detroit, U.S.A.), bro. and sis. Robinson, bro. and sis. Trantwein, sis. Anderson (Buffalo, U.S.A.), sis. Sission (Toronto). We welcome all of like Faith. —E. D. COPE, *Rec. Bro.*

TORONTO (Ont.). —*Kimbourne Hall, 1484 Danforth Ave. Sundays: 11 a.m. and 7 p.m.* We have much pleasure in reporting the immersion of WILLIAM GRANT on Oct. 26th, and pray that he may walk faithfully in newness of life. We are also happy to have bro. Harold Briggs with us again after several months with the Mount Albert Ecclesia. Our annual Sunday School and Ecclesia Outing was held on July 1st at Centre Island. Considerable rain fell during the day, but the young people made the best of it and had a most enjoyable time. We are very grateful to the following brethren for their labour of love among us: George Ellis (Oshawa), J. P. Vibert (Hamilton), W. D. Gwalchmai (London), J. W. Moshier (Baltimore), and Edgar Round (Glendale). Visitors: sis. Vera Farr, sis. Mary Styles and sis. Elizabeth Luff (Brantford), bro. and sis. Arthur Percival, bro. and sis. William Pole, bro. and sis. E. D. Cope, sis. Lillian Cope and sis. Addie Turner (Hamilton), bro. and sis. Geo. Ellis, sis. Jean Ellis, bro. Cecil Tackaberry and bro. Karl Gleekoff (Oshawa), bro. Fred Johnson (Montreal), bro. and sis. Cyril Webb (Pembroke), sis. Clarke (London), sis. Nellie Cockie (Fostoria), sis. Florence Sommerville (Jersey City), bro. and sis. J. W. Moshier (Baltimore), bro. and sis. Ted Higgs, bro. and sis. W. F. Higham, sis. Growcott, bro. Gilbert Growcott (Detroit), bro. and sis. Edgar Round (Glendale). —GEO. A. GIBSON, *Rec. Bro.*

UNITED STATES

CANTON (Ohio). —*Eagle Hall Cor. Market and Sixth Sts. S.W. Sundays: School 9.15; Breaking of Bread 10.30 a.m. Thursday: 7.30 p.m.* It is our sad duty to report the death of bro. James McAuslan of Milan, Ohio, who fell asleep in Christ on Sept. 9th, being 80 years of age, and died in full hope and expectation of the early return of the Lord Jesus. This brother first visited our ecclesia in 1928, while living at Rocky River, near Cleveland, Ohio, from where he made frequent visits to our meetings, sometimes assisting with the word of exhortation. But the lack of employment and increasing infirmities caused his removal to Milan, from where he was no longer able to visit us, but he kept in touch with us by correspondence, his letters always manifesting a keen interest in the signs of the times and in the monthly arrival of the *Berean Magazine*, highly commending the work of our editors and wrote admiringly of the writings of bro. B. J. Dowling. About two years ago, when his illness caused the end to seem near, he sent for us, and requested that the event of his death should be made an occasion for speaking of his faith and hope to those who would be present to hear, which request was duly fulfilled on Sunday, Sept. 11th, when he was laid to rest to await the trumpet call that will awaken many that sleep in the dust of the earth, when the Lord shall return to fulfill all the promises of God. —P. M. PHILLIPS, *Rec. Bro.*

DETROIT (Mich.). —*F.O.E. Hall, 275 Ferry Avenue E. Sundays: 10 a.m., 11.30 a.m. and 7.30 p.m. Thursdays 8 p.m.* We give the good news that two more of our Sunday School scholars have accepted the Truth, namely, MARJORIE SHAW, daughter of our bro. Thos. Shaw, and LILIAN ALLAN, daughter of our bro. and sis. John Allan. They were baptised last month. This gives us a great deal of pleasure, and they on their part have a refuge and a defence against prevalent evils and the temptations which seem to draw away so many young people these days. Our prayers are for their continued growth in spiritual matters, even to a place in the Kingdom of our Father. Our bro. Fred Higham, and sis. Jean Ellis of Oshawa (Canada) have been united in marriage. They were married in Toronto but will reside in Detroit. We welcome sis. Fred Higham as a member of this ecclesia. We regret having had to withdraw from bro. Norman Maxfield for contrary walk and absence from the Table. Visitors since last report: Sis. Ted Howard, bro. and sis. J. Hill, bro. Albert Stunden, sis. Martin, sis. Allan Marshall (London, Ont.), bro. and sis. H. W. Styles, sis. Mary Styles (Brantford), bro. and sis. Clements (Chicago), bro. and sis. Taylor (Saginaw), sis. Tuite (Essex). Bro. Styles gave the word of exhortation, which was much appreciated. We hope that by the time this intelligence appears our ecclesial address will be: Christadelphian Hall, corner of Ewald Circle and Stoepel Avenue Detroit. —G. GROWCOTT, *Rec. Bro.*

LOS ANGELES (Calif.). —*Independent Foresters Bldgs, 1329 S. Hope Street. Sundays: School 9.30 a.m.; Breaking of Bread 11 a.m.; Lecture 7.30 p.m.* We have had cause for rejoicing in that one of our Sunday School scholars, LUCILLE WADDELL (age 13), daughter of our bro. and sis. J. R. Waddell, has rendered obedience to the command to repent and be baptised, and on Aug. 14th associated herself with that only name given under heaven whereby we may be saved. It is our prayer that she may with us all, run faithfully the race for life and at the end receive the prize of life eternal. Sis. Sarah Prentice and bro. Edward Prentice have returned to their home in Worcester, Mass. We have been encouraged by the following visitors: Sis. Margit Grini (Winnipeg), sis. Ann Smith (Portland), sis. Spangenberg (Elizabeth, N.J.), sis. Foote (San Jose), and sis. Van Noy (Clifton, Ariz.) Our sis. Grafton has returned from Denver and plans to remain among us. Sis. N. Stevens has removed to Illinois. It has been our sad duty to withdraw fellowship from bro. Alvin Rehfluss for continued absence from the Lord's Table, and from sis. Cora Helm Neece for marriage with an alien. It is distressing to see brethren and sisters leave the Truth with Christ's return so near at hand. God grant that they may see the error of their way and return before it is too late. On Jan. 8th bro. Genaro Buffoni fell asleep after a long illness, and burial was in Valhalla, Burbank. Our brother endured a great trial of afflictions, but through it all remained faithful, and delighted in his studies of the Scriptures and the works of Dr. Thomas and bro. Roberts. He was not able to attend the meetings very often, but had a great love for the Truth and the Lord's return. We appreciate greatly the benefit derived from the *Berean*, and pray that your efforts may continually be blessed. With warm love in the Bonds of the Covenant. —L. H. NORWOOD, *Rec. Bro.*

NEW ZEALAND

Cambridge, Waikato. —Herzl Connolly, William Street.

Huntley, Waikato. —A. Surgenor, Hakanoa St.

Wanganui. —E. W. Banks, 48 Roberts Avenue.

Wellington. —J. Morton Troup, 74 Glen Rd., Kelburn.

Whangerei. —K. R. MacDonald, 27 Stanley Street.

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.

Launceston, Tasmania. —Carmel Gee, 14 Frankland 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.
Victoria. —E. Pate, 63 Murphy Street, Bairnsdale, Gippsland.
Wagga, N.S.Wales. —C. W. Saxon, 25 Gorniby Avenue.
Wongan Hills, West Australia. —E.J. York, Evington Vale.

CANADA

Brantford, Ont. — H. W. Styles, 112 Erie Avenue.
Edmonton, Clover Bar, Onaway, Alta.—G. Luard, Clover Bar, Alta.
Guelph. —J. Hawkins, 9 Elizabeth Street.
Hamilton, Ont. —E. D. Cope, 120 Flatt Avenue.
Iroquois Falls, Ont.—C. H. Styles, Box 335.
Lethbridge, Alberta. — Sydney T. Batsford, 412, 7th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B.—Wm. E. Hayward, 11 Waterloo Street.
Montreal. — J. V. Richmond, 2051 Wellington Street.
Mount Albert, Ont.—Howard Toole.
Oshawa, Ont.—Geo. Ellis, 354 Division St.
Pembroke, Ont.—Cyril J. Webb, 258 Herbert Street.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B.—A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S.—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, Crossley Ave.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
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, 3021 Westwood Avenue.
Beaukiss, Texas. —A. C. Harrison, Route 3 Beaukiss, Texas.
Boston, Mass.—H.S. Ricketson 16 Glenrose Ave., East Braintree, Mass.
Buffalo, N.Y. —Geo. Kling, 79 Mang Ave., Kenmore. N.Y.
Canton, Ohio. —P. Phillips, 317 Young Ave., N.E.
Chicago, Ill. —W. J. Clements, 5807 Magnolia 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.
Glendale, Calif. —B. A. Warrender, 532 Spencer Street.
Goose Creek, Texas. —J. T. Smith, P.O. Box 645.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Hebron, Texas. —J. Lloyd.
Houston, Texas. — J. T. Smith, Goose Creek, P.O. Box 645. Telephone No. 546J.
Ithaca, N.Y.—F. Gulbe, Ithaca R.D. 2, New York.
Jasonville, Indiana. —J. H. Craig, 235 E, Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
King Ferry, N.Y.—Attwater Ecclesia, Edward Palmer.

Liverpool, N.Y.—W.L. Van Akin, 407 Bass Street.
Los Angeles, Calif.—L. H. Norwood, 1801 San Marcus Street, Compton, Calif.
Lackawaxen, Pa.—John L. D. Van Akin.
Lansing, Ohio.—Joseph Orechovsky, Box 31, Lansing, Ohio.
Lubec (North) Maine.—A. L. Bangs.
Midland, Texas.—Joseph H. Lloyd 810 S. Pecos St., c/o Hughes Tool Co.
Newark, N.J.—W. Dean, 517, So. 21st Street, Irvington, N.J.
Philadelphia, Pa.—Carl E. George, 3330 N. 15th Street.
Pomona, Cal.—Oscar Beauchamp, 742 E. 6th Street.
Portland, Oregon.—John T. Randell, 2411 N.E. 7th Ave., Portland.
Rochester, N.Y.—Oscar Knight, 67 Alexander Street.
Sacramento, Calif.—John Kensley, Box 33, West Sacramento, Calif.
Santa Barbara, Calif.—W.L. Rutherford, Rural R. No. 1, Box 79, Coleta.
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

ECCLESIAL NEWS.—Will recording brethren please see this is posted to reach us not later than 5th of each month to ensure insertion in following issue.

JEWISH RELIEF FUND.—Receipts to December 2nd: W.F., 11/6; H.J., £2; M.B., 2/-; Anon., 14/-; A Sister, 15/-; G., 2/-; Hamilton £7/19/4; W. Canada, £2; M., £1; R.H.S., 5/-; CS., £1; An Ecclesia, 30/-; B.S., 12/-; A Brother, 10/-; Just a Few, £5.

SPARE CLOTHING.—Parcels have been received from Surbiton; (Illegible Postmark); Herne Hill; Ealing, Blackheath; Hendon. All correspondence and parcels should be sent to 19 Grove Road, Brixton, S.W. 9.

DISTRESSED FUND.—Receipts to December 1st: Bedford, 10/-; Miriam, 20/-; Plymouth, £3/10/1; A Sister, 10/-; W. Canada, £2; Anon., £1/14/0; G.G., 24/-; Coventry, £2/2/0; B.S., 20/-; J., 2/-; M.P., 4/-; R.S., 5/-.

LETTERS OF ENCOURAGEMENT are acknowledged from brethren Doughty, K.T.J., Brandt, W. Sharp, A Sister (Earlsfield), F. W. Jones, Oscar Beauchamp, J.V.R., J.D.B., J.W.E., D.C.W., J.H.D., C. Seagrave, E. D. Cope, C. Bennett, E. W. Banta, J. Davey and sisters, L. Golden, Doris Jannaway, J. Hiley, L. Bauer, Irene Connolly.

BOURNEMOUTH.—A Fraternal Tea and Meeting will be held, God willing, on Saturday January 7th, at Richmond Hall, Charminster Road (Corner Alma Road). Tea at 4.30 p.m.; meeting 6 p.m. A very hearty welcome to all brethren and sisters in fellowship. Will intending visitors please notify Recording Brother (K. Jackson, 138 Portland Road), so that adequate arrangements can be made.

WAR.—Mr. Oswald Pirow, South Africa Defence Minister, who has been visiting leading statesmen in Europe says: "I leave Europe with a feeling of almost unqualified anxiety. It is heading straight for war. The spring of 1939 will see the explosion."

ORGAN.—Can be seen (Parsons Green, S.W. 6), 50/-, plus carriage. Apply: "P," c/o Editor.

JACOB'S TROUBLE. —Five hundred young Jews and Jewesses who left Vienna in an endeavour to reach Palestine, were forced to return a fortnight later because the Italians refused them passage through their territory.

CRUELTY TO JEWISH CHILDREN. —Eighteen children removed by the Gestapo from a Jewish orphanage in Frankfurt, Germany, are among the 10,000 Polish Jews expelled from Germany to Poland. These orphans were taken from their beds early one morning, packed into trains and later, poorly dressed, taken to the Polish frontier, and sent on foot across fields into Poland. The guards had machine-guns and pistol shots were fired over the heads of these children who, together with other Jews, were ordered to carry on and not look back. Several died on the journey to the border. Others fell into ditches and broke legs, but still they were driven on. "If you dare to turn back," they were told, "we will shoot you." A number who couldn't walk as quickly as ordered were beaten.

(Food, medical supplies, and clothing sent from Warsaw by the Federation for the Relief of Polish Jews and other organisations are now beginning to reach them. —Editor).
