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January 1940

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**

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BIRMINGHAM. —W. Southall 102 Sandwell Rd., Handsworth, Birmingham 21. (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.)

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

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

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BRISTOL. —A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston, (B.B. 3.15 p.m.)

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CRAYFORD. —E. R. Cuer, 61 Sevenoaks Way, St. Paul’s Cray. (B.B. 11 a.m.).

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DERBY. —F. Gillard, 21 Spencer Street, Alvaston.

DORCHESTER. —S. F. Osborn, 23 Dagmar Road, (B.B. 10.45 a.m.).

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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.)

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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). —C. E. Wright, 62 Thirsk Road, Battersea, S.W.11.

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, 48 Marine Terrace. (B.B. 4.0 p.m.)

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

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.)

OLDHAM. —W. Cockcroft, 1 Medlock Rd. Woodhouses, Ashton-under-Lyne. (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.

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SHEFFIELD. —W. C. Newell, 61 Crawshaw Grove, Beauchief, Sheffield 8.

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

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

ST. ALBANS. —G. Mallard, 8 Mile House Lane. (B.B. 1.30 p.m.)

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

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

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

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

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

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

WORCESTER. —H. Blake, 18 St. Dunstan's Crescent.

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Protestantism and the Church of Rome

By Dr. John Thomas
(Continued from page 443)

From A.D. 270 to the end of the century, "ecclesiastical discipline," says the historian, "which had been too strict, was now relaxed exceedingly; bishops and people were in a state of malice; endless quarrels were fomented among contending parties; and ambition and covetousness had, in general, gained the ascendancy in the Christian church. Notwithstanding this decline both of zeal and principle; notwithstanding this scarcity of evangelical graces and fruits, still Christian worship was constantly attended, and the number of *nominal* converts were increasing; but the faith of Christ itself appeared now an ordinary business." Eusebius, the historian, himself a Catholic of that period, says: "We heaped sin upon sin, judging, like careless Epicureans, that God cared not for our sins, nor would ever visit us on account of them. And our pretended shepherds, laying aside the rule of godliness, practised among themselves contention and division"—a perfect type of things existing now.

Such was the Catholic Church of Rome, and indeed the Catholic faction or schism throughout Italy and Gaul, when the ambitious Constantine conceived the project of becoming sole emperor of the Roman World. Himself a fugitive in Britain from imperial designs upon his life, he naturally entertained a fellow feeling for others similarly circumstanced. He became therefore a banner for the disaffected unfurled for a revolution—the most remarkable in the history of the empire. His armies were crowded with Catholics, whose champion he had become, and it soon became manifest that the real struggle was between that corrupt party and the partisans of the pagan church for ascendancy in the State. The Catholic woman and her man-child triumphed; and being therefore enthroned, they seized upon the temples of the gods, and ejected their priests. They superseded the gods by the ghosts of the martyrs, to which they dedicated the temples, and appointed the clergy to officiate at their altars in the character of priests. Thus, instead of Christianising paganism, Catholicism was paganized and expanded into the church of Rome; which in the fulness of its development, and loaded with the fruit peculiar to it, stands before the nations as "the mother of harlots, and of all the abominations of the earth."

(To be continued)

The Unjust Judge

This parable (Luke xviii. 1-8) is directed against the view of some, that prayer is of no use. The indicated lesson of it is that "men *ought always to pray*" which is the frequently inculcated precept of Scripture. That men should think it is of no use is natural in the absence of immediate apparent results, and in the absence of any power on their part to feel how God regards prayer. It is because of this that it was necessary that the Spirit of God should teach us, as He has done, by Christ and the apostles and prophets, what the truth is on the subject, that in the faith of it we might do what is wise and needful in the case, "Pray without ceasing." Jesus gives us to understand by this parable that it is not only regarded by the Father, but that it is effectual in leading to results—always presupposing that the prayer is by an acceptable supplicant. The argument of it evidently is—if an unjust man is moved by continual entreaty to do what is requested, that he may get rid of the troublesomeness of importunity, how much more will God, who is kind and just, be moved by the continual requests of those He loves.

But there is a caution against impatience. He may "bear long" with those who are "afflictions to his people." There are various reasons for this. God may by them be accomplishing the very purposes of His love in subjecting His people to needed chastisement. But whatever the reason may be, we are not to be discouraged at the apparent want of response, but to persevere, praying and waiting, in the confidence that God will do what is best, and cause "all things to work together for good to those who love God and are called according to his purpose." It will at last happen that God will refresh His people by a great and visible interposition on their behalf, delivering them from all enemies, and bestowing goodness upon them, "above all that they can ask or think."

R.R.

Editorial

As this number of the *Berean Christadelphian* reaches our readers a New Year will be about to dawn. A.D. 1939 with all its varying circumstances, its joys and sorrows: its hopes and fears: its peace and war, will have taken its place in history with all the thousands of years of human record which have preceded it. Some of our readers who commenced this year with us, have now fallen asleep, and for them the record is completed. Their task is finished: their toil is over: they await the trumpet call to "come forth," we hope to take their place in a world of peace and righteousness, into which none of the evils of this present distracted world will enter. "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come" (Isa. lvii. 1). Doubtless it is because of the existence of this small, but righteous element in the world to-day that "the longsuffering of God waits as in the days of Noah." If it were not for their presence in the earth, surely God's judgments would descend with dreadful and devastating effect.

We feel that A.D. 1940 opens under circumstances which must fill the hearts of all true Christadelphians with earnest expectations. Never in our experience has a year begun with such high hopes of our expectations being speedily realized. To the casual observer, this strange war drags on with little or no prospect of development. In the West the opposing armies have settled down in occupation of their respective fortified lines —Maginot and Siegfried—both sides appearing to recognize the futility of hurling masses of men against these almost impregnable fortresses, and the terrible toll of human life which would inevitably be taken if such attacks were made. There is, however, a view of the matter which is beyond the vision of the casual observer. Sooner or later, and we think it will be seen before long, the purpose of God requires that events should take a definitely Eastward turn, and already signs are in existence that such a development is in contemplation. In God's arrangement of things it is decreed that the regions of the earth which witnessed the uprising of the kingdoms of men, shall also be the arena of their destruction. It is eastward and not westward to which the eyes of Zion's watchmen are directed, and they are gladdened by the fact that already there are unmistakable signs of this development. Egypt, Palestine and Mesopotamia (see page 13) are

inseparably linked with the out-working of God's purpose, and there are ominous indications in the Press that it is to these districts that Russia especially is inclined to turn. It may possibly be that whilst Britain is deeply engaged on the Western Front, Russia, with Germany's approval and perhaps even support, may suddenly make a drive through the Balkans and threaten Britain's Asiatic possessions. Sooner than we realize, "the mountains of Israel" may occupy a large place in the War News. We are in a position similar to many just before Christ's first appearance, when "the people were in expectation, and all men mused in their hearts." Our expectation (or suspense) and our musings (or reasonings) are not altogether dissimilar. They were expecting Christ to make an early appearance, and that also is our hope. Meanwhile, we endeavour to encourage each other to hold fast to this hope, and the greatest encouragement is to be derived from an examination of the signs as they exist around us to-day. 1940 will surely be a year of momentous events, and we think it will very likely witness the most momentous event of all, even the coming of Christ. If so, may it find us all ready; but if not, still let us hold fast, for it will surely come soon.

CONSCRIPTION AND THE TRIBUNALS

Since our last issue, many more of our young brethren have appeared before the Tribunals in London and the provinces, and without exception have been granted the exemption they have sought. It is a matter for both congratulations and gratitude. Congratulation, that our young brethren have acquitted themselves worthily, witnessing for the Truth and "answering for the hope that is in them." It has been accomplished in the spirit of true "meekness and fear," which we feel has resulted in God's blessing attending our brethren in their trial. Christadelphians are to-day respected by the authorities, and principally because their genuineness is recognized. Let us all see that nothing in our actions or words lowers the estimation in which we are held. Engagement in doubtful occupations is one of the surest ways of losing this respect.

We desire again to record our gratitude to God for His continued blessing upon our brethren. They have made a faithful and uncompromising stand for liberty to obey God's commandments, and God has surely prospered their way. We are confident He will continue so to bless them as long as they, and we, are worthy of it; therefore, whilst we ascribe thanks and praise to Him who careth for His children in all their difficulties, we more firmly resolve to endeavour to walk before Him in humility and faithful obedience to His will.

FELLOWSHIP IN LOS ANGELES

Information has just been received that a number of brethren and sisters in Los Angeles, hitherto in our fellowship, have returned to the Birmingham (Central) fellowship. Apparently this is the outcome of the unsatisfactory conditions which have for a considerable time existed in Los Angeles; we cannot, however, believe that those who have taken this step realize the inconsistency and confusion in which their action now involves them. Fellowship is thereby treated as if it were of no importance; that which in the Scriptures is regarded as one of the greatest privileges and of the utmost significance amongst Divine things, is by this action debased to the level of mere human convenience.

"Fellowship in the Truth is cordial and loving union, springing from oneness of mind in Divine things." So wrote bro. Roberts, and there should not be any room for divergence of views on this matter, where the teaching of the Scriptures is permitted to operate.

Have those brethren and sisters who have now united themselves with the Birmingham (Central) fellowship, satisfied themselves that this essential unity of mind exists between Birmingham and themselves?

The Editor of *The Christadelphian* is, we are fully aware, himself sound in his views regarding Stricklerism: but our Los Angeles brethren and sisters are conscious of the fact that Stricklerism is openly tolerated and advocated in ecclesias now in their fellowship in all parts of the ecclesial world, and nowhere more generally than in their midst. Further, is there "unity" or "oneness

of mind" amongst them on the matter which has for so long been a source of anxiety to them, namely, divorce and re-marriage? On this subject we believe they have hitherto faithfully contended for the Truth, and have been consistent in their belief and actions.

In the current issue of *The Christadelphian* there is published what is represented to be the resolution passed by the Los Angeles brethren and sisters on Oct. 6th, 1939, from which we observe, by a copy sent to us from Los Angeles the following essential paragraph is omitted: —

"Following is the position of this ecclesia on the question of divorce and re-marriage: Suing at law for the enforcement of any right whatsoever is to be shunned by a servant of Christ, as being out of harmony with his teaching, as exemplified by precept and example. Therefore it is wrong for a believer to go to law against an erring partner to procure a divorce on account of adultery or for any other cause; also, a brother or sister who since coming into the truth obtains a divorce and then re-marries, cannot be received into fellowship while living with his or her second partner, during the lifetime of the original husband or wife; such living together being adultery; also, there can be no true Scriptural repentance without a forsaking of the state of sin; this will involve separation from the second partner (Matt. v. 39, 40; xix. 3, 6; 1 Cor. vi. 1, 7; 1 Pet. ii. 21, 23; Rom. vii. 2; 1 Cor. vii. 10, 11, 39). Any brother or sister advocating contrary views will by such action automatically put themselves out of fellowship with this ecclesia.

A copy of this resolution will be handed to each brother or sister seeking our fellowship; acceptance of fellowship with this ecclesia by them will be clearly understood to mean that, without reservation, they agree to abide by the above resolution."

Why this omission? In all matters brethren and sisters should be frank and open, and certainly in nothing more so than in matters touching fellowship.

It is a fact beyond dispute that there is the greatest divergence between the belief of our Los Angeles brethren and sisters and the majority of those with whom they are now in fellowship. Divorce is practised and defended by prominent representative brethren in their present fellowship, whilst they are themselves fully aware of the unscripturalness of these views. What is the explanation of these facts? Have they ceased to regard fellowship in the Truth as a Divine arrangement? Or are they prepared to trifle with the subject for the sake of convenience, or fleshly ties?

In regard to fellowship, words are not sufficient: actions are of equal, and possibly of greater importance. What is to be the attitude of the Birmingham (Central) fellowship towards those who hold wrong views? Are they to be tolerated and allowed to remain in fellowship? If so, words are valueless.

When "unity of mind" on these Divine things exists between us, "union" with the Birmingham (Central) fellowship will be an unmixed delight, but whilst the present conditions exist the only attitude consistent with apostolic teaching is that of separation. This is apparently forgotten by our Los Angeles brethren and sisters, and for which we can only express our regret and tender our exhortation to them to reconsider their action.

W.J.W.

The 'Logos' and the 'Fraternal Visitor'

The "*Logos*" is the organ of the Adelaide Ecclesia, Australia— the ecclesia to which the late bro. C. P. Wauchope belonged. In its September, 1939 number the Editor had some pungent comments to make regarding the position the "Fraternal Visitor" (which is the official organ of the "Suffolk St." Fellowship) takes up in regard to false doctrines. Here is an extract: —

"There is surely no Christadelphian who does not earnestly desire unity in the body. Nevertheless one is saddened from time to time in witnessing in certain of our Magazines a tendency

to destroy these efforts by an injudicious *and unscriptural* attitude to certain serious matters in relation to first principles. Unity of the body without unity of doctrine in the first principles is not possible.

"The Editor of the 'Fraternal Visitor' does help heresy by his indifference to its essentiality. Who looks to the F.V. for guidance would to say the least certainly not be encouraged to throw over his belief in the heresy.

"The Editor of the F.V. has been instrumental in softening the point of doctrine."

A true indictment.

G.H.D.

A Sunday Morning Exhortation (37)

In the Scripture under consideration we have the picture brought before us of a snare. An animal is roving through the fields, unconscious of danger; it pushes through the hedge and suddenly it is caught in the snare; the harder it struggles the tighter it is gripped until it finally dies.

That is how the coming of the Lord will come upon the earth— as a snare, "And," says Christ, "take heed lest it come upon you unawares." Now Paul, in writing to the Thessalonians in the 1st letter, v. 2, speaks of this time. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night." We are not children of the night but of the day, and yet it is a truth that all who call themselves the servants of God are not children of the day; some are children of the night, and that day will overtake some unawares. They will be snared like the animal.

And so we have another warning from Christ in the same connection in Matt xxiv. 42: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." In such an hour as we think not the Son of man cometh. Let us weigh that up, however, with those words of Christ, "When ye see these things BEGIN to come to pass." Obviously it cannot be far away—when these things BEGIN to come to pass—and yet we have to make room for that statement, "For in such an hour as ye think not." It may be that just prior to the return of Christ the signs will appear to slacken—maybe the time when they shall say, "Peace and safety." It is coming at a time "when ye think not," and if we are not ready, it will take us like a snare.

Now the prophet Amos speaking of another day of the Lord, but in similar circumstances, brought this warning to the men of Israel, "Woe unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no "brightness in it?" They professed a desire for the day of the Lord, but the warning was that it should be darkness and not light. And we know, brethren and sisters, that when the Lord does come, to some it will be a day of darkness. They will say, "Lord, Lord," and he will say "Depart from me, ye cursed . . . I never knew you." What a terrible thing if, after all our professed desire for the day of the Lord after we have been singing those hymns, those prayers for the Lord to come, that day should take us unawares and be a day of darkness and not of light—to be shut out from the glories of the Kingdom, from the blessings of that time. And so that Lord says: "Take heed to yourselves," and he tells us what we are to take heed to—"Lest your hearts be overcharged with surfeiting and drunkenness and cares of this life."

There are two things really—self-indulgence and the cares of this life. These are often closely related. In the history of the world, times of stress and distress, times of trouble, have often been times of self-indulgence and excess. The Proverbs give us some thought in this way: "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more."

In times of distress, trouble and difficulty, mankind generally run into excess, into pleasure-seeking, in order to forget their misery. It is not unlike that today, is it? These times when men's hearts are failing them for fear, they are trying to drown their fear in pleasure-seeking, exactly as Christ said it would be, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." Eating and drinking are necessities, but the picture brought before us is of those whose minds are merely on natural things, merely seeking to indulge themselves without any thought of God and of His Truth.

So we turn again to Amos. In chapter vi., referring to these times of which we have been speaking—of these who desired the day of the Lord, he says: "Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol and invent to themselves instruments of musick, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph!" They were not grieved for the affliction of Joseph. We see these things have always deadened the hearts of man—self-indulgence and the cares of this life. Christ's parable of the Sower gives us this: "And these are they which are sown among thorns; such as hear the word, and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word and it becometh unfruitful."

These, then, are the things we have to fear at the time when we are expecting the coming of Christ. These are the things we have to beware of—living to gratify ourselves or being over-burdened with the present cares, and it behoves each one of us to look into our hearts. It is quite possible to come to the meetings but live to gratify ourselves; to be called Christadelphians and let the cares of this life over-burden us, until our thoughts are with these rather than the coming of the Lord Jesus Christ. And so we have the lesson, "Take heed." "Be ye also ready for in such an hour as ye think not your Lord cometh." It is said to those who are told to watch. They are told to watch and yet it is also said, "in an hour when ye think not."

"Be ye also ready." How can we be ready? Well we have some helpful words of the Apostle Paul. In speaking of Israel as a lesson to us, Hebrews iii., he says "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Take heed lest there be an evil heart of unbelief; and it is the heart of unbelief which leads to self-indulgence and being overcome with the cares of this life. Paul was speaking of Israel. In the wilderness their hearts turned back to the things they had left in Egypt because they were longing for the things left behind. They murmured, "Can God furnish a table in the wilderness?" They limited the power of the Holy One of Israel; but we know the end— they fell in the wilderness because the real root-cause was the evil heart of unbelief. They did not believe the promises of God. They did not set their affection on the things He had promised and they were, therefore, overcome by self-indulgence and distress in the midst of their difficulties.

And so the first thing to which we have to take heed is that we have faith unfeigned, and faith cometh by hearing and hearing by the Word of God;" so the first thing we have to take heed to is that Word. If we neglect it, inevitably an evil heart of unbelief will come. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," or, as one rendering is, "lest we should drift away from it." All you have to do in order to drift is to sit and do

nothing. Unless we take heed to the things we have heard from the Scriptures, that evil heart of unbelief will come. Paul, in writing to Timothy, reminds him that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

It is the same truth which Christ brought out in that parable of the ten virgins. Five were wise and five were foolish. Why? The five wise virgins filled their lamps with oil and the five foolish did not. Of what is that oil a type? —the Spirit-word upon which we depend for all things.

Then, having faith unfeigned, the next thing necessary is the matter of our affections. If our affections are wrong, the faith will vanish. So Paul says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Set your affections on things above. You remember that Christ said, "Where your treasure is there will your heart be also." If your affections are centred upon the things above where Christ is seated at God's right hand, then you won't be seeking the self-indulgence of the world; you won't love the things of the world; but you will love the things of Christ and will be ready for him when he appears.

But then there is another side to the question—the cares of life. Take heed lest the cares of life overcome us. There are many cares of life, brethren. Perhaps there never was a time when there were more; things which distress us, things perhaps which we fear. The times are difficult and they may overcome us if we are so wrapped up with trying to make both ends meet or trying to keep the house clean and all those things. A brother's business is perhaps going wrong, so he must put forth extra effort to make it go right if he can; but then the danger and the need to heed the warning: "Take heed lest these things overcome you."

How can we take heed in this matter? Well, the Lord Jesus Christ himself said in Matt. vi. 31: "Therefore take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek— eating, drinking and marrying and giving in marriage until the flood came) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness and all these things shall be added unto you. Don't be over anxious about eating and drinking and being clothed, your heavenly Father knoweth ye have need of these things, but, if you seek first His kingdom, He will add these things to you. It is a great temptation when things are going wrong to set our minds on the cares of this life, but if we have that faith unfeigned, if we seek the kingdom first, God has promised He will add those things. It means devoting ourselves to the work of the ecclesia and the building up of the body of Christ.

But, before we are likely to seek these things first, there is another lesson we have to learn. Paul gives it to us in the letter to the Philippians, chapter iv. —speaking of a gift he had had from the Philippian brethren—"Not that I speak in respect or want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." Now, brethren and sisters, is that our position to-night? the same as the Apostle Paul? In whatever state we are, therewith to be content? You know it is a heart-searching thought. Some, we are told, because of their faithfulness to Christ dwelt in the caves and dens of the earth. Now, what is our position in regard to worldly things? If the possessions which we have take wing and depart (as the Scriptures say they may), and if we are brought into humbler circumstances, are we going to be quite content as long as we can seek first God's kingdom? We are in difficult times. We do not know what test we may have to face, and we shall only face it if we have our minds centred upon the things of the kingdom, the things which are above, where Christ is seated at the right hand of God, knowing He has promised these things shall be added unto us if we seek the kingdom first. "Having food and raiment be therewith content." Again, in writing to the Hebrews xiii. 5: "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." So that we may boldly say, "The Lord is my

helper, and I will not fear what men shall do unto me." We shall only be prepared if we are content with what God sends to us and seek His kingdom first, because we believe His promises, because we have faith unfeigned and above all things we want to get a place in that kingdom, and, come what may, we are determined to hold fast to his Truth through Christ who strengthens us.

But there is one more thing Christ introduces into the thought of his coming in Matt. xxiv., "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." And he calls to their minds another sort of servant who is indulging himself, and beating his fellow-servants. We shall only be ready, brethren and sisters, if we are those wise servants who are helping to feed the household, helping to build up our brethren and sisters; if we are doing all we can to fit them for the return of the Lord Jesus Christ. And it is not those, as a rule, who are earnestly seeking to help the work of the Truth who beat their brethren—they are not the faultfinders, the complainers. It is those who are indulging themselves and seeking the things of this life who, as a rule, are first in complaining of their brethren and sisters.

"But let us," says the apostle, "who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." Putting on the breastplate of faith; the only thing which will help us to prepare is faith working by love—a sincere affection and a love of God because of what He has done for us, and an earnest desire to show our love by working in His Truth; and whenever the Lord comes he won't take us as a thief. It won't be a snare. It will be to our salvation—if we are earnestly doing this, we can lift up our heads because our redemption draweth nigh.

J.B.S.

The Translation of Enoch

It is recorded of Enoch that "he was not, for God took him" and, that he was translated "that he should not see death and was not found, because God had translated him," (Gen. v. 24; Heb. xi. 5). From these testimonies it is evident that Enoch did not die in the way that has befallen the human race generally. The verses quoted are the only sources of information on the matter so that it is both unwise and unprofitable to speculate as to where Enoch might be. It is evident that he does not share the heavenly position of Jesus in immortality: beyond that we will not go.

It will be satisfying, however, if we can find a reason from Scripture WHY Enoch should so remain in existence. The reason comes by a consideration of Enoch in his work as a prophet. He is referred to in this way by Jude. Here, (verse 14), Jude writes of the apostasy of the apostolic days, showing that a day of retribution would surely come. There had been departure from the way of truth since the days of Cain who had made his own "way" (v. 11); and Jude instances other departures in the depravity of Sodom and in the rebellion of Korah and his company. So Jude declares to the fleshly minded apostates of his day that the various judgments of the past were warnings that a time was to come when ungodliness would be finally and completely judged. It was of such ungodliness and of such a day of judgment, that Enoch had prophesied. He spoke of the Lord coming with ten thousands of his holy ones "to execute judgment upon all."

For Enoch to speak of this day indicated the existence of a hope from earliest times, of a manifestation of Divine power and glory in a multitude: indeed the hope was "the way" of Abel. But Abel was slain by Cain and although the hope continued in the line of Seth, yet the possessors and believers of the Truth were ever of small numbers, and were it not for God's protection, the righteous seed would well have been destroyed by the followers of an evil, false religion.

There is no doubt that encouragement was given to the faithful remnant from time to time. The prophesying of such as Enoch is a case in point, but the removal of Enoch was a sign to his own generation as it has, actually, been a sign to all believers ever since. His removal and continued

existence taught that there will be similar continuity of the truths of which he spoke. Whatever the extent of evil and pressure of apostasy, the hope of the righteous would never be caused altogether to cease from expression. Enoch was representative of the testimony which he bore, and so, to all who will observe, his existence is a continual illustration of the fact that the promise of judgment and of redemption cannot and will not, fail.

It is significant that he was the seventh from Adam (that is, in the line of the faithful seed): as the seventh he typifies the "last man" (1 Cor. xv. 45), Jesus, in whom will be the multitude of believers in the true Hope, from Abel onwards.

Enoch was short-lived in comparison with other patriots for he was 365 when translated. His son was Methuselah, the oldest of all, living 969 years. The two together seem to provide a type of Christ, who in one aspect was cut off at an early age and in the other, lives longer than all. There seems reason to believe that the name METHUSELAH contained a prophecy of judgment to come at his death: this is borne out by the fact that the Flood came to the ungodly world in the year of his death. However, it was not the final judgment that was referred to in his name. After the Flood, the inherent evil in human nature broke out again: and once more it seemed as if apostasy would overwhelm the Truth. But this was not to be. The true Hope could not be destroyed and the few faithful in each generation would be encouraged to hold fast, realizing the promise conveyed in the sign of Enoch's continued existence.

MESOPOTAMIA

Mesopotamia (Gk., between the rivers) is in Hebrew styled Aram-Naharaim, i.e., Aram of the rivers. It is situated immediately east of the middle Euphrates, and though mentioned in connection with but five incidents in the Bible, it actually enters largely into the history of Israel. Mesopotamia is situated where routes from south-east, east, and north converge to lead towards Egypt between the desert of Arabia and the Mediterranean. It is a high plain eminently suited for pasturing flocks and herds. Thither came Terah and his family; thence passed Abraham across the river (a probable derivation of "Hebrew"), leaving behind Nahor and his descendants (Acts vii. 2; Gen. xxiv. 10). From this region came Balaam of Pethor to curse Israel for Balak of Moab (Deut. xxiii. 4). Thence came the hordes of Cushan-rishathaim, seeking to check the approach of the herdsmen of Israel, actually doing God's service (Judges iii. 8, 10). Amon sought the help of the chariots and horsemen of Mesopotamia against David (1 Chron. xix. 6), while the decline of Israel and Judah was accomplished by the uprise of Powers that swept across Mesopotamia to Syria. To Mesopotamia and beyond were the Jews carried captive, and there, too, as elsewhere in the days of the Apostles, lived the Jews of the Dispersion.

(The Christadelphian Treasury)

"We Would See Jesus"

A BOND OF SYMPATHY
(continued from page 453)

But we are aroused from our thoughts by the approach of a daughter of Israel who finds herself in the midst of circumstances creating difficulties for which no *direct* commandment has been given. Patiently the High Priest listens as she unfolds her case to him. No! there is no *direct* command that specifically applies to her case, but the SPIRIT of the whole Law, were she to apply it, would solve her troubles. He turns his kindly face towards her; her eyes are riveted upon him, as though absorbing every thought that shall help in the solution of her misery. She listens as he says: —

"You know our Father requires all His children to reflect His beautiful, righteous and beneficent character, don't you?"

"Yes," comes the answer confidently.

"You also know that He has given us His Law, the keeping of which will produce that in us?"

"Yes," is the eager reply; "and I am trying to keep it."

"I appreciate your effort: the fact that you are anxious to solve your difficulty shows you have the right spirit, so let us analyse matters by asking a few questions: You know that love, or 'divine affection' is the fulfilling of His law?"

And again she replied in that same confident tone, "Yes."

"And that 'divine affection' works no ill to his neighbour (Rom. xii. 10, 14)?"

"I know it; although they have been so unkind to me, I am now leaving them severely alone."

"But to leave them 'severely alone' as you describe it is not the spirit of the Law. And are you sure you have kept 'thy tongue from evil, and thy lips from speaking guile' (Psa. xxxiv. 13); that you have never said unkind things of *them*?"

Bursting into tears, she cries: "How can one help it? When one tries to do all one possibly can to bring about peace, and receives not only resentment, but so many little marked unkind acts that sting one into feeling the very opposite of loving them? Oh, sir, is it not sufficient to create first the spirit of *dislike* and its continuance to develop the spirit of *hate*? It is because I know this is not what God desires that I have come to you for help."

Softly came the answer: —

"The secret is: You have let slip the basic teaching of the whole Law. Every command that was given was intended to carry the meditative mind to the depths of the *spirit underlying it*; and its object was to educate the mind to express 'divine love' (or 'divine affection') towards God and our neighbour. Love the Lord thy God with all thy heart, and thy neighbour as thyself (Matt. xxii. 35-37) embodies the whole spirit of the Law. There is no spirit of hate except that it was to be shown towards committing iniquity. Therefore if we allow the mind to develop the spirit of 'hate' against our neighbour there can be only one end" (1 John ii. 9-11; iv. 20, 21).

"Oh! *How can I love* those who are ever seeking to find fault with me? Who constantly seem to be watching to trip me up, and are always complaining with things I do, when all the time I *am* trying to please God?" comes the sobbing answer. "*How can I love* them when I know they speak evil of me, and address to me words that cut like a knife and make wounds that seem never to be able to heal? How can I love them when they commit such little mean acts sufficiently pointed to make me feel they are working against me, producing that feeling of unhappiness, upsetting my mind and making it so difficult to try and keep my heart set upon God? Oh, sir, how is it possible to love such unlovely exhibitions of character?" (And again she bows her head and bursts into tears).

"Come, come, thou earnest one; be not downcast," the High Priest replied. "Your confession reveals your weakness. While you are anxious to please God, you unconsciously allow the things you have related to come between you and God. You have not kept before you, with that vividness that will help you to overcome your difficulties, that first great commandment: 'Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might' (Deut. vi. 5).

"If that affection for your God had taken possession of you in the spirit of those words, 'all thy heart,' 'all thy soul,' 'all thy mind,' then the incidents you have recited instead of affecting you in the way you have described, would have been dealt with by you in the spirit of 'God's Love,' and this would have been manifest in your attitude towards those of whom you complain. You would have

learned the truth that men and women *do exactly the same things to the loving Father we seek to serve*, and you would have further realized that despite all they have done and still are doing to Him, 'He maketh His sun to rise on the evil and the good, and sendeth rain upon the just and on the unjust.' Learn, then, that our Father returns good for evil, shows kindness for unkindness, and pours His love upon an ungodly, unmerciful, and thankless world (Matt. v. 45). In his dealings with mankind we learn the spirit He calls upon us to reflect.

'When we think how much our Father
Has forgiven, and does forgive,
Brethren, we should learn the rather
Free from wrath and strife to live,
Far removing
All that might offend or grieve.'

"So the true child of God, possessing the mind to reflect God's Love will radiate it far and near—on the brethren and sisters first, and afterwards on all who come within their sphere of influence. Further, we shall so concentrate our minds on striving to please God, that our service to Him will take the sting out of all the unkindness and evils that are directed towards us; and this service to God will gradually produce in us a character that shall make us like a candlestick shedding its light in a dark place, or a city set on a hill that cannot be hid (Matt. v. 14, 15). Gradually we shall learn the lesson that love worketh no ill to his neighbour (Rom. xiii. 10) and that so far as possible we must live at peace with all men (Rom. xii. 18)."

"Oh, sir," came the instant reply, "that is just what I have done. As I have told you, I have felt that the best way to 'live at peace' is to leave them alone."

Persuasively came the High Priest's reply: "But to adopt a 'do-nothing' policy does not reflect in us God's Love to man. What would have happened to us had He, because of our ungodliness, withheld His loving hand? Would our father Abraham (who was an idolater) have ever become the heir of those glorious promises (which we hope to share) if God had adopted a 'do-nothing' policy, and had never moved towards him in 'love'? Would the Israelitish nation (a multitude of fetter-bound slaves in Egypt, helpless and hopeless) have ever been born had not the Father done something (even in face of their open hostility) that eventually made Moses proclaim to them: 'Stand still, and see the salvation of our God'? And would you, poor sinner that you are, be here, seeking the instruction and mercy of your God, had He not revealed to Moses in the Mount the full details as to how you may obtain it? No, no; to leave the erring one alone—to avoid them—is not reflecting God's Love. *God so loved that world that He DID something.*"

(To be continued)

CONFIRMED GRUMBLERS

No doubt they serve some good purpose, as do blue-bottles and flies; but they are not the more welcome for all that; in fact, they are really what the Bible terms "flies" in "the ointment" (Eccles. x. 1). "One" such "destroyeth much good" (Eccles. ix. 18). The chronic fault-finder turns up at business meetings of the ecclesia, with his vitriol, or axe, and destroys what he cannot improve upon; he meets us in the street, and we feel none the better, or happier, for having met him; we visit him, or he visits us, and during the whole of our interview his sole topic is himself and his own affairs; he writes us a letter, and the burden of his theme is that the hand of Providence is very heavy upon him. In brief, he seems to be spending his time in continually running counter to the command of Paul in Phil. ii. 4. What wasted lives. How much better to wake up and try to live for others, and shed rays of cheerfulness and happiness as we walk through life; and make our brethren court our company instead of shun it. (See Ex. xvii. 2; Num. xiv. 2; Jude 16; and compare Num. xiii. 31-33 with Num. xiv. 36, 37).

(The Christadelphian Treasury)

Seven Times in Prophecy and History

(Continued from page 450)

If we divide the Seven Times period into two we get two halves each of 1260 years, the centre filling approximately in the 6th and 7th centuries A.D. Thus: —

B.C. 747 (the Era of Nabonassar of Babylon) brings us in Lunar calculations Seven Times later to A.D. 1699, the date of the Treaty of Carlowitz, when Turkey was forced to sign a treaty which marked clearly the decadence of the Ottoman Empire, Cut this period into two and the centre date on Lunar calculation is A.D. 476, the date marking the end of the Roman Empire in the west when Odoacer became King of Italy.

B.C. 606 (Nebuchadnezzar Period) brings us in Lunar calculation to 1840, but cut in half we arrive at A.D. 637, the date when Omar set up his abomination at Jerusalem by the building of the Mosque of Omar.

B.C. 602 (Nebuchadnezzar) brings us as we have seen to 1844 (Lunar calculations); cut into two we get the commencement of the Mahomedan calendar A.D. 622, the Hegira, or flight of the prophet Mahomet from Mecca to Medina. Calculating 1260 calendar years from B.C. 606 we reach the date already mentioned, A.D. 637.

From B.C. 598, Seven times Solar is 1923-4, but 1260 years Solar bring us to A.D. 663. The date is important as marking the decree of Pope Vitalion making the use of Latin compulsory in all the churches.

These are just a few examples out of many that show us that if we cut the Seven Times into two halves, the centre shows itself as an era in which Mahomedanism is growing (in the east) and the Latin Papacy is growing (in the west). Diagrammatically represented as follows: —

B.C.	A.D.	A.D.
Commencing Era of Seven Times B.C. 747-586	476—663 Bisection Era of uprise of two false East and West	1699—1934-5 Ending Era or Latter days of Gentiledom

| SEVEN TIMES |

It will be observed that in the above representation and outline we have gone back further in our commencing dates, right back to the incipient rise of Babylon, yielding in the terminating dates similar incipient developments which in their full development mark the end of Gentiledom, i.e., 1699 to 1934-5.

It now remains for us to give an exposition of this ending period in so far as it interests us as students of prophecy, marking the crises in Israel's history, her gradual recovery and the restoration of the Land: the decline of the desolator: marking also the accentuated madness in latter day Gentile rule as seen in the mad rush to re-arm and prepare for war: noting also the interesting developments now taking place in the area and countries anciently occupied by Gog, Rosh, Gomer (Russia, etc.), and noting also the strange attempts at European hegemony emanating from the area more recently occupied by the Holy Roman (Germanic) Empire of Otto the Great, that Beast of the Earth so wonderfully described in Rev. xiii., and who in the latter days is represented in some form or other as having supreme power, the ten kings giving their power to the Beast for one hour. Surely it will repay close attention as we try to unfold these historic movements in their bearing on prophecy and chronology, and also continuing in their working out that Eastern and Western features already noted

as marking the Bisection Era, i.e., the one to do with Europe in the West, and the other with Eastern European and Asiatic developments, culminating in the domination of Papal Rome in the West—and Russia in the East.

Our history can only be in outline. From 1840 to the present time one can select a number of dates that mark critical events or crises in the historic development above outlined. We all know that early in the 19th century the decadence of Turkey, which historians now note as having set in from 1699 at Carlowitz and 1774 at Kairnardji, became most precipitate: such countries as Greece, Servia, Roumania, Egypt and Bulgaria, began to assert their independence of Ottoman rule. It is remarkable that B.C. 701 when Sennacherib first invaded Judah (Sayce) forms a Solar basis for the Seven Times which end in 1820-1, the year when the visible "drying up of the river Euphrates" was proved by the revolt of Greece. In 1829 Greece was proclaimed independent. The year 1840 itself marked a rebellion (one of many) in Egypt. Ibrahim Pasha defeated the Turks at Nezib, and had not the European powers intervened, the Ottoman Empire might well have been destroyed. The year 1844 is another outstanding date in our series, being the Lunar termination of Seven Times from B.C. 602-1 and also 1260 Lunar years from the Hegira, A.D. 622. In this year Turkey was forced by the European powers to issue an edict of religious toleration, a policy diametrically opposed to the precepts of the Koran. As Gratton Guinness truly observes: "It was a most patent proof that Ottoman independence was gone . . . It was a compulsory sheathing of the sword of persecution, which had been relentlessly wielded for over twelve centuries, a most marked era in the overthrow of Mahomedan power" (*Light for Last Days*).

Seven Times Lunar from B.C. 587-6 brings us to 1860-61 when "Northern Syria was placed under a Christian (!) governor, and the welfare of its inhabitants secured by a restriction of the Turkish power, submitted to under European compulsion. The year in short, witnessed a marked, though partial deliverance of the Holy Land from Mahomedan oppression: it witnessed the turn of the tide" (Gratton Guinness). Coincident with this was the foundation in 1860 of the Universal Israelite Alliance, a society founded to bring about Jewish emancipation and the development of Jewish colonization in Palestine. This was a sort of forerunner of Zionism. Then from the same B.C. 587-6 Seven Times Calendar leads to A.D. 1898-9 when ZIONISM was founded at the well known Basle Zionist Conference which issued as its first article: "Zionism strives to create for the Jewish people a home in Palestine, secured by public law." Then in 1914 came the Great War, the importance of which in Bible prophecy can scarcely be overstated. This was Seven Times Solar from B.C. 606. Out of this war the Jews arose as a specially protected people in Palestine, and Zionism became the established principle of the protecting power, Britain, in its government of the Land. In 1917 the celebrated Balfour Declaration was made which set forth the promise of aid for the Jews to establish in Palestine a national home. 1917 was Seven Times Solar from B.C. 604. That same year Jerusalem was delivered by Allenby, and in 1918 the Turks fled headlong out of Palestine before the victorious army of Britain under Gen. Allenby.

These events were stirring enough as ordinary history, but to the Bible student they were the very fulfilment of one of his most ardent hopes and expectations. Our faith was indeed much energized and our hopes elated by these happenings: and appropriately enough they were marked out in the prophetic time chart.

Then came 1923-4, Seven Times from B.C. 598-7. 1924 saw the end of the Caliphate. The newly constituted Turkish Republic under Mustapha Kernel Attaturk abolished the official successorship of the prophet Mahomet: it was tantamount to Mahomedanism losing its great head. It might be likened in Western events to the Papacy being abolished by a Western Power.

Thus far we have noted in the main events in connection with the Eastern arena of God's operations or events connected with the Eastern false system and its political protector the Turk. Concurrently we have noted events in connection with the Jews and the Holy Land. We next turn to Western events.

(To be continued)

Before the Tribunals

"HAVING A GOOD CONSCIENCE" (1 Pet. iii. 16)

Since last month a number of our brethren have been before the Tribunals throughout Britain. Without exception they have been treated with courtesy and given exemption from all forms of military service. In some cases "unconditional exemption" has been the verdict, meaning that the brother remains in his present occupation. In others, "agricultural work" has been ordered instead of the present employment.

It has been good to see the mighty deliverance God has wrought for His children. The contrast between other cases of alleged conscience and the Truth has been most marked. The brethren and sisters, as well as the young men, have come away stronger in their faith and resolve after attending a Tribunal hearing.

The Cardiff Judge said in announcing the decision of the South Wales tribunal in bro. Hathaway's case: "There is only one religious body who in my opinion meet the case and that is the Christadelphians." "They are real conscientious objectors."

On one occasion before the London Tribunal after several "objectors" had been called to explain how they could be engaged in munition works and yet object to service in the Army for whom those munitions were provided, a young brother named Harris came up for his trial. Now he had been employed by an engineering firm of repute who had just recently come under Government control. He was asked by the Judge if he was still employed there. He said, No! and was at once asked "if he had been discharged." He explained that when he found out he was on Government work he at once went and explained his position to the managing director, drew his money, and left. The Tribunal warmly approved his action and described him as having a "deep and wide conscientious objection," and they granted "unconditional exemption without any hesitation." Just imagine what would have happened if this young brother had not been faithful in this matter. "Hesitation" and something worse—discredit to our cause—would have resulted.

Cases where exemption is refused by District Tribunals may be brought before the Appeal Tribunal in London. It meets at 1 Abbey Gardens, Westminster, under the chairmanship of the Rt. Hon. H. A. L. Fisher, lately Minister of Education in the British Government.

So far we have no case where exemption has been refused. The Birmingham Central fellowship have two rejected cases to bring forward. Our turn may come through some unfortunate circumstance. No young brother should go before a Tribunal unprepared to defend his faith. His Bible should be in his hand, and his case prepared by prayer and study.

G.H.D.

“Consider Him”

THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST

XXII—BRIGHT AND MORNING STAR

On a certain occasion the Invisible God spoke to Job out of the whirlwind and said, "Where wast thou when I laid the foundation of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof? Declare, if thou knowest. Or, who hath stretched the line upon it? Or, who hath laid the corner-stone thereof: when *the Morning Stars sang together, and all the sons of God shouted for joy?*"

Job could not answer these questions. He knew, doubtless, what the Elohim had done; but "touching the Almighty" by Whose Spirit they operated, "we cannot" said Elihu, "find him out." The Elohim were these Morning Stars and Sons of God. Jesus is styled "the Bright and the Morning Star," "the Day Star" and the Son of God.

Thus wrote bro. Dr. Thomas in his Dissertation on the Elohim to be found in *Elpis Israel*.

This title is claimed by Him Who is also Alpha and Omega, when through the Spirit in John there is unfolded to our enquiring and enraptured gaze the culmination of the Father's purpose on earth (Rev. xxii.). After the long night filled to capacity with the outpouring of judgments upon the corrupters and destroyers of the earth, the beloved John recorded of the holy city, the new Jerusalem that "THERE SHALL BE NO NIGHT THERE."

What a cheering sight to the lost traveller or mariner is the bright morning star which appears before the sun. *Bright*, in that it discloses where he is. And the *morning star*, in that it ushers in the light of day. It was a joyful moment when Jesus first rose on this dark world. Wise men from the East saw "his star" hovering over the city of David, and "they rejoiced with exceeding joy" (Matt. ii. 10).

Long had those who looked for his coming, waited for his salvation (see Luke ii. 25-38). Throughout Israel's dark night of types and shadows they had looked for the Morning Star and longed for the brightness of His rising. He tarried not beyond the appointed time for "His goings forth are prepared as the morning" (Hosea vi. 3). Thus was fulfilled the promise of Emmanuel's appearance—"God with us" (Isaiah vii. 14). This is he in whose light all the nations of the earth are to be blessed. This is the One—the Star—that brings light to the dark and bewildered carnal mind causing the path of such to shine "more and more unto the perfect day."

We seek further. Listen as He speaks: "He that overcometh and keepeth my works unto the end to him will I give the morning star" (Rev. ii. 26-28). Only minds enlightened by the Truth can grasp the meaning of such a promise. The Bright and Morning Star is to give to certain ones the morning star!

Taking the key presented at the outset of this consideration, we have disclosed to us a countless company of Elohistic beings, rejoicing together. Their numbers have been added to by the inclusion of those termed "wise," and who have been engaged in turning "many to righteousness." They are rewarded for this wisdom and energy by being transformed to shine as stars (Dan. xii. 4). In the midst is one of superlative brilliancy—once "a little lower than the angels"; now, in the fulness of Divine nature.

To the reader who would enlarge his understanding further and would study the progression of the subject from Jacob's prophecy and through the line of Judah and David, we would commend a perusal of *Eureka I*, pages 349-351, which bring the development down to its personal application (this is an important aspect of all our considerations) with the words:

"We look for the bright and morning star from heaven, that he may change our vile body and fashion it like unto his glorious body . . . This is equivalent to saying we shall be morning stars—stars that come forth as dew from the womb of the morning, shining in all the glory of the resurrection state.

"Of all the Stars of the New Heavens, Jesus will be the brightest; for in all things it is the Father's will and pleasure, not only that all the fulness shall dwell in Him, but that He also shall have the pre-eminence. 'There is one glory of the sun,' and that is his; and 'there is another glory of the stars,' and that is the glory of His *brethren individually*; and 'there is another glory of the moon,' and that is the glory of His companions collectively. As His Bride,

they 'look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners' (Song vi. 10). He that overcomes, to him it shall be given to be one of these—a splendid one sparkling in the glory of the great and fearful name of Yahweh Elohim."

With this glorious hope sustaining us, we join with the beloved Apostle and in prayer send forth again our petition: Even so come, Lord Jesus. Generations of saints have gone to rest with this supplication on their lips. We, too, who are privileged to wait for the day star to arise, open our hearts, amidst the surrounding gloom, and lifting up our heads can sing:

We praise, we praise His name,
His wondrous name of Yah;
Through Him who stands within the veil
Our bright and morning star.
Now when the night seems darkest,
Come in thy glory bright;
Come to redeem thine Israel
And turn our faith to sight.

M.J.

The Present Time in Prophecy (4)

More than once the Prime Minister has referred to the present conflict as "the strangest of wars." Certainly it has not taken the expected course, but all that happens is in the hand of God, and no doubt the reason for the "strangeness" will soon be apparent, by the emerging of events that will demonstrate clearly the fulfilment of prophecy. Our eyes are set particularly on Russia, where there has developed suddenly an aggressiveness by no means expected only a few months ago. The break from Tsarism took place 22 years ago, in the Bolshevik revolution, a system of government then being established that aroused the fears and opposition of almost the rest of the world. Internally, tremendous plans of re-organization were begun, and in 20 years a very different Russia had emerged. A huge army and air force, with a formidable navy have been built up, and the military forces of Russia are reckoned to be the greatest numerically in all the world.

All this time Russia made no hostile moves against other nations; no attempts were made to adjust losses of territory consequent upon the ending of the last war. There seemed to be no inclination to follow the old traditional aim of seeking a definite outlet to the warmer seas of the south. We are all aware of the long-held Tsarist ambitions to take possession of Constantinople. But if, in recent years, there were qualms in the minds of brethren on account of Russia's seeming change of policy, then we presume that all doubts have gone in view of the events of the last few months.

An aggressive policy in the north betokens a similar one in the south: and the method adopted against Finland is illustrative of the policy of which Ezekiel prophesies. The invader will "think an evil Thought," or, as the margin, has it, will "conceive a mischievous purpose." This suggests a definite enough intention obscured by many an assertion of peaceful desires. In the case of Finland, Russia has adopted what is called the "Nazi technique."

It is the writer's firm conviction that the return of Christ will take place *before* the King of the North comes down: it is not necessary, therefore, to expect this invasion as a sign. However, it is intensely interesting to see how that Russia is now, obviously, being prepared for the act of aggression that will bring to an abrupt end all her schemes. Were we to seek for a sign of the times in 1939 it would be sufficient to point to Russia's revived imperialism.

A point worth noticing is the reaction in Catholic countries to Russia's new activities. The objection to Communism has been intensified. Papal abhorrence of Bolshevism has been often enough expressed. Such an attitude fits in well with the course of prophecy. It is evident that the confederacy

of Ezek. xxxviii. is different from the alliance of the "kings and the beast" of Revelation xvii. It is at the over-running of Palestine by the former that Christ manifests himself in power to the world and then, in challenge to him, comes the "religious" campaign, resulting in the total destruction of all that is symbolized in the fourth beast power (Dan. vii. 11).

Jesus referred to the last times as similar to those of Noah's day. Particularly his reference was to the general indifference of the world to approaching judgment. But the events of recent months, if not years, have sadly enough illustrated the parallel of a time when "the earth was corrupt before God . . . and filled with violence." Germany has set the example both in and outside the country, and Russia has followed it. Non-aggression pacts are not worth the paper they are written on. Consequently fear is intensified, as Jesus said it would be (Luke xxi. 26).

Much more could be written to show how clearly prophecy is fulfilling, but the foregoing must suffice. God willing, it will be shown how that recent events in connection with the land and people of Israel give us cause indeed to "look up and lift up our heads."

Finally, do not let us, in study of the signs, persuade ourselves that certain things need to come to pass before Jesus comes. The signs that herald his appearing *have* come to pass, and we shall be wise to wait daily for him. S.J.

"Here Are Two Swords"

(Luke xxii. 38)

All will agree that these words give no countenance to the use of weapons for violent purposes: but it will be helpful to consider the words of Jesus in their proper setting. The conversation with the disciples took place near to the time of the arrest of Jesus. Peter declared his readiness to go with his Master, even to death. So, also, said the other disciples. Jesus then reminded them of the time when he had sent them out to proclaim the Gospel. They went without purse, scrip or shoes (Matt. x. 9) and, in the work, lacked nothing. Jesus did not go with them, but they went in the strength provided by the knowledge that they would return to him when the task was completed.

Similar work, but under altogether different conditions now lay before them, although they did not know what would be required of them. When they declared their readiness to go with Jesus to prison and to death they did not realize how soon he would be apprehended, put to death and taken from them. It was of his going away from them that Jesus then spoke. Now, he tells them, they will need to take purse and scrip: and he that had no sword should even sell his garment to buy one.

This was to tell them that in the work that lay ahead they would not enjoy the conditions of the previous occasion, when all went so well. Success had then attended their efforts, not hostility. It would not be so easy later on. They would not have the visible and personal presence of the one on whom they leaned. They would have to endure hardship and persecution, for they would be truly following in the steps of their Master, in the fellowship of his sufferings. They would be engaged in conflict and warfare, fought against by the sword (compare Acts xii. 1, 2), but not fighting with it themselves. It was the sword of the Spirit that they would wield, but it was a bitter conflict in which to engage, requiring some of them to lay down their lives for Christ's sake.

If the disciples were being called on to fight for an earthly king, for one who might be regarded as one of the world's heroes, they would use swords: but their conflict was in the service of one who had been "reckoned among the transgressors." Their Master had been crucified like a malefactor. He had been treated like the two thieves and, as far as the world was concerned, little more would be known of him than that he had, apparently, come to an inglorious and ignoble end.

It was of such an one the disciples had to speak, to follow in his steps: the experience of the servants was to be after the example of their Master, as they soon found to be the case when he had left them and they took up the task of preaching the good news in all the world.

That they did not, at the time, understand the reference of Jesus to buying swords, is clear: for they said in reply, "Here are two swords." His reply ended the conversation. There was nothing more to be said, "It is enough." Soon he would be in the hands of his enemies and be killed: but he would rise again and then would the disciples understand what he had said.

A PRAYER

Oh God we pray Thee,
Hasten the time when the Lord shall come
To fill the earth with glory to Thee,
To sound Thy praises from sea to sea,
To bring Thine ancient people home.
Oh God we pray Thee
To give us strength to bear awhile
The trial to faith and hope, to send
Us courage to endure unto the end,
To receive from our Lord, His approval,
His smile.

A.M.F.

Hebrews ix.

The division of Scripture into chapters may have advantages of convenience but, otherwise, the continuity of the Spirit's writing is disturbed. Especially is this so in Hebrews, which mainly consists of a lengthy, reasoned argument. In the epistle the Apostle shows the superiority of a son of God over angels: of Jesus over Moses: of a Melchisedek priesthood over the Aaronic: of the new covenant over the old. He shows that a new covenant was needed, of which Jesus was the mediator: and so, the old was ready to vanish away in view of the fact that Jesus had died and, by resurrection, had become the true Saviour in whom only forgiveness of sins could be obtained.

In chapter ix. Paul proceeds to write of the ordinances of the old covenant. The centre of Israel's life as a nation was (or should have been) the Tabernacle. When in the wilderness, the tribes were grouped in orderly formation around the Tabernacle while the Levites had their tents between this and the other tribes. Thus, the "ordinances of divine service" would be known and seen by all. The Apostle writes of the old covenant having a "worldly sanctuary." The reference is not to "worldly" in the sense of the word as we often employ it. The R.V. renders, "a sanctuary of this world": that is, relating to the Mosaic order.

This sanctuary, or tabernacle, had two distinct parts. The first, the holy place, was the larger of the two parts, while the second, the "holiest of all" was half the size of the former part. The holy place was entered through a vail, hanging from pillars and (the Apostle writes) it contained the lampstand, the table of shewbread, and, in front of the second vail leading to the most holy, the golden altar of incense. It appears from verse 4 that this altar was in the most holy part (the correct rendering of "golden censer" should evidently be "golden altar of incense" —R.V. margin, etc.), but actually the altar was in the holy place. The Spirit-guided author would not be guilty of making a mistake about the situation of the tabernacle's furniture: it is not a mistake at all.

The point of mentioning the altar in connection with the most holy is because of its particular use in relation to the annual ceremony on the day of atonement. In the detailed account in Lev. xvi. the altar is termed "the altar before the Lord" and from it the high priest took a censer of coals to provide

incense in the most holy "to cover the mercy seat . . . that he die not." It is clear, therefore, that there was a close relation between the golden altar on the one side of the vail and the mercy seat on the other, so giving sufficient reason for the Apostle to write of the altar as being of the most holy.

It was not possible for Paul then to write of all these things "particularly" (ver. 5): but he proceeds to point out the typical significance of the two parts of the tabernacle. Into the first part the Mosaic priests entered continually. It was open to them all in the daily performance of their duties. It spoke of things relating to "the time then present" (ver. 9). But it was very different with regard to the most holy. No ordinary priest could enter therein at any time and only the high priest was permitted to enter on one day in the year, the day of atonement. He entered with the blood of animals, both for himself and for the people: and on that occasion he was not attired in the usual robes of glory and beauty but in simple garments of white linen.

The significance of these things is plain. The constant entering of priests into the one place spoke of constant and imperfect sacrifice: the one entry of the high priest spoke of one offering, that of the anti-typical high priest, clothed in perfect righteousness, who, by the shedding of his own blood became a perfect sacrifice "once for all." It was a sacrifice that provided redemption for the offerer, for the Apostle wrote, "by his own blood he entered in once into the holy place, having obtained eternal redemption."

By his death, Jesus became the mediator of a new covenant. The old covenant came into force at Sinai where Moses, its mediator, ceremonially sprinkled blood on the tabernacle and the "vessels of the ministry." But this was the blood of animals, showing that the provisions of the Law were temporary and had no power to assure *eternal* inheritance. The blood of Jesus, however, confirmed a covenant that *did* assure eternal inheritance. It was a new covenant in relation to the Mosaic but it can be said that the new covenant was older than the one termed the old covenant. This was because the death of Jesus made it possible to bring into effect all that was promised in the covenant made with Abraham. The promises to Abraham and his seed were of eternal inheritance. The promises under the Law were of nothing more than long life in the land. By the death of Jesus came forgiveness of sins and relationship to the seed of promise: "if ye are Christ's then are ye Abraham's seed and heirs according to the promise."

The foregoing is but a brief outline of the matters laid before the Jews by the Apostle. He wrote of things that they could all understand. We do not know what effect the reasoning had. What we can be certain about is the effect of the Apostle's exhortation upon ourselves. His reasoning may not interest the world, but it does interest those whose privilege it is to discern the wondrous things of God's law. The more knowledge we have of the law and of its limitations, will make us appreciate the privileges we obtain under the new covenant.

An emphatic exhortation comes in the closing words of the chapter. On the day of atonement, the people awaited anxiously the emergence of the high priest from the most holy, with evidence of the acceptability of his sacrifice for himself and the people. He blessed the assembly with the beautiful words recorded in Numbers vi. 23-26. The anti-typical high priest is yet to appear, with his blessing, to provide for those who wait for him the fulness of the benefit that comes by his perfect offering. To those who wait, in faith and patience, he will give eternal life. That is our hope. May it soon be fulfilled.

S.J.

Signs of the Times

POLITICAL

"Knowledge shall be increased" (Dan xii. 4)

THE SUN'S
ENERGY

The day is visualized by such statistical authorities as Mr. A. P. Luscombe Whyte, when the world's petrol supplies will diminish until they are insufficient for the

people's demands. So the sign of "knowledge" comes back into the news at this time. Writing under the heading "If the world runs short of petrol," Mr. Whyte this month in the London *News Chronicle*, describes the great accession to the world's power resources that is now being prepared by the scientists. Italy, it appears, has carried out successful experiments with new batteries of sun-motors. Says he, "The secret of this dramatic progress lies largely in the use of a newly developed chemical liquid which has extraordinary powers of absorbing and transmitting heat." He goes on to give deeply interesting details of experiments made and possibilities visualized in this direction. These exhibit another great advance in human knowledge. He also shows many new developments in wind and water power transmission.

"Gog of the land of Magog"(Ezek. xxxviii. 2)

RUSSIA AND FINLAND

It has now been disclosed by Lord Halifax that the long drawn out negotiations between Britain, France and Russia broke down because Russia demanded the right to occupy forts on the Finnish coast and on certain islands. Britain absolutely refused to agree. Von Ribbentrop then went along and bargained with Russia. The price is now being paid. Russia, left free to do so, marched into Finland to obtain by force what she had failed to achieve by threats. Germany helped the Finns to free themselves from Russia in 1920, but now connives at their dismemberment. Russia pursued exactly the same tactics as Germany has made familiar. False accusations of atrocities and border incidents, with claims that Finland had designs against her great neighbour were circulated by the Stalin Government and by its press and its broadcasting service. After protesting for 20 years that Communism stood for peace, equality and progress, Stalin has revealed himself as a blatant Imperialist tyrant who has modelled himself upon Hitler, one of the worst of all dictators. Finland had conducted her affairs in peaceful fashion, and her people and rulers were respected the world over for their many praiseworthy achievements. But after Latvia, Esthonia and Lithuania had given way to Russian and German demands, now it was Finland's turn to be crushed. The Red Army and Navy and Air Force are doing their best to bring the Finnish people into complete subjection. A puppet government, headed by a Communist from Russia has been set up in a small corner of the land and the farce enacted of solemn recognition by Stalin. Bombs have been dropped on Helsinki, the capital and many other cities and towns. Men have been parachuted from aeroplanes behind the Finnish defences. Even women have been piloting planes with bombs to the unhappy Finns, and the Russian press talks of its glorious victories. Meanwhile in many neutral countries, and particularly in Italy, demonstrations have taken place in favour of Finland and against Russia. The sum of the matter, however, is that following Germany's predatory work in Austria, Czechoslovakia and Poland, Russia has seized the opportunity to make ready to become the master of Central Europe. The Baltic now becomes a Russian and not a German sea, and if and when Germany is broken up as a result of her war with Britain and France, the great Northern power will be ready to assume the mantle of Gog and become the dominating factor in European politics.

"Gathered out of many nations" (Ezek. xxxviii. 8)

WHEN WILL THE WAR END

This question is being asked with anxious fears all over the world. The war will end when Palestine has come into the prosperous and peaceful position outlined in Ezekiel xxxviii. and the great enemy Germany has been eliminated. But at the same time Russia will be stealthily preparing to overflow into the countries, pass over and prosecute her campaign against Palestine and the British Empire. We said "will be": the fact is that Russia is already preparing for war on the Turkish frontiers that march with hers. Another factor relating to time is that Germany's rearmament was carried out with British, American and French raw materials. These are not now accessible, and unless Germany has a much greater reserve than appears possible, the shells of her army will soon deteriorate in quality. Aluminium or iron rings are a poor substitute for copper.

"The ships of Tarshish" (Isa. ii. 16)

SINKING SHIPS BY
MINES AND
SUBMARINES

The German people have been putting a tremendous amount of thought and energy into plans to destroy the shipping that supplies Britain's needs, whether British or neutral by registration. The result, however, is best described by Mr. Winston

Churchill in the speeches he from time to time makes. Britain, he says, has over a million tons of new warships of all classes in an advanced stage of preparations. She has lost nearly 400,000 tons of merchant shipping, but has replaced by captures and by new building over 340,000 tons. Compared with the mighty total of such shipping the net loss is very small. The mine menace is being gradually overcome by mine-sweeping vessels and other supplementary devices, not forgetting the powerful aid of the Royal Air Force.

"Truce breakers" (2 Tim. iii. 3)

HOLLAND AND
BELGIUM

Many rumours have been current regarding Germany's designs and preparations for infringing the neutrality of the Netherland countries. Many anxious consultations have taken place between the rulers of the two countries, and the whole position remains one of great uncertainty and perplexity.

"Fear and perplexity" (Luke xxi. 26)

UNSETTLED SPAIN

There is a grave food shortage in Spain. A few areas have escaped, but the larger part of the country is suffering severely. The alliance of Germany and Russia has been a shattering blow to many who have followed Franco, because they believed he was sincerely opposed to Communism and that the Axis powers were the great European bulwark against the Comintern. The Phalange party are by consent of the priests, using the churches of Spain for their secular propaganda. They still stand for friendship with Italy and Russia, but are losing ground to those whose faith has been shaken by the evil work of Russia in Poland and Finland. Republicans are straitly repressed. The concentration camps are full, and executions take place in the cities every day.

"All the young lions" (Ezek. xxxviii. 13)

CANADA AND NAZI
GERMANY

Mr. Mackenzie King, Canadian Prime Minister, has just declared: "The Nazi doctrine is the very antithesis of what one finds in the Christian gospel. Two years ago I doubt if the Canadian people could have been persuaded to take part in another European war. But now we see forces being loosed upon the world which if not conquered and subdued overseas, would soon be at our own doors."

"Fear" (Luke xxi. 26)

THE BALKANS

All South-Eastern Europe is filled with fear. It has its eyes fixed on both Russia and Germany. The stories told by travellers from Prague and Vienna paint a very pitiful picture of conditions there. All realize that similar troubles await any of the Balkan peoples who may be submerged by the flood of conquest.

POLAND

Before the reign of terror began in Poland, 70 tons of gold were transported by way of Rumania, Turkey, Syria and Palestine to Paris, where it is now serving

the purpose of helping the war funds of the Allied nations. The Turkish ship carrying the gold cruised for over a week in the Eastern Mediterranean. Treachery was feared. The French Government sent along a warship and brought the gold safely to Marseilles. So the German desire for this wealth was disappointed.

"The vilest of men"

STALIN The Editor of the *Sunday Express* thus depicts Stalin, ruler of Russia: "But there is another side to the character of this apparently easy-going Stalin—the Oriental side. For Stalin is an Oriental, and proud of it. He first earned notoriety as the most ruthless bank robber in Russia. No gangster of our time left such a bloody trail behind him. It shocked even the hardened criminals associated with him. That cruelty and ruthlessness is the key to the character of the real Stalin. He is a man without scruples, without pity and without mercy. But shrewd and cautious. The supreme plotter. The cruellest avenger. When Lenin lay dying, fearing that Stalin would succeed him, he wrote in his famous last testament as a warning to his party: 'This cook will make too hot a stew'." Such a man serves the Divine purpose He is a scourge. But the "Desire of all nations" shall come (Haggai ii. 7).

G.H.D.

Correspondence

We are indeed on the eve of the most momentous event in history, and we therefore need to do as our Lord and Master exhorted: "Watch and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man." Sincerely your brother in the One Faith.

Croydon.

ARTHUR A. JEACOCK.

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Greetings in the Master's Name. Thank you very much for writing to the brethren in London about my case with regard to the Tribunal. Bro. Lindars came to be with me, and his presence encouraged me a very great deal. As you may have heard by this time, I was granted exemption conditionally upon engaging in the work of a teacher, and in the training therefor. The Tribunal was very kind and sympathetic, and the very name of Christadelphian seemed sufficient. The Judge read only the first two lines of the statement, and then was able to tell me all about our position without me telling him! Truly, "the Lord encampeth round about all those that fear Him." Sincerely your brother in Israel's Hope,

Exeter.

ALFRED H. NICHOLLS.

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Please accept the thanks of us all here for the labours of all connected with the Magazine. Probably few realize the work involved—all a labour of love, but how much we need the contact each month, and may God still grant it to us, therefore once again, "Thank you." How thankful, too, must we be that we are still able to meet together without hindrance from the authorities, especially so in view of bro. Denney's words in this month's "Signs of the Times" with regard to affairs in Germany. May we all show our gratitude to God by getting to the meetings as regularly as possible—when Christ is here surely he will enquire of us what use we have made of these opportunities. Hoping they will be continued to us until He returns. Trusting you are well and with love in Christ, sincerely your brother,

Ilford.

WM. J. WEBSTER.

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What stirring times we are living in, prophecy unveiling before our own eyes. Any time it seems we may expect the message, "the Master is come and calleth for thee." May our faith and hope

be strong in that expectation, and echo John's words, "Even so come Lord Jesus." With love in the One Faith, your brother in the Lord,
St. Albans.

F. R. WRIGHT.

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Greetings in Christ Jesus. How our hopes are receiving visible confirmation and fulfilment in the development of Russian power and Imperialism. Many brethren were and are deceived by the apparent strength of Germany into thinking of Germany as the Gog of Ezekiel xxxviii.; but I have always, and still do, cling to the idea well grounded in the name identifications in Ezekiel xxxviii., of a Russian Gog and King of the North. I believe another role may yet be in store for a latter day Beast of the Earth with a Roman (Papal) mouth. Whether this beast will be a restored Germanic Holy Roman Empire or a resurrection of the Holy Roman Empire in an Italian guise, I can only leave to history. We look on and study in a keen interest, but we refuse to dogmatize or make up our minds on too many of the details. With love begotten of the Gospel, sincerely your brother.
Southend.

WM. LESLIE WILLE.

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How the purpose of God unfolds itself, does it not? When after the last war, Russia lost her Baltic Provinces, it looked as though the purpose of God through Ezekiel had received a setback. Now we see that it was really furthered, for, is not the very effort to recover these provinces apparently to end in Russia getting Norway Sweden and Denmark, all of them included in Gomer's bands? Love to all as ever. Faithfully your brother.
Swindon.

J. H. DYER.

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Greetings. We would like to say a few words to encourage the editors and contributors to the *Berean Christadelphian*. Its accomplishments are vast and numerous as it links and binds together a community of believers from the four winds, world wide. We pray that such rich and ennobling contributions to the scattered little flock will be the means of cementing together as one a people prepared for their Lord. It inspires the young. A real comfort to those of matured years. Encourages all to stand fast in the Hope of their calling during these very trying times of war. May it soon be said of those who administer unflinchingly and give their time, labour and love to such a noble work, "They have done what they could." We pray that the loyalty and affection for the Master's service will be continued in the spirit manifested by their works "Until He comes." Yours in the One Hope.
Ontario.

SAMUEL SHUKER.

* * *

Loving greetings in our Shepherd's Name. Truly indeed in these stirring times does it afford us immeasurable peace of mind, to reflect upon that wonderful fact that there abides at the helm of God's limitless universe, the Man whom the Almighty hath made strong in the behalf of His fearing servants everywhere. We who dwell on this side of the Atlantic are ever remembering before the Mercy Seat all of like precious faith, and what a wonderful consolation it is to know that our Great Shepherd is ever alert in the interests of God's servants and his brethren, and all who manifest that pleasing faith can rest quietly and confidently that they will be shepherded at all times. God most assuredly rules in the kingdoms of men, and one cannot but be impressed by the course that is pursued by the powers that be, which cannot but cause us to fully appreciate the fact that they are indeed ordained of God. When hostilities first commenced with Britain's entrance into the present conflict, the fear was expressed on every hand by those of the world, that aerial bombardment would be the first decisive action, and most dreaded event. Thus far there has been a complete abstinence, and we cannot do otherwise than thank our Great Shepherd for the loving protection and safety thus far enjoyed, and petition our Father in Heaven through our Mediator, His Beloved Son, for a continuance of this marvellous care.

Meanwhile we continue to receive the *Berean*, which pilots us past the various pitfalls, with no wavering light, and we are very thankful to all, by whose untiring and unflinching energy our magazine is produced. Please convey to all your associates our love in the Lord, and may our

Heavenly Father bless your labours to the ultimate conclusion, that you may have been most successful in preserving in the earth the faith once delivered to the saints, which shall radiate from a people whom the Lord Jesus shall acknowledge in the day of his coming. Now may He who from the dead, brought the Shepherd of the sheep, richly bless you and preserve you even unto the coming of the Lord. With much love in the patient waiting for our Lord from heaven, your brother in Christ Jesus,

Iroquois Falls, Canada.

C. H. STYLES.

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It is comforting to note the many willing and energetic labourers in God's vineyard through the medium of the *Berean*. May they be blest to continue the noble work and find favour at the hands of the Master when he returns to reward his servants, is the prayer of your fellow-pilgrim journeying to the Kingdom of God.

Montreal.

J. D. BAINES.

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Fraternal greetings in Christ. Regarding the *Berean*, we appreciate very much the labours of yourself and other brethren in the work of producing and maintaining its service as a monthly link between widely scattered brethren and sisters throughout the British Empire and the United States; especially so, under "the stress of circumstances caused by the war." We are glad, too, that under the providence of God, Britain has thus far been spared from serious aerial bombardments. Undoubtedly (may we say) for "the elects' sake." We think of you all in these days of stress and peril, and remember you in our prayers to our Heavenly Father. We look for the breaking up of Germany; a reaction in favour of monarchies in Europe; and increasing domination by Russia. Truly, there are many and wonderful signs to cheer the heart of "weary pilgrims Zionward." May we find favour at the hands of our Lord, to whom the Father hath committed all judgment, in that great and terrible, yet glorious, day of his appearing and kingdom. Thanking you sincerely and with very best wishes, I remain, faithfully your brother in Israel's Hope,

Toronto.

H. W. SMALLWOOD.

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Loving greetings in our high and holy calling. In a time like the present, when evil forebodings seem to hover over all peoples and nations; it is refreshing and assuring, indeed, to peruse your delightfully interesting and instructive magazine, that contains articles written by brethren who are abreast of the times, and brings to us, first hand, reliable information appertaining to European and world-wide affairs. These brethren not only paint the livid colourings depicting the progress of the war in all its hideous aspects, but with a like fidelity, portray to your readers the hidden features, underlying the dismal scene that the world does not comprehend; but which speaks of a time, not remote, when the dark and gloomy colourings fade and vanish, and leave only the bright and glorious shades that herald the coming of the Son of God—the Prince of Peace—the King of Kings, and Lord of Lords. Thus we would express ourselves, in humble gratitude, for the many blessings that have been ours during the past year, as we eagerly perused its every page, saddened only because there were not more.

California.

E. C. BURNETT.

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Greeting in the Saving Name and trusting that all is well with you spiritually and temporarily in these stirring times and last days of Gentile times. Nevertheless they are to us a cause of rejoicing for "now are we nearer than when we believed." Now "may we lift up our heads for our redemption draweth nigh." As world affairs are beginning to take definite shape we can see the framework of Russian aggression gradually coming into position for the dominant place in European politics and preparation for the great Armageddon, the last great fight for 1000 years. Germany (coming as she does under the curse pronounced on the enemies of Israel 4000 years ago, Gen. xii, 1-3), must be defeated, but only to make way for Russia as the head and guard of many people (Ezek. xxxviii. 7). Russia, has now almost a free hand in being able to consolidate her position mainly at Germany's

expense, and will in due course become the leader in European affairs; it is not now difficult to visualize it. After the present war Britain will doubtless have a comparatively free hand in fulfilling her role as protector of the Jews in that partial restoration dwelling confidently in the midst of the land prior to Armageddon. The present war will place Palestine in her true perspective in world affairs, at least to believers, and Britain will considerably strengthen her hitherto too slender hold on Palestine, by letting a larger influx of Jews return to that land, beautiful for situation the joy of the whole earth. Recent happenings strengthen our faith in those things which the prophets have written; "For surely the Lord God will do nothing but He revealeth His secrets unto His servants the prophets," and if we are built upon the foundation of apostles and prophets, then we know what is coming. It is truly a great privilege which many brethren fail to, or but dimly realize, therefore we ought to take the more earnest heed lest we let them slip and fall short of the glory to be revealed in all who love and obey God. Love in the One Faith. Your brother in Christ,
New Zealand.

K. R. MACDONALD.

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, 14 Bayswater Road, Horfield, Bristol, not later than the 5th 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).**

* * *

BISHOP'S STORTFORD (Herts). —*Fincham's Hall, Hockerill Street. Sundays: Breaking of Bread, 11 a.m.; Lecture 2.45 p.m. Wednesdays, M.I. Class; Fridays, Bible Class.* Loving greetings in the name of Christ. We express our gratitude to God our Father for having permitted us to meet around His Table to receive the word of exhortation and to proclaim the Gospel in peace and quietness week by week. We rejoice in the fact that, after witnessing a good confession when examined by our Clapham brethren, Miss EUNICE MORBURY (cousin of sis. Wright) was baptized at the home of our beloved sis. Mona Evans (of Clapham), and at our Memorial Service on Dec. 3rd was given the right hand of fellowship. Our new sister will be attached to this ecclesia after the New Year (if the Lord will). We pray that God will bless her and that at the end she may be granted a place in the Kingdom. We would like to say to the sisters that their work, though often unseen, in the Father's mercy bringeth forth fruit. We are very grateful to the brethren for their faithful service on our behalf. Your brother in Christ. —GARTH T. LOVEWELL, *Rec. Bro.*

BRIGHTON. —*Y.M.C.A Lecture Hall, Old Steine. Sundays; Breaking of Bread 11.15 a.m.; Lecture 6.30 p.m. Wednesdays Bible Class 8 p.m.* We have been pleased to welcome to the Table of

the Lord sis. Weaver, sis. M. Ralph, sis. Eileen Maundrell, bro. and sis. P. Ford, bro. Learman (Clapham), sis. Ashton (Sutton), also brethren M. Joslin, M. L. Evans, T. Wilson, who have been with us in the service of the Truth, whose labours in the Master's service we much appreciate. We have now concluded the fourth of our lantern lectures to the strangers. On Oct. 11th, "Palestine," twelve strangers being present; Oct. 25th, "The Potter and the Clay," seventeen; Nov. 8th, "The Time of the End," thirty-two; Nov. 22nd, "Britain and Palestine," forty-nine. We are pleased to say some are now attending the Sunday lectures. We realize that whereas we are able to sow and water the word, God alone giveth the increase. Our grateful thanks are extended to bro. Llewellyn Evans for his wholehearted cooperation on these occasions. Sis. Ashton (Sutton) and sis. Eileen Maundrell (Clapham) having removed to this district, will in future meet with us. —E. JONES, *Rec. Bro.*

COVENTRY. —*Kingfield School, Kingfield Rd. Sundays: Breaking of Bread, 1 p.m.; Lecture 3 p.m. Thursdays: Bible Class, 8 p.m.* We have been cheered by additions to our ecclesia: bro. and sis. J. Heyworth coming to us from Croydon, and bro. H. Heywood from Oldham; the latter being a welcome help in proclaiming the good news of the kingdom. We have one or two interested strangers attending our lectures. We have had the company in the service of the Truth of bro. J. Squire (Clapham), bro. R. Smith (Birmingham). As visitors, bro. W. E. White, sisters Westmoreland White, Beryl and Mavis White (Clapham), sis. Squire (Luton), and sis. Heywood (Oldham). —T. FRANKLIN, *Rec. Bro.*

CRAYFORD (Kent). —*Co-operative Hall Crayford Way. Sundays: Breaking of Bread, 2 p.m.; Lecture, 3.30 p.m. Wednesday: Bible Class, 8 p.m.* Greetings in the Master's Name On Nov. 7th we had the pleasant duty of assisting RICHARD EDWIN KENDALL to put on the Saving Name of Jesus in baptism, and our new brother is now a member of this ecclesia. In this we reap the fruit of the labours of the brethren of the St. Albans Ecclesia who faithfully planted the seed with such happy result. Our brother has come unto Jesus at the eleventh hour, and we pray he will hold fast in these difficult times and at last receive that "Well done" when the Lord cometh in a day so near at hand. Our number has also been increased by transfer from the Clapham Ecclesia of sis. R. Penn, who has removed to this district. We welcome our sister and hope that our association together in the work of the Truth will be of mutual comfort and help. During the last few weeks we have enjoyed the company of the following visitors: brethren M. L. Evans, E. A. Clements, R. C. Wright, M. Joslin, J. Squire, J. Warwick (Clapham), sis. P. Squires (Luton) and bro. Denney (Holloway). The brethren were with us in the Master's service, and we much appreciated the help so readily given. — E. R. CUER, *Rec. Bro.*

DERBY. —*21 Spencer St., Alvaston. Sundays: Breaking of Bread, 3.30 p.m. Thursdays: M.I. Class 8 p.m.* Sincere loving greetings in the Name of Christ. Please note alteration of times of meetings. We have enjoyed the company and help of bro. Wingad and bro. J. B. Strawson at our Thursday Evening Class. Bro. T. H. Karley (Clapham) is now working near Burton and will be meeting with us till further notice. We rejoice to have our brother with us and hope and pray that we may all be strengthened in the last few days that remain. —F. GILLARD, *Rec. Bro.*

DORCHESTER. —*"Shirley," Coburg Road. Sundays: Breaking of Bread 10.45 a.m.; Bible Study 6.45 p.m.* Again we record our gratitude to our Heavenly Father for His continued oversight of our affairs for good. This has been wonderfully manifest in the success of our bro. George Gale before the Bristol Tribunal, unconditional exemption from Military Service being granted. Neither are we unmindful of the loving service rendered in this matter by bro. G. M. Clements (Clapham), who we thank as the minister of God's abundant grace. Our efforts to spread the Good News by leaflet distribution have been somewhat curtailed by the lighting restrictions, added to which is an increasing unwillingness on the part of the alien to give an ear to Divine things. The darkened minds seem only capable of resentment. With yearning hearts we pray: "Thy kingdom come O Lord, Thy rule O Christ begin, Break with thine iron rod, The tyrannies of sin." Encouragement has been afforded us by the sweet communion and fellowship at the Lord's Table of the following: bro. and sis. Morris (St. Albans), bro. and sis. Crowhurst, brethren Ouldcott and W. Churchill jun. (Bournemouth), sisters M. Bird, N. Butt and Yeates (Clapham). —S. F. OSBORN, *Rec. Bro.*

EAST DEREHAM (Norfolk). —*The Neatherd Farm, The Neatherd Moor.* Greetings sincere to all brethren and sisters in the Name of Jesus Christ. I take this opportunity of expressing my thanks for the many, many letters of comfort received from brethren and sisters and also for the exhortations sent me. Being in isolation here they are to me a means by which I feel a part of the One Body. I should be very pleased to see any brethren and sisters who are passing my way. With love to all of like precious faith, sincerely your sister in Christ Jesus. —W. WELLS.

LONDON (Clapham). —*Clapham Public Hall, 35 High Street, Clapham, S.W. Sundays: M.I.C. 9.45 a.m.; Breaking of Bread 11 a.m.; School 11 a.m.; Lecture 3.30 p.m. Tuesdays: (Lower Hall) Eureka and M.I.C. (alternately) 7.30 p.m. Thursdays (Lower Hall) Bible Class, 7.30 p.m.* Since our last report, three more of our young brethren have received exemption from the Army. We are grateful to our Father in Heaven for His great deliverance. On Nov. 12th we baptized Mr. EDWARD STANLEY JOHN MURREY (formerly Church of England), and it is our earnest hope that he will attain unto the Kingdom of God. In our previous report we recorded the re-fellowship of bro. R. Ralph and sis. Lily Ralph. Sis. Ralph apparently was in ill health and rapidly became worse. She fell asleep on Nov. 21st and was laid to rest in Lambeth Cemetery, there to await the resurrection, we hope and pray to eternal life. Our loving sympathy is extended to bro. Ralph and sis. Crosskey in the loss they have sustained. We have lost by removal sis. Learman to West Ealing, bro. R. Learman to Putney, sis. E. Maundrell to Brighton, and sis. G. L. Penn to Crayford. The following have been welcomed to the Table of the Lord: bro. and sis. Spencer, bro. Neal, sis. Miles (Putney), bro. and sis. Burton and sis. P. Squire (Luton), bro. and sis. J. M. Taylor, bro. P. Dexter (W. Ealing), bro. and sis. Tuckwell (Seven Kings), sis. Mercer (Cambridge), bro. and sis. M. Jeacock, sis. McCarby, sis. J. Cattle (St. Albans), bro. S. Jeacock (Plymouth), sis. Elston (Bristol), bro. L. Penn (Crayford). —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: Breaking of Bread 3 p.m.; Lecture 5 p.m. Wednesdays: Bible Class 8 p.m. at Foresters' Hall, Bounds Green Road (next Tube Station).* Since our last Intelligence we have lost the help and company of four of our members; bro. and sis. W. A. Rivers having removed to Brighton, have been transferred to that ecclesia, and bro. and sis. A. F. Jeacock to St. Albans. We commend them to the love and care of the respective meetings. Owing to the present distress our sis. Biffen has been evacuated to Blackpool, and is therefore in isolation. Looking, as we do "through the glass darkly," we find it difficult always to appreciate that "He chasteneth us for our profit," but God makes no mistakes, for it is infallibly written that "the steps of a good man are ordered by the Lord." Standing as we do upon the threshold of another year, we look backwards and desire to record our appreciation of those "who of a willing heart" "have consecrated his service to the Lord," and would remind all such that "with such sacrifices God is well pleased." We have been pleased to welcome the following to the breaking of bread: bro. and sis. Hingley (Dudley), bro. and sis. Townsend, bro. Brooks, bro. Lackham, bro. and sis. C. Kitchen, bro. and sis. G. M. Clements (Clapham), sis. Squires, sis. Mary Squires, sis. Pauline Squires and sis. Allan (Luton), and bro. and sis. Headon (St. Albans). Will all brethren and sisters please note amended meeting times as set out above. —ERNEST F. WILLIAMS, *Rec. Bro. pro tem.*

LONDON (Putney). —*Ambleside School, 125 Upper Richmond Rd., East Putney. Sundays: Breaking of Bread, 2 p.m.; Lecture 3.30 p.m. Thursdays: Bible Class 8 p.m.* We have great pleasure in reporting that our membership has been increased by the transfer of bro. R. Learman to our ecclesia. Such additions are a great encouragement to our small number who have comparatively few brethren available for the Truth's work. During the past month we have also had the company of the following, whose help and support we very much appreciate: —brethren D. Bayles, J. Maundrell, J. Doust, J. Miles, and sisters Cordial, Doust, Maundrell, E. Maundrell, O. Squires (Clapham), bro. and sis. Ell (Holloway), and sis. D. Higgs (Bristol). Also the following brethren have helped us by speaking on Sundays and Thursdays: brethren H. L. Evans, E. A. Clements, D. Bayles and M. Haines (Clapham). —(No Signature).

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. Once again we have had the pleasure of hearing Words of Exhortation from our bro. S. Shakespeare (Dudley), who was with us on Nov. 5th, but owing to Lighting conditions could not stop to Lecture. Also we have been pleased to have another visit from bro. Gomer Jones (Bridgend) on Dec. 3rd. Our bro. faithfully exhorted us unto all good works and lectured in the evening, but no strangers were present. We have also been pleased to welcome around the Table of our Absent Lord, bro. and sis. S. Shakespeare (Dudley), bro. Gomer Jones (Bridgend), bro. Young (Clapham). Sincerely your brother in Israel's Hope. —DAVID M. WILLIAMS, *Rec. Bro.*

PRESCOT (nr. Liverpool). —*5 Brookside Road, Shaw Lane. Sundays: Breaking of Bread 3.0 p.m. Thursdays: Bible Class at 7.0 p.m.* We are pleased to report that sis. E. Mallinson who was temporarily residing at Oldham, is now back again attending our little meeting, having obtained employment in Liverpool. Also we appreciate the regular visits of bro. Noel Heyworth (Whitworth). We are in receipt of information concerning bro. T. Newton, who is a patient in the Turner Memorial Home, Liverpool. We are pleased to say that we have visited him, and although he is very poorly, yet we believe we cheered him up somewhat, in speaking of, and encouraging him to look forward to the time when the afflictions of mortality will be abolished, by the One whom we daily pray for—the Great Physician. Also God Willing, members of our meeting hope to visit him in turns on visiting days, and arrangements are under consideration with the Matron for the purpose of Breaking Bread with him. Sincerely your brother in Christ. —G. W. PARK.

ST. ALBANS. —*Oddfellows' Hall, 95 Victoria Street. Sundays: Breaking of Bread 1.30 p.m.; Lecture 3 p.m.* It is in the spirit of thanksgiving to our Heavenly Father that we are able to announce the baptism into the One Name, of JANETTA HILDA CATTLE, daughter of bro. and sis. A. Cattle. The immersion took place at the house of bro. Hart, on Saturday, Nov. 4th, and was followed by a Service befitting the occasion. Besides many brethren and sisters, both parents were present; and our new sister's Grandfather—bro. G. Cattle, who delivered a homely address in which many points of consolation and encouragement were brought out. We hope, indeed, we feel that our young sister's probation will not be a lengthy one. Thus a "birth." Now a "death." We regret to announce the death of bro. T. Stevenson, who died early Saturday morning, Dec. 2nd after an illness of some 15 months. He will be remembered among us—as he was when in health, as an enthusiastic worker in the Truth's Service. He was buried at the local cemetery, Wednesday, Dec. 6th. Besides relatives of deceased, there were present many brethren and sisters. Bro. Mettam spoke a few appropriate words at the graveside. Our sympathies are with sis. T. Stevenson in her great grief. —G. P. H. MALLARD, *Rec. Bro.*

SUTTON (Surrey). —*Garden Hall, Wellesley Road (near Sutton Station). Sundays: Breaking of Bread 11 a.m.; Lecture 7 p.m. Wednesdays: 8 p.m.* We regret to report that sis. Willmore, wife of bro. G. E. Willmore, died on October 15th, after a long illness. She was laid to rest in Sutton cemetery on October 19th. Bro. G. H. Denney speaking words of hope and comfort. Our sympathies are with our brother in his sad bereavement, but we have hope in a glorious resurrection. We are happy to be able to report the obedience by baptism of MR. JAMES RUSHTON ALDRIDGE and his wife MRS. SYBIL MARY ALDRIDGE. After a good confession of their faith they were immersed at Sutton Public Baths on November 19th. May they continue in faith and obedience and so reap the promised reward. Our numbers have been increased by the transfer from the Clapham ecclesia of bro. and sis. Woodall. We have lost the company of bro. and sis. L. R. Hodge, our brother's employment having necessitated his removal to Exeter. They are to be considered members of the Plymouth ecclesia. Sis. Ashton, who has removed to Brighton, will in future, meet with the ecclesia there. Numerous visitors from other meetings have been welcomed at the Lord's Table since last report. —G. F. KING, *Rec. Bro.*

UPTON (Pontefract). —We regret the loss of bro. and sis. Lambert to Dudley which leaves us only four in number. We have had the cheering company of bro. and sis. Newell (Sheffield) and

two flying visits from bro. Strawson. We welcome any of like precious faith coming to this corner of the Master's vineyard. With love in the Truth. —T. OWEN, *Rec. Bro.*

CANADA

DAFOE (Sask.). —Greetings in our beloved Master's Name. We were pleased to have bro. John Hiley (Winnipeg) to meet with us for several Sundays. As the writer is the only brother here, his exhortations and assistance at the Lord's Table were appreciated very much. We would be pleased to see any brethren or sisters passing this way. Fraternaly yours. —J. W. SADLER.

LONDON (Ont.). —Orange Hall, 388 Clarence St. Sundays: School 10.15 a.m.; Breaking of Bread 11.30 a.m.; Lecture 7 p.m. Thursdays: Bible Class, Beaver Lodge, Sackville Street. Since our last report we are pleased to say that we have assisted in the waters of baptism Mr. ROY HEATHFIELD and Miss JESSIE GWALCHMAI on Feb. 12th, Mrs. RUBY BERE on Oct. 8th, Miss ROSE GWALCHMAI and Mr. ROBERT PHILIP on Oct. 29th. We hope our new brethren and sisters will run the race successfully to the end and receive the grand prize of eternal life. It has been necessary to withdraw from sis. Erison for her continued absence from the Table of the Lord. Sis. Hatch has been in ill health and has moved to Ottawa to live with her sister where she will be in isolation. We held our Sunday School outing on Civic Holiday at Port Stanley, and had an enjoyable outing. We are pleased to report the company and fellowship of sis. Phillips and bro. Manicom jun. (Montreal), bro. and sis. Hedden and sis. Lawler (Detroit), bro. and sis. Green, bro. McGee, sis. Baker, sis. Briggs, bro. and sis. Mac. Jones and sis. Linton (Toronto), bro. Harvey (Windsor) and bro. and sis. Percival (Hamilton). —W. D. GWALCHMAI JUN., *Rec. Bro.*

RICHARD (Sask.). —We report the baptism of Mrs. MARY TRUELOVE and the marriage of sis. Mary Jones to bro. Robert Crawford, of Onoway, Alberta. Our blessing and best wishes go out to each one in their new relations. Visitors for 1939 have been bro. Luard (Clover Bar), bro. and sis. Tyson (North Battleford) sisters Crawford and Edith Jones and brethren Fred and Robert Crawford (Onoway). We have also had a new and interesting visitor in the person of bro Mitchell (Zion, Alberta). Further particulars of our brother will most likely be sent by our brethren at Onoway. Need we say how glad we are to see them all and to have their help and encouragement. Sis. Mary Jones, who is a daughter of the writer will now meet at Onoway and will be missed by our company here. We regret that circumstances prevented the usual visit to sis. Bennett (Iffley, Sask.), but we believe she is reasonably well. We are watching the world situation with intense interest and urgent desire for deliverance, and agree with many of our brethren that our Lord is at the door and may knock at any time. Our love to all faithful believers and our prayers for their welfare. —FRED W. JONES, *Rec. Bro.*

UNITED STATES

AJLUNE (Washington). —On Saturday and Sunday, Nov. 11th and 12th, bro. and sis. Arthur Tilling, sis. Randell and myself made a trip to Ajlune to visit sis. Mabel Jordan, the reason for our visit being that we had received an application for baptism from Mrs. OALA KOHER, daughter of sis. M. Jordan. We found Mrs. Oala Koher had a good knowledge of the Truth; we therefore baptized her. May our Heavenly Father guide her safely to the Kingdom. Our new sister is almost in isolation, and as her mother lives 25 miles distant and at the present time sis. Lambert, of Los Angeles, Calif., is staying about three miles away, therefore any correspondence to our sister in her new path, would be of much assistance and comfort. Address: Mrs. Oala Koher, Randle, Washington. —JOHN T. RANDELL (Portland, Ore.).

ATWATER (N.Y.). —Bro. J. T. Barlow fell asleep on Oct. 6th and was laid to rest in Maplewood Cemetery on Oct. 8th, aged 81 years. Our brother was well known to numerous brethren and sisters outside our own ecclesia, whose sympathies will be with his sister-wife in her sorrow. Bro. S. L. Vanakin (Syracuse) spoke appropriate words of consolation. He brought out vividly the teaching

of the Scriptures in relation to eternal life. We will be glad to see any of like precious faith who are passing this way. Yours in Christ. —EDWARD PALMER.

POMONA (Calif.). —*Christadelphian House of Worship, Gibbs and 9th Sts. Sunday School, 9.45 a.m.; Memorial Service, 11.0 a.m. Lecture, 7 p.m.* Since our last report we have been saddened by the death of our beloved bro. Sam Tinel, who died suddenly at his home in South Pasadena. Faithful, zealous and always abounding in the work of the Lord, his absence is keenly felt, but we feel sure that we are only parted for a short time, when we hope to again be with him to part no more. In the midst of much discouragement we are cheered by the obedience of two more who have put on the sin-covering Name in baptism, KATHRYN TOMLINSON and RUTH ANDREWS, two of our Sunday School scholars, who have witnessed a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, have entered the narrow way that leads to life everlasting. Would that others might enter the Ark of Safety before the door is closed, as that seems near at hand. Having obtained the services of bro. J. T. Randell (Portland, Ore.), who has been sojourning in this section for some time, we have made a special effort in the way of lectures on the signs of the times. The immediate results were very gratifying, not only in the way of attendance from the outside but renewed interest on the part of the brethren. We hope to continue these lectures on the present world upheaval so long as interest is maintained. How fitting the words of the Saviour at this time: "Take heed unto yourselves . . . lest that day come upon you unawares."—OSCAR BEAUCHAMP, *Rec. Bro.*

PORTLAND, (Ore.) —614 *Maegley Tichner Bldg. Breaking of Bread Service 11.0 a.m.; Mid-week Bible Class, Thursday Evening, 8 p.m., 2212 N.E. Prescott St.* We are pleased to report that one more has come out of the darkness that enshrouds the peoples of this world into the light of the glorious Hope of the Gospel. Mrs. GRACE BARTLETT, wife of our bro. L. Bartlett, after a good confession of the One Faith, was baptized into the Saving Name of our Lord on Oct. 20th last. May our Father watch over our new sister and keep her in the way that leadeth to life. Bro. and sis. H. Willimont and bro. F. Blunt have become members of the meeting. We have been blessed with the following visitors: bro. W. Blunt and sis. Grace Blunt (Santa Barbara), bro. Don Snoblin and bro. Tom Lofting (Victoria, B.C.), and bro. and sis. R. Livingstone (Los Angeles, Calif.) Bro. Livingstone gave us words of exhortation which we received with much thankfulness. On Sept. 16th bro. L. G. Willimont and sis. A. Smith were united in marriage; may they assist one another in the way of Truth. — JOHN T. RANDALL, *Rec. Bro.*

DISTRESSED FUND

Our brethren and sisters who through ill-health and unemployment have needed assistance, ask us to make known their grateful thanks to those who have been moved by the Giver of all good gifts to provide for their needs and help to bear their burdens. We will distribute any sums our readers send to us for their benefit to the best of our discretion.

JEWISH RELIEF FUND

We have made a further remittance to the committee for the relief of Polish and other Jews of £20 2s. 6d., which has been gratefully acknowledged. This clears this account up to December 12th.

NEW ZEALAND

Cambridge, Waikato. —Herzl Connolly, William Street.

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

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

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

Whangarei. —K. R. Mac Donald, 27 Stanley Street.

AUSTRALIA

Boulder City, West Australia. —K. H. Hodges, 59 North Terrace.
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.
Perth, West Australia. —R. E. Brock, 12 Hay Street, Claremont.
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. —Edwin R. Button, 80 Cambridge 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.
Onaway (Alta). —F. C. Crawford
Oshawa, Ont.—Geo. Ellis, 354 Division St.
Pefferlaw Ont. —T. Briggs, Balsam Lodge Farm, R.R. No. 2.
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, Man.—W. J. Turner, 200 Gregg Building.
Windsor, Ont.— William Harvey, 420 Erie Street, W.
Yarmouth, N.S. —Thomas Cummings.

UNITED STATES

Akron, Ohio. —Mrs. L. Johnson, 959 Lover's Lane.
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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. M. Phillips, Route No. 5.
Chicago, Ill. —W. J. Clements, 5807 Magnolia Ave.
Clyde, Texas. —Mrs. M.A. Tunnell, Route 2, Box 138, Callahan, Co.
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, 544 Salem Street.
Goose Creek, Texas. —J. T. Smith, P.O. Box 645.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Houston, Texas. — J. T. Smith, 202 Wisconsin St., Baytown, Texas.
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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.
Lampasas, Texas. —S. S. Wolfe.
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.
Mansfield, Ohio. —R. M. Carney, 59 Peson Avenue.
Midland, Texas. —Joseph H. Lloyd 810 S. Pecos St., c/o Hughes Tool Co.
Newark, N.J. —M. M. Packie, Loantaka Way, Madison, New Jersey.
Philadelphia, Pa.—Carl E. George, 3330 N. 15th Street.
Pomona, Cal. —Oscar Beauchamp, 742 E. 6th Street.
Portland, Oregon. —John T. Randell, 627 N.E. Graham St., Portland, Ore.
Sacramento, Calif.—John Kensley, Box 33, West Sacramento, Calif.
Santa Barbara, Calif. —W.L. Rutherford, Rural R. No. 1, Box 79, Coleta.
Scranton, Pa.—T.J. Llewellyn, Avoca, R.D., Glendale.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Syracuse, N.Y.—S. L. van Akin, 1530 East Genesee St., Apt. 19.
Tishomingo, Oklahoma. —E. W. Banta.
Worcester, Mass. —Russell A. Waid, 75 Olean Street.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

NOTES

CHANGES OF ADDRESS. —Bro. W. Southall to 102 Sandwell Road, Handsworth, Birmingham 21. Bro. F. Beighton, to 47 Hickling Road, Ilford.

BOOKS OFFERED. — "My Days and My Ways" & "The Law of Moses." —10/- the two, post free—Publisher.

SUTTON (Surrey). —Bro. J. Wood, wishes to thank all brethren and sisters for letters, visits and gifts while in hospital. These were very much appreciated and a constant source of strength.

EMPLOYMENT. —Sought by Brother whose firm is now taking munitions work. Age 39, married, 5 children. Rivetter and used to plating, water tanks, and experienced in various classes of steel work. H.B. c/o Editor.

SPARE CLOTHING. —We shall be pleased to distribute spare clothing to those in need. Address to 14 Bayswater Rd., Horfield, Bristol. Parcels have been received from Pensnett; St. Albans; Potters Bar, and one illegible post mark.

JEWISH RELIEF FUND. —F.P.R., 4/-; Sis. M.B., 2/-; J.R., 8/-; Anon., 3/-, 10/-; J.D.B., 20/-; Upton, 18/-; I.B.C., 18/6; Plymouth, £5; J.R.S., 20/-; W.D., 2/-; Sis. L.G., 16/-; M.C., 10/-; R.P., \$5; H.M.W., 10/-; D.O., 5/-.

FOR BRETHREN AND SISTERS IN NEED. —M.S. 2/-; An Ecclesia, £4 1s. 6d.; F.M., 2/-; A.M., 2/-; J.R., 9/-; Anon., 2/-, 21/6, £2 10s., 10/-; A.E.N., 2/-; J.D.B., 20/-; Upton, 18/-; T.B.C., 18/6; S.S., 20/-; W.D., 2/-; Sis. L.G., 16/9; M.E.S., £2.

A New Jewish settlement, composed mostly of refugees from Germany, has been founded at Haifa, Palestine. —“Daily Herald.”

"They grope like the blind" (Isa. lix. 10)

THE WISDOM OF
THIS WORLD.

Attempting to visualise the future, Mr. H. G. Wells, has just declared: —"So we have left as the main factors in the settlement after the second world war, a patchwork of staggering governments ruling over a welter of steadily increasing social disorganization. The settlement after the next world war will be only a prelude to further conflict. Informal warfare will succeed the formal struggle. What else can happen? Victors and vanquished will go to pieces and rearrange themselves. There is no body of ideas in existence, no tradition or frame of a world law to which an appeal can be made, that can carry on the shattered, mentally and morally overstrained, but still heavily armed combatants to any sort of world synthesis. The seizures and pronouncements that followed the Treaty of Versailles will recur more abundantly and on a more sustained and uncontrollable scale."

THE SHIPS OF
TARSHISH

The ships of the British Empire, ably administered by Mr. Winston Churchill, continue in the first position to which the prophecies assign her in the last days. The Graf Spee action and the way in which the Submarine and Mine menaces are being met illustrate very clearly the supremacy of the British Admiralty over all others.
