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

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

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

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

BEXLEY HEATH. —*See Welling.*

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. 11 a.m.; Lecture. 2.45 p.m.).

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

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

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

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

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

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

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

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

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

CAMBRIDGE—Mrs. A. Lewingdon, 53, Bishop’s Road, Trumpington Cambridge.

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

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

COVENTRY. —T. Franklin, 272 Windmill Road, Longford. (B.B. 2.30 p.m.)

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

CROYDON. —A. A. Jeacock, No. 10 Garden Close, Wallington, Surrey. (B.B. 11 a.m.)

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

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

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

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

EASTLEIGH (Hants.) —J. Eve, 53 Desborough Road. (B.B. 3. 0 p.m.)

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

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

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

GUILDFORD. —A. Cochran, 27 Church Road.

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

HEREFORD. —D. T. Warwick, 8 The Crescent, Holmer

HITCHIN (Herts.) —J. Hembling, 20 Meadow Way, Stotfold, nr. Arlesey, Beds. (B.B. 4.15).

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

ILFORD. —C. S. Crighton, 37 Ravenscourt Drive, Hornchurch, Essex. (B.B. 4.15 p.m.)

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

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

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

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

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

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

LONDON (Holloway, N.). —E. F. Williams, 49 Hadley Rd., New Barnet, Herts. (B.B. 3.0)

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

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

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

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

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

MARGATE. —V. Lloyd, 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.

PONTEFRACT (Yorks.)—T. Owen 45 Clayton Avenue, Upton, Pontefract.

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

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

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

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

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

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

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

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

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

SHIFNAL (Shropshire)—Mrs. E. J. Price, 14 Church St. (B.B. by appointment).

SOUTHEND. —W. L. Wille, 76 Ruskin Avenue, (B.B. 3 p.m. by appointment except 1st Sunday).

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.)

SWANSEA. —R. H. Smith, Heulwendy, Wern Road, Skewen, Glam.

SWANSEA. —L. H. Bowen, 321 Trewyddfa Road, Plasmarl.

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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Volume XXVIII

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NO. 326

Protestantism and the Church of Rome

By Dr. John Thomas
(Continued from page 2)

From what has been said, then, it has been made to appear clearly that you are mistaken in the supposition that the Roman Catholic church is the most ancient church in Europe; and that there were any Roman Catholics in Peter's time. Such a church and such Catholics were altogether unheard of and unknown. Their church is a schism and themselves Schismatics. I trust, therefore, you will renounce "Roman Catholic" as a name, as well as papist. Bible names for Bible things; no human nomenclature can better designate the things of the Spirit than the Spirit's own words and phrases.

New Testament Christianity was not promulgated as a civil and ecclesiastical constitution for peoples and nations. It appears to me, from the reports of your speeches, that you think it was. Hence, you talk about "Italians being Roman Catholics because they are Italians," by which you intimate that they are Christians of the early church because they are Italians. But, as I have shown, Christianity is not a specialty of Italians, though Roman Catholicism is. This is the mother—schism, and peculiar to Rome. Lutheranism is German popery Lutherized; Presbyterianism, Scotch popery Calvinized; Episcopalianism, English popery Calvinized, and so forth. These modifications of Romanism are all political systems and constitutionally suited to English, Germany and Scotch peoples, as civil and ecclesiastical constitutions. But it is not so with Christianity, which is utterly at variance with them all in doctrine, aim, and practice. CHRISTIANITY is "*the Gospel of the kingdom*" for the obedience of faith, with the "*all things*" enjoined upon the baptized by the Apostles. This is the best definition I can give in Bible terms to a word which does not occur in the Scriptures. The Gospel of the Kingdom is an invitation to Jews and Gentiles to become heirs of God's kingdom and glory, on condition of believing "the things of the kingdom of God and the name of Jesus Christ," and being immersed into the name of the Father, Son, and Holy Spirit (Acts viii. 12). They are invited to separate themselves from the institutions of the nations, which are of no spiritual account in the affair of salvation. In believing and obeying the truth, this separation is effected; and though believers live under the schismatic constitutions of the Gentiles, as Jewish Christians in Palestine lived under the Mosaic constitution, they have no use for them as spiritual institutions. You may see from Acts xv. 7 to 19, that God sent the Gospel invitation to the Gentiles "*to take out of them A PEOPLE for His name.*" If there be a

hundred bushels of grain, and I "take out of them" ten quarts, that is surely very different to taking the whole bulk. God sent the Gospel to Rome, not to take all Italians for His people, but to take out from among them some who by obedience should become His people. The Italians are constitutionally the Pope's people, as the Turks are Mohammed's, and the Greeks are the Russian Autocrat's. If Italians would become people of God, they must separate themselves from every form of Roman Catholicism by believing the gospel of the kingdom and obeying it. Let me press this point upon you, Signor. "If judgment begin at the house of God," says Peter, "what shall the end be of them *who obey not the gospel?*" Hear what Paul says in answer to this question. "The Lord Jesus shall be revealed from heaven with the angels of his power in flaming fire, taking vengeance on them that know not God, and that *obey not the gospel* of our Lord Jesus Christ." A man may protest against Popery, or he may annihilate it; he may by his eloquence create a sympathy for the down-trodden of all nations, and kill his ten thousands of the Philistines in battling for liberty and the rights of man—but what of all that? Is he therefore justified from all his past sins, and has he thereby acquired a right to the kingdom and eternal life? By no means. These are only to be obtained by believing the gospel and obeying it, and thenceforth living a sober, righteous, and godly life in this present evil world.

I would enquire, how can one of Peter's church, or rather, Christ's in Peter's time, scripturally became the advocate either of peoples or of their oppressors: The peoples of the world are sinners by nature and practice, living in their sins, and therefore enemies of God. These sinful peoples constitute the world; and the Scripture saith, "the friendship of the world is enmity with God." Whosoever, therefore, will be a friend of the world is the enemy of God. Again, "If any man love the world, the love of the Father is not in him." "Whosoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith." And again, "If I yet pleased men (the world) I should not be the servant of Christ." This separation from sinners is a great principle of Christianity, and quite incompatible with the Christian's advocacy of the people's cause against their oppressors. A Christian can only lawfully plead the cause of God and the gospel, against which both oppressors and the oppressed are united in the strictest fellowship and alliance. They may hate one another cordially, but they do not therefore love God the more; for, saith He, "if ye love Me, do what I command you; for love is the fulfilling of the law."

(To be continued).

The Pharisee and the Publican

This immediately follows the other parable about the duty of prayer, and seems designed to bar the way against the extravagance that might be run into with regard to the subject, and that, as a matter of fact, has been and is run into. Though "men ought always to pray and not to faint," there are qualifications to be observed. Men are not to suppose they will be "heard for their much speaking" (Matt. vi. 7); neither is the mere offering of prayer acceptable unless it is offered in an acceptable mind. What constitutes this acceptability of mind is variously revealed. This parable is one of the revelations.

It was spoken, we are told in the verse introducing it, concerning "certain who trusted in themselves, that they were righteous, and despised others"; and it is concluded by the declaration on the part of Christ, that "everyone that exalteth himself shall be abased, and he that humbleth himself shall he exalted." The language of the two men in the parable shows what is meant. The Pharisee, who had a powerful backing of favourable human reputation, was well pleased with his attainments; the publican, whom the Pharisee and Jews in general regarded in an odious light, realized his dependence on the divine clemency for permission even to live. Their prayers were tinged with these sentiments respectively; and, in consequence, the one was acceptable, and the other obnoxious.

Why did the Pharisee think so well and the publican so ill of himself? We get the clue in that other expression of Christ's, "Thou blind Pharisee." A man whose eyes are open—a man who understands things as they are—has such a sense of the eternal power, greatness, and holiness of God, and the ephemerality and weakness and sinfulness of man, that his own attainments, however excellent

by comparison with bad men, must always appear as nothing in his eyes. His own righteousness must appear to him as filthy rags in the light of the purity and power and correctness of the Spirit-nature. This is the estimate that the Scriptures always put into the mouths of acceptable men. And it is the language of reason and not of cant, though canting use has been largely made of in the ecclesiastical ages.

R.R.

Editorial

NO COMPROMISE

The pamphlet "Unity," published by our bro. G. H. Denney has attained quite a large circulation and appears to have been well received generally.

It was intended as a reply to several enquiries as to what course was considered necessary from an Apostolic standpoint to heal the breach in fellowship that occurred about seventeen years ago.

We have received several letters in which reference is made to this pamphlet, but we shall quote from only one, as it represents the general tenor of the views of those we have heard from on this matter. This is what our correspondent has to say for his ecclesia: —

"We are in hearty sympathy with the project of our ecclesias rejoining the Birmingham Central Fellowship, if the same can be accomplished on the proper Scriptural basis as outlined in 'Unity.' You must be aware that there are a number of individuals and also ecclesias, who think since bro. John Carter has, in his recent articles in the *Christadelphian* clearly showed that he and the Birmingham Arranging Brethren see eye to eye with us that we should immediately seek fellowship with them.

"It is evident to us that there are quite a number of brethren and sisters, if not whole ecclesias, who hold the 'Strickler heresies,' and are still retained in the Birmingham Central Fellowship, and since this was the cause of the division in 1922-1923, we cannot see how that we can resume fellowship until segregation has been made.

"We are expecting that, the Lord willing, a plan will be worked out for all the ecclesias to act upon, if the same is possible, and we shall be pleased to fully co-operate, and we desire that you keep us advised as to the progress being made in the movement contemplated."

This excellent letter clearly expresses the views of the ecclesias who have thus far written us on the matter.

While the question is being considered we would like to give a concise resume of the controversy making it as brief as the importance of the subject will permit. It will be simply a reminder.

"LEST WE FORGET"

At the time of the separation, bro. C. C. Walker was the Editor of the *Christadelphian*, and the present writer had been a grateful reader and an occasional contributor since the time of the eighties in the last century, and our appreciation of the Magazine was expressed in its columns in 1921 as "worth its weight in gold."

It was, therefore, with great distress of mind that we were compelled to take issue with its respected Editor on the Strickler heresy in 1923.

Our beloved bro. Walker was in some respects not unlike the gifted and highly-esteemed companion of the Apostles—Joses Barnabas (Acts iv. 36).

He was mild and gentle, kind and easy of access—just the type of character which is sometimes too easily imposed upon by ensnaring "dissemblers," a class of oblique reasoners of whom, it appears, there have ever been too many.

Seeing that bro. Strickler had "dissembled" when quoting Dr. Thomas and bro. Roberts, the friends of bro. Strickler thought it not unwise to follow his example, and so strenuously did they ply their cunning and artful business, that like Barnabas, bro. Walker "was carried away with their dissimulations" (Gal. ii. 13).

So far out of the course of Paul's doctrine was bro. Walker "carried" and "tossed to and fro" by "the sleight" of these men and their "wind of doctrine," and "cunning craftiness," whereby they laid in wait to deceive him (Eph. iv. 14), that he actually declared the "Free-life" teacher, "fundamentally sound." (See *Christadelphian*, 1923, p. 327.)

Thus by the stroke of his pen, bro. Walker transformed a teacher of heresy into a messenger of light, that is, in the minds of many of his readers.

This caused the division which still exists, because the statement has never been retracted nor recalled.

If the Anointed Jesus had been the possessor of a free and unforfeited life, as bro. Strickler taught (see *Darkness*, p. 55), it would have been an act of the greatest injustice on the part of the Deity to *require his death*, because Jesus never transgressed. This is where the impiety and irreverence of the teaching lies.

The Scriptures teach that Jesus was a partaker of our nature with its forfeited life. # It was, therefore, "of necessity that this man have somewhat also to offer" and "he offered up himself" (Heb. viii. 3; vii. 27). # *Eureka*, Vol. I., p. 278.

In pronouncing bro. Strickler "fundamentally sound," bro. Walker quoted those two words from bro. Roberts' writings—words that were written at least a quarter of a century earlier.

This gave bro. Strickler ample time to change, and change he did.

He was "very crotchety" but "fundamentally sound" in A.D. 1900, as shown by his writings in "The Warfare"—a small monthly magazine published for a short time by the late bro. James C. Bruce of the Jersey City Ecclesia.

When the periodical ceased, bro. Strickler became still more crotchety and unsound and occupied a part of his time in writing controversial letters on the sacrifice of Christ, which attracted the attention and aroused the opposition of several brethren.

Later on, additions were made by bro. Strickler to these letters, which were then compiled in pamphlet form and printed and put in circulation by 1919.

"THE CHURCH OF GOD PUBLISHING CO."

To this little book bro. Strickler gave the name, "Out of Darkness," but a more appropriate title would have been, "Into Darkness," for it "deceived the hearts of the simple" (Rom. xvi. 18), who had "need that one teach them *again* which be the first principles of the oracles of God" (Heb. v. 12). It pleased them because it was in harmony with the teaching of the churches, and they did not hesitate to say that bro. Strickler was right and Dr. Thomas wrong.

This encouraged bro. Strickler and he conceived the idea of dissembling in an effort to lead Christadelphians to believe that Dr. Thomas and bro. Roberts believed as he did in the closing years of their lives.

To this end he published another pamphlet to which he gave the euphonic title: "A Defence of Dr. John Thomas and Robert Roberts." However, this "cunningly devised" effort was so palpably misleading and so demonstrably erroneous that it utterly failed in its mission.

In 1921 we wrote to bro. C. C. Walker, who was then Editor of the *Christadelphian*, pointing out the danger of tolerating this "free-life" heresy taught by bro. Strickler. At this time he agreed with us, publishing our letter and endorsing it as follows: —

"We have just received from a brother a copy of the latest pamphlet mentioned by bro. Dowling, and can only endorse his verdict thereon, and exhort all and sundry to read Dr. Thomas and bro. Roberts' writings for themselves and not be misled by second-hand extracts therefrom and allusions thereto."

Furthermore, at the same time he wrote, saying: —

"Christ's sacrifice agreeably to the type of the High Priest under the law, was for himself and then for the people. This he did once when he offered up himself (Heb. vii. 27). These things have been faithfully upheld as principles of the Truth from the beginning, and contradictory teaching has not been tolerated and should not be now" (*Christadelphian*, 1921, p. 313).

This certainly was "sound speech" on the part of bro. Walker, "that cannot be condemned"; and they that were "of the contrary part" should have been "ashamed" (Titus ii. 3). But were they ashamed? Not by any means. "The hearts of the people" of the Strickler faction had "waxed gross, and their ears were dull of hearing, and their eyes had they closed, lest they should understand and be converted" (Acts xxviii. 27).

Bro. Walker's words threw them into a frenzy and they determined to expend all their energies and wealth to give bro. Strickler at least a semblance of being a Christadelphian. As one of their number said: "I will put this movement down, if it takes every cent I possess!"

They then brought all their forces to bear upon the Editor of the *Christadelphian*.

The campaign of dissimulation was boldly and vigorously carried on for a period of two years, with the unfortunate result already noted.

Paul wrote, saying: —

"Be not deceived: evil communications corrupt good manners" (1 Cor. xv. 33).

The warning was unheeded: the "evil communications" came thick and fast, some appeared in the *Christadelphian*, bro. Walker was deceived, his Scripturally "good manners" and "sound speech" of 1921 was not only corrupted, but virtually repudiated, and the next few years showed how deeply the corruption had penetrated. We will mention one incident as an illustration.

A friend of bro. Walker's—a disciple of bro. Strickler—had been withdrawn from by an American ecclesia, because, to use the friend's own words, he "disbelieved the teaching that Christ offered for himself." The ecclesia believed the Apostolic testimony found in Heb. vii. 27, "This he did once, when he offered up himself," but the one withdrawn from "disbelieved it."

Bro. Walker, in his comments thereon, expressed his fond desire for what he styled:

"A MODUS VIVENDI," (*Christadelphian*, 1928, p. 267.)

a Latin phrase which means, "a compromise agreement to secure harmony." In plain English, bro. Walker expressed his willingness to compromise the truth, blending it with error and thereby facilitate an open and mixed fellowship. He would tolerate the "contradictory teaching" to retain the "disbeliever" of Heb. vii. 27, in fellowship.

This was obviously a repudiation of his belief in 1921, when he wrote, saying: —

"Contradictory teaching (to that of Heb. vii. 27) has not been tolerated and should not be now."

If bro. Walker still believes that one who teaches that Jesus had a "free" or unforfeited life is "fundamentally sound," or if he is still willing to compromise the Truth to secure harmony; then, those who "continue steadfastly in the apostles' doctrine and fellowship" (Acts ii. 42), which is the only true fellowship, will most certainly "avoid" him (Rom. xvi. 17).

Peter wrote saying, "If any man speak, let him speak as the oracles of God" (1 Pet. iv. 11), but you will search the oracles in vain to find the suggestion of "*a modus vivendi*" in relation to Divine things.

On the contrary we read, "I command thee, diminish not a word" (Jer. xxvi. 2.)

If, on the other hand, bro. Walker is anxious to renounce these errors or mistakes, as the case may be, then, because of the influence he wields as an Editor in moulding the thoughts of others, he will with a heart filled with love and honesty toward God and man, be outspoken and candid in the matter, leaving no doubt in the minds of his readers; and thereby lead kindly into light, many of those whom he has been so instrumental in confirming in darkness in the past.

"For the Truth is easy, and the Light shines clear,
In hearts that are loving, honest and sincere."

The subject is a vital one, because it is essential to our salvation that we believe "first of all how that Christ died for our sins," not according to the substitution fables of the churches, which the late bro. Strickler and others before him tried to insert in our tenets, but rather,

"ACCORDING TO THE SCRIPTURES"

that is, the Old Testament Scriptures; so copiously quoted in Paul's profound and matchless Epistle to the Hebrews.

The Apostle clinched his arguments by an appeal to the Law and the Testimony, including the type of the High Priest under the Law, and from this type he reasoned and contended that "of necessity" Christ offered for himself as well as for the people: "This he did once when he offered up himself" (Heb. vii. 27; viii. 3).

As we have already observed, some "disbelieve" this inspired testimony in Heb. vii. 27; but the Scriptural reason given for this disbelief is "because there is no light in them" (Isa. viii. 20).

As noted by our correspondents, "contradictory teaching" is now tolerated in most of the ecclesias in the U.S.A., which send their "Intelligence" to the *Christadelphian* Magazine. This ought not to be. Therefore, "segregation" or separation of believers from disbelievers must take place before Scriptural unity can be obtained.

We have certainly experienced great and unspeakable pleasure in noting the approving and encouraging attitude of our beloved bro. John Carter, the present Editor of the *Christadelphian*, towards those who have striven to uphold the Truth in its purity; and we trust that he may ever be a well-spring of encouragement to those who love and appreciate correct Scriptural doctrine.

But we all know that no one man, nor any one ecclesia can perform the great work of bringing unity among the ecclesias. We can each lend a helping hand by taking heed to the doctrine, ascertaining our own relation thereto. No one ecclesia can be regarded as the "head." Christ is the head of the ecclesia" (Eph. v. 23), and we are all brethren.

Each ecclesia is independent in the management of its affairs, * but every ecclesia is responsible to Christ for the composition of their fellowship. Therefore we must observe and keep the commandments by rejecting heretics (Titus iii. 10), "avoiding" those who teach "contrary to the doctrine which we have learned," and "receive" them not (Rom. xvi. 17; 2 John 10, 11); and also observing "whatsoever" is commanded.

By so doing we shall both save ourselves and them that hear us (1 Tim. iv. 16). There must be no compromise of first principles: no blending of truth with error.

No broadening of the narrow way;
Which is ever the work of those astray.

B.J.D.

* *Ecclesial Guide*, p. 34.

Through Much Tribulation

In all ages the truth has accomplished the purpose for which it was designed by the Deity. It comprehends everything that is good, and beautiful, and is a well of water springing up into everlasting life (John iv. 14). It is the wisdom that comes from above, and is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits (James iii. 17). The truth has never failed in the past, and it will not fail in the future, because we have the assurance of Moses and the prophets that "all the earth shall be filled with the glory of the Lord" (Num. xiv. 21 and Isa. xi. 9).

This great work, however, is not a gradual process, nor will it be accomplished by the preaching of the Gospel. Christianity was established in the first century through the labours of Jesus and the apostles, but it did not fill the earth with the glory of the Lord. The ecclesia of the living God was destined to suffer great affliction. "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth" (Heb. xii. 6). "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). Who, among us, has not realized the truth of these statements? In fact, it is so much a part of the life of the brethren of Christ "that we must, through much tribulation, enter into the kingdom of God" (Acts xiv. 22). But let us never forget "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii. 18).

Tribulation is a much misunderstood subject. Have we not heard the question, "What have I done to deserve this trouble?" And again, "Why should I be punished when I have done no wrong?" But, brethren, it is not a question of punishment. We learn from the scriptures of truth that tribulation comes upon us for the purpose of testing us. Paul makes this clear in the twelfth chapter of the epistle to the Hebrews. He shows us plainly that, unless we are tried, we are not true sons of God. James speaks of it in this manner, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James v. 10, 11). Paul, also, was very careful to emphasize the fact, "that tribulation worketh patience" (Rom. v. 3). And Peter shows us that patience leads to godliness (2 Pet. i. 6). It is very important, therefore, that we understand the purpose of tribulation, and endure it as

good soldiers of Jesus Christ. Because, Paul says, "it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby" (Heb. xii. 11).

There are many forms of tribulation, but one of the most difficult to bear is that which comes upon us through false prophets. The seriousness of the problem is revealed in the following words of Jesus, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. vii. 15). This form of tribulation might not be so severe, were it not for the fact that these false prophets, at one time, were our own familiar friends, in whom we trusted. "Of your own selves," said Paul, in addressing the elders at Ephesus, "shall men arise, speaking perverse things, to draw away disciples after them" (Acts xx. 30). To this agree the words of Peter, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (2 Pet. ii. 1, 2).

It did not take long for these prophecies to be fulfilled. A few years later, in his first epistle, John said, "that many false prophets had gone out into the world" (1 John iv. 1). He gives the reason in the same epistle. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (1 John ii. 19).

What a sad record follows. Controversy, contention and strife arose among the believers. It was a gradual process; a little error here, and a little there. The blue sky of the Gospel of the Kingdom of God was soon dotted over with these small black clouds. Many, no doubt, thought, as they do to-day, that if left to themselves, they would soon disappear over the horizon. Had they turned to the things that were written for our instruction, they would soon have realized that such expectations were hopeless. And so they were. These small black clouds began to cling one to another, and the patches grew larger until the sunlight of truth became obscured, and the people floundered in darkness.

This darkness covered the people until the middle of the nineteenth century, when God, through the instrumentality of Dr. John Thomas, caused the light of truth to shine again. In *Elpis Israel*, and *Eureka*, we have the truth in all its purity. This labour of love, aside from the Bible, has no equal in the world to-day. Later it was amplified by Robert Roberts in *Christendom Astray*, *The Law of Moses* and other familiar writings.

But the false prophets were not satisfied, and the faithful were soon to experience the tribulation of their brethren of the first century. In June 1873, the brotherhood was shaken by the Renunciationist Controversy which threatened to undo the work of Dr. Thomas in relation to his teaching concerning the nature of Christ. Edward Turney, of Nottingham, acknowledging his indebtedness to David Handley, of Maldon, for his ideas on the subject, publicly renounced what he had learned from Dr. Thomas. He issued a pamphlet containing a series of "Thirty-two Questions and Answers concerning Jesus Christ." Bro. Roberts promptly answered these things in "*The Slain Lamb*" and "*The Blood of Christ*." These two pamphlets set forth the truth of the matter in a way which could not be contradicted in accordance with truth. The controversy produced much bitterness, and many separations. The truth prevailed, and the movement subsided after the death of bro. Turney in 1879.

Peace reigned for a time, but five years later, in December, 1884, nearly all the ecclesias in England were plunged into the Inspiration Controversy. Robert Ashcroft came to the conclusion that the Bible was only partially inspired. He started a magazine in Liverpool in which he propounded his ideas. Only one number was issued; but how great a matter a little fire kindleth. Then came more bitterness, and separations. Robert Ashcroft drifted back to the church, and finally into Spiritualism. His followers, however, have continued in the course he started, and carry on under the name Christadelphian to this day. Good eventually came of it, and those who loved a wholly inspired Bible were strengthened. Bro. Roberts was moved to write a series of four letters "To the Elect of God in a

Time of Trouble." These were followed by a fifth, "A Letter to My Enemies." The present writer looks upon these letters as being some of the choicest of Christadelphian literature.

The false prophets could not rest, and the year 1894 brought trouble again. Another prominent brother, J. J. Andrew, became possessed of the idea that none but the baptized would be raised from the dead for punishment. This resulted in the controversy on Resurrectional Responsibility. Again bro. Roberts rose in defence of the Truth, and wrote a pamphlet entitled "The Resurrection to Condemnation: Who will come forth to it?" This cleared the minds of those who were willing to listen to truth. But many would not, and then followed more pain, sorrow, bitterness and separation. Lovers of truth, however, stood firm, and refused to compromise; setting an example worthy of serious consideration by many present-day prominent brethren.

The scene changes, and we now find ourselves in North America, where a number of ecclesias were flourishing in Canada and the United States. Little did they realize that early in the present century, they would be called upon to defend the truth against another false prophet. Bro. A. D. Strickler, of Buffalo, New York, issued his first challenge to the brotherhood on the subject of the atonement. This appeared in typewritten form, and its circulation was limited. He had come to the conclusion that Dr. Thomas, and bro. Roberts did not understand the doctrine of the atonement. As a whole, he considered their writings incomparable, but maintained that their interpretation of some important passages in the apostolic writings was not in harmony with the intent of the Divine writer.

Bro. Wm. Smallwood, of Toronto, Ontario, rose in defence of the Truth, and in the year 1913 published his admirable presentation of Bible Teaching Concerning Sin and Sacrifice. His opening, and closing paragraphs are worthy of repetition at this time, because they state a fact often overlooked when trouble arises in the brotherhood. He wrote as follows: —

"None can regret more than the writer the necessity for writing this defence of the Truth on the subject of the atonement. Had he allowed personal considerations to influence him it would never have been written; but the Truth—as revived in our age through the providentially directed labours of Dr. John Thomas—is too precious a heritage to be bartered, in whole or in part, for any considerations pertaining to the present evil and fleeting existence. . . It is a sorrowful duty to have to defend God's precious and much misunderstood truth against an aged brother who ran well for a long season in the past, and who has 'refreshed the souls of many'; but the Truth is an affair of principles and not of men, and its principles must be cherished and defended by the faithful, whatever the effect may be upon those who pervert it."

In acknowledging receipt of a copy of this pamphlet in *The Christadelphian* for June, 1913, page 259, bro. C. C. Walker said: "We have received from bro. Wm. Smallwood, of Toronto, a pamphlet of 92 pages on Bible Teaching Concerning Sin and Sacrifice, and we find ourselves in entire agreement with the matter set forth."

Once again lovers of truth stood firm, and, for a time, the household had rest. But the rest was short. Bro. Strickler had enlarged his writings and, in the year 1919, startled the brotherhood by announcing that he had discovered that they were all in darkness. He endeavoured to encourage them by stating that his new book would lead them "Out of Darkness into Light." Unfortunately, however, for the household of faith, the book was misnamed; for it proved to be "Out of Light into a Fog"; and fog it was; and fog it is to this day. It has caused many to make shipwreck of their faith. Because lovers of truth would not accept the doctrines advocated by bro. Strickler, they have been accused of being unkind and uncharitable towards an old brother. The controversy has been long and bitter, and has resulted in many separations. Let it be clearly understood, however, that lovers of truth are not responsible for the pain and sorrow that has come upon the household through this controversy. We would have no truth to-day if it were not defended by the faithful. This defence is prevailing and great hopes are arising among the brethren throughout the world. Bro. Strickler has fallen asleep; but his work has not followed him. Its smouldering embers burn on.

During the past twenty years the faithful have had to face a number of problems. Perhaps the greatest of these is the divorce controversy. Here is a subject that should not even be mentioned among the friends of Christ; yet we are faced with the sad spectacle of prominent brethren, both in England and America, supporting some of the most unreasonable and unscriptural doctrines that have ever confronted us. Much has been written upon this problem; but the most able treatment of the subject, that has come to our attention is that presented by bro. B. J. Dowling in his articles on "Except for Fornication," and his Reply to the late bro. A. T. Jannaway and other writings. It only remains for faithful brethren to stand fast, and to give no place to the false prophets.

As we look back, and view the desolations that have been wrought; are we going to be discouraged and say: Our bones are dead, and our hope is lost? No, brethren, we must not do that; we must carry on. Did Jesus weaken when the disciples forsook him and fled? No. Did Paul weaken when prominent brethren deserted him? No. Are we going to weaken because some of our prominent brethren step aside to draw away disciples after them? No, beloved brethren and sisters; as bro. Smallwood has said: The truth is too precious a heritage to be bartered, in whole or in part, for any consideration. Let us then thank God for it and take courage.

We have every reason to take courage. The signs of the times speak to-day as they never have. They indicate that the time is very near for the stone to smite the image upon his feet, and to become a great mountain, and fill the whole earth. Therefore, let us stand fast in the Lord, and look to ourselves, that we lose not those things which we have gained. Let us rejoice in hope, and be patient in tribulation. Let us strive with all our might to overcome, that our names be not blotted out of the book of life. Perilous times are those in which we live. Even if our feet are firmly fixed upon the rock, there is danger. To remain there we must keep close to the oracles of God. That word which He has magnified above all His name. That word which cannot be broken. Let us, under no circumstances, despise it by neglecting to read it daily; but let us meditate in its precepts, and make it the guiding principle of our lives. If we do, there will be little danger of being moved away from the hope of the gospel of the blessed God, when tribulation comes upon us.

Toronto.

G. A. GIBSON.

Seven Times in Prophecy and History

(Continued from page 19)

The outstanding principle at work in Europe during the nineteenth century was that which arose out of the French Revolution, the principle of nationality, a principle urged on by revolt against foreign yoke, against autocracy, and leading to the creation of a strong national spirit in the old nations and also in the reborn young nations which arose during the century: the effect was really the coming into being of national self-consciousness, pride in national existence and power. The prime cause of the decline of the Ottoman Empire was the resurgence of national feeling leading to national revival in Greece, Roumania, Bulgaria and Servia (Yugoslavia). This spirit of revolt and nationality bubbled up in spasmodic volcanoes of feeling all over Europe in 1830 and 1848, especially in the latter year which has been appropriately styled "the year of revolutions": and in 1848 even the Pope had to flee from Rome, driven away by his own subjects. Pius IX was deposed, his prime minister was killed, and an Italian Republic proclaimed under Mazzini. These movements were of course, premature, as the Pope returned and the republic was suppressed. Italian unity was not to be achieved until 1860: and the temporal power of the Pope was not ended until 1870. When this had been accomplished another nation had as it were been born to add to Europe's tangle of opposing nations—the Italian nation. The important year 1848 was seven times Lunar from B.C. 598-97.

Simultaneously with the rise of the Italian national spirit, a stirring was noticeable in Germany, a land of 300-odd states. By 1870 Germany had become united as the Second German Reich or Empire under the Hohenzollerns. The lust for power and a desire for a "place in the sun" by this Prussian dynasty led to what historians call the "armed peace" of 1871 to 1914, a period when

Europe seemed to be feverishly moving towards Armageddon. It was an epoch of unparalleled (up to then) war preparation. German Imperialism arising out of German Nationalism was the outstanding menace of the period. Colonial expansion and economic and political expansion eventually led to the inevitable crash in 1914. The Great War of 1914-1918, from the prophet view-point, cannot be exaggerated in importance. We have already seen the results in the Eastern arena (Palestine and the Jews, etc.). The Peace Treaty was completed in 1919, in the now famous Treaty of Versailles. 1919 is Seven Times solar from B.C. 602. This brings us to the end of the Great War, but many details of this century (19th) have been unnoticed by us, as, for example, the year 1876, when Turkish bankruptcy was declared—the year of Abdul Hamed's ascent to the throne, the year, too, when Servia and Montenegro declared war on Turkey, and when also the Bulgarian atrocities called Europe's attention to the state of affairs in Turkey's provinces in Europe. These things led to Russian intervention in 1878, when Russia nearly achieved its goal—Constantinople's capture. Lord Beaconsfield intervened to stop Russian expansion with the result, the signing of the Berlin Treaty, 1878, when Beaconsfield is supposed to have brought back "Peace with Honour," but also with the Island of Cyprus as a British possession, and as an offset to the Russian possession of Kars and Batum. This year 1878 was thus most notable in the annals of Russian and British antagonism in the East, arising out of affairs in the European sphere of operations.

Many details like this might be gone over, all very interesting to students of the Bible and international affairs, but let us pass on to a most recent and important date, 1934-5, which is the solar terminus of Seven Times from B.C. 587-6. When we wrote the book *When will Christ Come?* (pub. 1924), we said of that 1934-5 year: "1934-5. —Our final date. What then? The secret things belong to God. 'What I say unto you, I say unto all, Watch'."

Now it cannot be said that we were over confident or dogmatic in our prophetic speculations: we had hoped it would have been Christ's coming, but we did not know! 1934-5 did, however, fulfil vital interests in the affairs of the world. Looking back five years afterwards we can see that it marks a definite turning point in international affairs. For some years previously the Disarmament and Economic Conferences had been meeting. The Disarmament Conference in particular had been dragging on in the midst of much bickering and squabbling, until finally, as the papers put it, in 1934 "the final death knell was sounded." This was politely called a postponement, but history has shown us it was the end of a world attempt to reduce armaments and establish a more stable and peaceful world. Since the collapse of this conference the nations have tried to outdo each other in re-armament and war preparedness. The years 1934-5 marked a definite trend in the international jealousies which have now broken out in the second Great War. It was the end of a period of attempted pacification, and the beginning of a period of war preparation. In passing it may be pointed out in this epoch, Russia entered the League of Nations whilst Germany made her exit, commencing her period of expansion, also the League suffered a major defeat in being completely unable to tackle the Italo-Abyssinian dispute. Thus the impotence of the League of Nations was demonstrated.

I propose to end these papers with a few excerpts from recent books, etc., to show the importance of this 1934-5 epochal date, but before doing so, I would like once again to point out the definitely clear demarcation in prophecy which is made between Western and Eastern events. We get the two little horns, one in the West—the Papacy—the other in the East—the Mohamedan-Ottoman-Russian powers. We notice, too, two confederacies in the time of the end, one Eastern or Russian of Ezekiel xxxviii., concerned with the "overflowing into the glorious land," with Jews and Great Britain as opponents to this invasion; the other confederacy develops later in the West in the revived Beast under either a Germanic or Italian political headship with Papal Rome as the mouth, the time when the ten kings (of the West) give their power to the Beast (the mouth of which is Papal Rome). On no account must these two vast hosts of confederated powers be confused. Russian aggression must, we feel, be deflected Easternwards, towards Iran, Irak (and the oil fields), Palestine (Haifa and the pipeline from Mosul). Even newspaper articles are now pointing out the possibility of Russian revived Imperialism looking eastwards, finally towards Constantinople, via the middle east to India, that ancient goal of Russia.

Then the "Babylon" and "Beast" of the west are to develop during and after the defeat of Russia in the East, and Christ will then having defeated Russia, turn Westwards, and eventually the time for the smashing of the Western Confederacy of the ten kings and the Beast, will have come, and the fact will be accomplished, "Babylon is fallen" etc.

The above is why personally I don't look for a Russian hegemony in Europe or a Russian absorption of Germany: perhaps what some of the brethren saw some years ago may come true, viz., the renaissance of the Holy Roman Empire under Italian leadership. Readers of "*Mussolini's Roman Empire*" will be familiar with the Italian dream of the revival of the old Roman Empire by Italy. All these things are interesting, and we can only watch with faith, and for the time being, suspension of judgment.

(To be concluded)

Unity

From all over the world continues to come a response from brethren and sisters who crave for an end of differences and a bringing together in one of those who are named Christadelphian. But the obstacles in the way persist and appear likely to continue to do so.

Bro. Davis, mainly responsible for the Birmingham trouble and the division that followed in 1923, has again been interviewed as to his present position by brethren in the Central fellowship. He is absolutely obdurate and defiant. He holds exactly the same view as in 1923 he declares, and will not turn therefrom. The duty of those who have seen him is clear: they should "bring it before the ecclesia."

In U.S.A. faithful brethren seek for a declaration (supplementary to that published last year in the *Christadelphian*) whereby it shall be made crystal clear that besides repudiating the Strickler doctrine those ecclesias should be "segregated" (i.e., refused fellowship) who hold or tolerate that doctrine. So far such a declaration has not been made. The whole matter is further complicated by the fact that the Cardiff, T.H., Ecclesia has two policemen in fellowship and defends its action.

Furthermore there seems to be a growing disregard of 1 Cor. vi. 1, 7. Streatham Ecclesia, T.H., openly countenances going to law against another, and now of all people, bro. R. Roberts' daughter, sis. Eusebia Firth, not satisfied with the terms of her late husband's will, bro. Thomas Firth, has entered a caveat against it and proceeded at law against the execution.

As to munitions, some ecclesias openly countenance the manufacture of such by its members.

Such things as these do not minister to unity, and before there can be any real growth in the movement these wrong things must be removed.

We stand for unity, we plead and work for it, but only on an absolutely pure foundation in both doctrine and practice.

G.H.D.

ELISHA, THE CHARIOTS AND HORSES

What did the young man with Elisha see? (2 Kings vi. 17). And what was done to him to enable him to see? What was that sight of the patriarchs and prophets which enabled them to see angels? Elisha's servant saw on the mountain near Dothan "horses and chariots of fire," such as Elijah ascended to heaven in. They descended to Elisha, and, at his instance, in obedience to Jehovah's command, their riders smote the Syrian host with blindness. The servant's eyes were made more open, and the Syrians' were closed by the same spirit. The patriarchs and prophets saw angels as they saw

men, by their natural sight. When men do not see them, it is either because there are no angels present to be seen, or because their natural sight is holden that they may not see. —*Christadelphian Treasury*.

“Consider Him”

THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST No. XXIII. —BRAZEN SERPENT

Just as our closing Scripture readings for the year appropriately brought us to last month's theme, so as we commence again with the writings of Moses do we find very early something which becomes a type of Him we are considering.

From the beginning to the end of the Word of God the serpent is the symbol of sin in all its forms. To read of the flying serpent, the crooked serpent, the old serpent and similar expressions at once associates the message with that which is the embodiment of evil. The fatal poison has spread itself through all mankind, often exciting it with vile passions, deeds of violence and all manner of iniquitous practices. With others the result is deep sleep, and oblivion to the vitalizing sound of the Truth. Of all, it is true that from the sole of the foot to the head there is no soundness, but wounds, bruises and putrefying sores.

This was the malady which beset Israel during their march to the land of promise. The way round the land of Edom was long. They were discouraged and rebelled (Num. xxi.). Their unbelief led them to "speak against God." Forgetful of His bounty and care, they looked back to Egypt. They needed something to sting them to a recognition of the good things of their heavenly Father's providing. His righteous judgment was to release a host of "fiery serpents" among them which bit them so that "much people of Israel died."

Hitherto, God had protected them in "that great and terrible wilderness wherein were fiery serpents" (Deut. viii. 15). Venomous fangs inflicted wounds which filled the victims with burning fever, scorching them with a terrible thirst. The lesson was salutary and effective. Confession and supplication were immediately followed by relief based upon obedience. Moses was instructed to set up a serpent of brass on a pole in the midst of the camp where all might see it. "And it shall come to pass that everyone that is bitten, when he looketh upon it, shall live" said God. What a commotion must have resulted from this merciful announcement! Some fainting and almost exhausted make desperate efforts to be in time. Relatives carry those who are at the point of death, perhaps forcing open their eyes for just one glimpse of this emblem of deliverance.

Centuries roll by. The incident has been faithfully recorded and the Israel of another generation have no difficulty in understanding the meaning when a young man who claimed to speak heavenly things, used it to illustrate the effect of faith in Himself as a prophet like unto Moses. Listen as Jesus discourses with Nicodemus, a ruler of the Jews:

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish but have everlasting life" (John iii. 14, 15).

What lessons are intended surely! The lifting up of the serpent was of God's appointment: so is our own salvation procured by the Divine remedy, even the acknowledgment of the Truth as it is in Jesus, the antitypical serpent of brass.

Perhaps "brazen" is not the best translation. It would appear to be rather copper that is the metal indicated, although the original is often rendered as brass (which, as we now understand it, is an alloy). Copper conveys a deeper meaning in that it was procured from the earth. For example: Canaan is described as a land "out of whose hills thou mayest dig brass" (copper) (Deut. viii. 9). This metal glows with a reddish tint when exposed to a bright light, and therefore reminds us of sin. The method,

then, was from above. The material was from below. Immediately, our thoughts go to that One who was the "word made flesh," and who told Nicodemus that "he came down from heaven." The manner was beautifully and clearly explained by Gabriel when he said to Mary: "That holy thing that shall be born of thee shall be called the Son of God" (Luke i. 35). Again, as the Apostle Paul in his treatise on sin and salvation expresses it: "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. viii. 3).

All of which means that the medium of the cure was shaped in the likeness of that which wounded. A few moments' meditation on all that is involved will antidote the deception of those "who confess not that Jesus Christ is come in the flesh" (2 John 7). It is said that wisdom is the right application of knowledge. The wisdom of the serpent in Eden was applied in turning man from obedience, leading to his degradation.

Through the sacrifice of the antitype we see Jesus "who of God is made unto us wisdom, and righteousness, and sanctification and redemption" (1 Cor. i. 30). The source of healing, whether individually or nationally, is yielding to Divine law, and thus the serpent in the wilderness was the symbol of deliverance. It was to Israel an unexpected and unlikely form of cure, for the ways of God have ever been beyond and above the mind of man. So it was in regard to the "lifting up" of the Son of God. It was "to the Jews a stumbling block and to the Greeks foolishness, but unto us which are called, Christ the *power* of God and the *wisdom* of God."

Once more, the type is—as in all matters of the Spirit—wonderfully fitting, for "brass" is Scripturally a symbol of *power*, as for example: "I will make thee unto this people a fenced brazen wall: and they shall fight against thee but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the Lord" (Jer. xi. 20). (The reader is also referred to Psa. xvii. 16; Isa. xlv. 2; Jer. i. 18; Micah iv. 13).

As it is by faith we are saved, the vital importance of receiving and obeying the exhortation of "looking unto Jesus" is evident to all but those whose eyes are closed in spiritual death. No one can look at Him too much or too often. Soon Israel will look on Him whom they pierced by which act they fulfilled the Divinely given prerogative of the seed of the serpent to bruise the heel of the seed of the woman.

Soon the call will go forth: "Look unto me, and be ye saved, all the ends of the earth."

Until then, brethren and sisters, "Consider him that endured . . . lest ye be weaned and faint in your minds."

M.J.

Marriages in Ecclesial Halls

It is not a good thing that halls owned by brethren or ecclesias should be "licensed for marriages." Many will, perhaps, disagree and regard it as desirable that brethren and sisters should be able to enjoy the Truth's associations on such an occasion as marriage. It is true that it is a time of gladness and rejoicing in the company of those of the same faith: but it is not true that the marriage requires a particular religious "solemnization." The licensing of halls is an implication that some form of ceremonial is essential for the proper uniting of husband and wife. This is not the case, and all that is needed in England is a conforming to certain laws in relation to registration, and for this purpose "register offices" are available. For brethren and sisters to meet afterwards and to rejoice together, is an entirely different matter.

Bro. Thomas is explicit on the point in *Elpis Israel*. He writes (dealing with the union of Adam and Eve): —

"There was no religious ceremonial to sanctify the institution (of marriage): for the Lord himself even abstained from pronouncing the union. No human ceremony can make marriage more holy than it is in the nature of things. Superstition has made it a 'sacrament' . . . but priests and superstition have no right to meddle with the matter: they only disturb the harmony and destroy the beauty of God's arrangements. A declaration in the presence of the Lord Elohim and the consent of the woman, before religion was instituted, is the only ceremonial recorded in the case."

It will be observed that no marriage "ceremonies" were commanded in the Mosaic Law and certainly none by the Apostles. It is, therefore, not wise that even the slightest step should be taken by brethren and sisters in following along the superstitious road that has been taken by an apostate church for many centuries.

"I Came Down from Heaven"

It is not a right dividing of Scripture that takes verses from one part on which to build an idea, that cannot be supported by other parts. The record of John is used in that way particularly, in order to construct "theological" teachings which cannot be substantiated by other parts of the word of God. This is the case in the church doctrine of the so-called "pre-existence" of Jesus. The term is ridiculous enough and belongs to the mysteries of Babylon rather than to the revealed things of the Spirit.

The records of Matthew and Luke are plain and explicit with regard to the birth of Jesus. Taken together, they show the providing of one to "save his people from their sins" (Matt. i. 21), and who was also to "reign over the house of Jacob for ever" (Luke i. 33). These are complementary aspects of the work appointed him, in the purpose declared from the beginning and confirmed in the Abrahamic and Davidic promises. In Matthew's record is quoted the prophecy that his name was to be called Immanuel, meaning "God with us." This was not an actual name as was "Jesus": but the prophecy signified the appearing of one in whom the purpose of God was exhibited. The phrase "God with us" is a summary of the doctrine of God-manifestation and gives no support to the idea of God coming to earth in the form of a babe, as the church mystery has it.

Scripture teaches clearly that it was necessary for God to provide a Saviour and Redeemer. It was not possible for any man to redeem his brother. Sinners could not, of themselves, effect reconciliation. To all, God's grace and mercy needed to be extended. It was, then, essential that a Saviour be brought into being by God, and so Jesus "came down from heaven." Of none other but Jesus could this be said. Prophets were "sent from God," as it was written of John: but Jesus was a son. God was his father, not Joseph. As the manna in the wilderness came by Divine provision—food to save Israel from perishing—so did God provide "true bread," or "bread from heaven," that whosoever would, might eat and live for ever.

The type of the manna, to which Jesus refers (John vi.) provides the key to the understanding of such phrases as, "I came down from heaven." Jesus spoke many hard sayings of this kind: for example, "Before Abraham was, I am," and, "What and if ye shall see the Son of Man ascend up where he was before?" These things were not comprehended by those whose idea of salvation was the restoration of Israel's kingdom there and then by a conquering Messiah. Thus they could not understand the title "Son of Man," used by Jesus: likewise few called him "Son of David," while he was regarded as blaspheming to call himself "Son of God."

In these three titles is embraced all the truth concerning Jesus. He was Son of Man because he partook of the same flesh and blood as all of Adam's race: he was Son of God because of the Divine arrangement in his birth, and Son of David because, through Mary, he was of direct descent from the King of Israel and consequently, being made immortal, was the heir of whom both Nathan and Ezekiel spoke.

When Pilate asked if he was a king he replied, "To this end was I born." The end had been made clear at the beginning in the words of the angel to Mary (Luke i. 33). Jesus added also, "To this end am I come into the world, that I should bear witness unto the truth" (John xviii. 37, R.V.) As God's witness Jesus came into the world when John proclaimed, "Behold the lamb of God." By words and works Jesus showed that he was not seeking his own glory but that of the Father's: "he whom God hath sent speaketh the words of God."

They were "heavenly things" of which Jesus spoke (John iii. 12). It was not possible, nor needful that any man should ascend to heaven to receive them. Jesus testified to the things he had "seen and heard" (iii. 32)—that is, the words of God, for the Father gave not the Spirit by measure unto him (iii. 35).

This faithful work was rewarded by subsequent ascent to the immortal state with its consequent assurance of possession and rulership of the world. Thus Jesus is in the "heavenlies": that is, "far above all principality, power and might" (Eph. i. 20, 21). All things have been put under his feet (ver. 22). In this ascent, Jesus has led captivity captive and gave gifts unto men. He has opened the way for men to share the glorious future with him. He has loosed the chains of sin and death: has brought to men the gift of "eternal life through Jesus Christ our Lord." Now the apostle, in thus referring to God's grace and mercy, says that Jesus who ascended, first of all descended into the lower parts of the earth (Eph. iv. 9). The reference is to something more than a burial. It was a necessity that humiliation came before exaltation: though he were a son, he learned obedience by what he suffered.

Paul says that, although he was "in the form of God," yet he made himself of no reputation. Thus he came down from heaven—a man of Divine appointment, belonging to the race of which he was God's Saviour. He descended to the lower parts of the earth: that is, experienced degradation, shame, spiteful treatment, ending in death and the grave.

But Paul says, "he that descended is the same that ascended up far above all heavens." So, enduring the cross and despising the shame, he was set down at the right hand of the throne of God. He is the Father's "right hand man": the possessor of all things, the ruler of the world. And he it is with whom we may live for ever: if we suffer with him we shall also reign with him.

S.J.

Spiritual Arithmetic

All Bible students know that figures are used in the Scriptures as signs and symbols and that certain figures are related specifically to important parts of the Divine purpose.

One stands for Unity. God is one. Doctrine is one. Paul writing to the Ephesians iv. 3-6 emphasises the importance of this. One God, one Lord, one Spirit, one Hope, one Body, one Faith, one Baptism, are the units of belief and are in the custody on earth of "*every one*" of us to whom grace is given.

Now in the Hebrew language there are two words meaning one. The first, *Echad*, speaks of a collective unity, and is found in the Old Testament 251 times. The second, *Yacheed*, means an only one or the only one, and is very definitely singular. The first instance of *Yacheed* is in Gen. xxii. 2: "Take now thy son, thine only son, Isaac whom thou lovest."

In Psalm xxii. 20 (the Crucifixion Psalm) this word is translated "my darling," meaning "my only one," and is applied to Jesus.

Unity of Rule is foreshadowed in Zech. xiv. 9: "The Lord shall be king over all the earth. In that day there shall be *one* Lord and His name *one*." The "days" here spoken of is "One day, known to

the Lord" (Zech. xiv. 7). This day is distinguished from the first day, in Gen. i. thus, "It shall be one day—not day nor night—but it shall come to pass that at eventide it shall be light."

Some descriptive words and phrases occur once only in the Scriptures. Dan. viii. 13 has the word "*Palmoni*" its only occurrence. It means "The wonderful Numberer," but is rather badly translated in the A.V. So Daniel was singled out specially to give us the key to all Bible times.

Theopneustos occurs once only. It means, God breathed, and is found in 1 Tim. iii. 16: "All Scripture is God breathed."

Finally the great objective of every true saint is, "Seek ye *first* the Kingdom of God." Our Number One is our first thing. Let us keep first things first. He that does so to the end shall be saved.

THE NUMBER TWO

This number is generally related to Separation or Division, but also to Witnessing. Exodus viii. 23 illustrates this: "I will put a division between my people and thy people." The people of God are divided off as a witness to His truth, —"Come out and be ye separate and I will receive you."

There are two classes—small and great; there are rich and poor; righteous and wicked; saved and destroyed; life and death; a mote and a beam; faithful and unfaithful; a strait gate and a narrow one; a wise man and a foolish; wise and foolish virgins; Jews and Gentile. Jesus uses the figure often. Two debtors; tares and wheat; the rich man and Lazarus; the Pharisee and the publican; the two sons of Matt xxi. 28, etc.

The two witnesses of Rev. xi. 3—political and ecclesiastical—have continued their testimony. Testimony to be effective must be established by two witnesses. Jesus said: "It is also written in the law that the testimony of two is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me."

There are two testaments, Old and New. Two angels testified to the coming again of our Lord. "This same Jesus whom ye have seen go into heaven shall so come in like manner as ye have seen him go." We wait for that promise to be fulfilled when heaven and earth shall be united. We hope to return to this spiritual arithmetic at a later date.

G.H.D.

The Present Time in Prophecy (5)

The war in the West still pursues its uncertain course—when looked at from a merely human point of view. It is not wise to attempt to forecast developments. We are confident of a Divine hand that gathers the nations together for a final conflict and while the gathering goes on Jesus comes. That is clearly taught in Rev. xvi. 14-16.

Russia's slow progress in Finland was not expected in view of the Soviet's immense military power: but we may be sure that the objective will be obtained. The *Manchester Guardian* states, regarding Russia's policy: "It has always been likely that Russia, when she had completed her immediate plans for defence and expansion in the Baltic, would turn to her Southern (Black Sea) front and set about realizing her ambitions there."

There have been many similar references to Russian aims in the newspapers recently. Mr. Churchill has remarked that Russian national interest requires that Germany be not permitted to plant herself upon the shores of the Black Sea. That, he says, would be contrary to the "historic life interests of Russia." Whatever may be the secret agreement between Russia and Germany, it is evident that the former will seek to extend her influence in the Near Eastern countries. Iraq, Iran (Persia) Afghanistan

and Turkey, are all apprehensive of aggression from their northern neighbour: and for the same reason Britain and France are concentrating large military forces in Palestine and Syria. If Germany has been given a free hand in Roumania, in return Russia may seek to obtain the oil supplies of Iraq. Any such move would be resisted by the Allies, as the outlet of the pipe line from Iraq is in the Mediterranean, an essential source of supply for the British Fleet.

Bro. Thomas often used the phrase "the autocrat of all the Russias". It was a title that befitted the Tsars, but not the Bolshevik regime—until the present time when Stalin has stepped into the shoes of Peter the Great. Mr. Garvin wrote recently that "Bolshevist Imperialism seeks to recover all the former possessions and protectorates of the Tsardom and to make Soviet Russia the mightiest power on earth." Also, Vernon Bartlett, the well-known writer on foreign affairs, says: "Stalin has reached the Napoleonic phase of his revolution, in which he will be inspired much less by Communism than by Imperialism."

In all this we can see the trend towards the fulfilment of the prophecy of Ezekiel xxxviii. The merchant power of Tarshish is certainly strengthening herself in Egypt and Palestine, and, incidentally, the war is once more revealing the strength of Britain as a naval and mercantile power. Germany will not succeed in destroying the "ships of Tarshish," and, as in 1914, the "young lions" are all coming to the aid of the mother lion.

Doubts are often entertained as to the security and safety of Palestine; have we arrived at the stage when ver. 11 of Ezekiel xxxviii. can be said to be fulfilled? The rioting of the Arabs has been stopped successfully and the land is much more peaceful and secure internally than it was a year ago. The war has caused a considerable fall in the citrus fruit export trade: but there is evidence of expansion in other industries, due to the cessation of imports from Germany. It may well be that Palestine will take advantage of its position and develop industry and commerce in a degree that will bring a prosperity that has not been experienced before. The restrictions laid on immigration of Jews have not been raised officially by Britain, who has not yet announced any change of the policy decided on not long before the war began. There is no doubt that circumstances will cause a considerable increase in Jewish entry into Palestine. As to the degree of prosperity and safety required by the prophecy we shall not be wise to surmise. We should not give too much attention to that aspect and forget what has already been accomplished.

For 20 years now, Palestine has been increasingly "brought back from the sword": the merchants of Tarshish are in their place: the Northern aggressor shows every sign of preparation. These things are sufficient to tell us that the end is near. If, as we believe, the invasion takes place after Christ has come, we need not think that we have to wait until we see Palestine in a very much more settled and prosperous condition.

Even if the war brings difficulties to Palestine that seem to retard its progress, it will not affect the ultimate fulfilment of prophecy. Our view is to the *end* of the Divine purpose: of that we are confident and faith must not weaken if the hand of God allows events to come about that seem to set back the progress of His revealed plan.

In Western Europe a most interesting event has occurred—the visit of the Italian King to the Pope. This has completely healed the breach between Church and State: 70 years since the Popes isolated themselves in the Vatican, after their "temporal power" was taken away in 1870. So it is now made more easy to see how such a confederacy can arise as is foretold in Rev. xvii. 12. In harmony with this increasing of Papal prestige, are movements for the restoration of the monarchies in Hungary and Bavaria. There are some great changes yet to take place in Europe: but what we shall see of them we cannot say.

Let us always remember that we are not students of politics—but watchers of events in the sure confidence of what their end will be. If, in our watching, we realize that the coming of Christ may take place at any moment, we shall not make unwise conjectures as to the course of events. If we

persuade ourselves that much more must happen before His appearing, we may find that we are taken unawares when the call comes to appear before the seat of judgment.

S.J.

If We Would See Jesus

Our task now is to do those things that please God and to develop characters that will be found worthy in the Day of Judgment. The great example for us to follow is that of our Lord Jesus. Paul declares: "Be ye followers of me as I am of Christ." His was the most excellent character that was ever exhibited among men. Pilate said of him: "I find no fault in him," and if we can say no more, then we have said what no other man can ever claim. "All have come short." This is, however, to go but a very little way in the excellence of his character. Not only was he free from faults, but he possessed and practised every imaginable virtue.

To his Father he expressed the most ardent love, the most fervent yet rational devotion. He displayed in his whole life the most absolute resignation to his Father's will. "Not my will but thine be done."

His manners were courteous, gentle, mild, gracious and condescending: his heart overflowed with compassion and tenderness towards his fellow-men. While unswerving in his opposition to false doctrine and practice, he sought to save the lost sheep and was helpful to every enquirer.

The great joy and occupation of his life was to do good to men. He went about dispensing blessings to all around him: healing disease, relieving infirmities, correcting evils, removing wrong thoughts, promoting justice, piety, peace, love and harmony, and bringing within the short compass of his life more acts of mercy and benevolence than any human life had ever before exhibited.

Over the desires of the flesh he achieved the most complete command, and though his patience was so terribly tried, yet he was never overcome and never showed intemperance or excess in word or deed. From his enemies he suffered with complete composure the vilest of insults. There was no limit to his meekness, patience and resignation. To crown all, in the very worst moments of his torture on the cross his forgiving spirit is seen: "Father forgive them, they know not what they do."

His wisdom was as wonderful as his virtues. The doctrines he taught were the most sublime and far reaching ever brought before men. His prophecies were cogent, clear and unmistakable and all-sufficient to guide the wayfarer to the end. He was in every possible way worthy of that God whose name he bore before men so proudly. "I am the Son of God." His precepts inculcated the highest of all morality. His discourses and parables were full of dignity and wisdom. His answers to the many deceitful questions put to him by his adversaries showed marvellous quickness of perception, soundness of judgment and presence of mind. He baffled Pharisee, Sadducee and lawyer alike. "Never man spake like this man." He eluded all the snares that were laid before his feet.

He was beyond comparison, the wisest and ablest and most virtuous man that ever lived, and withal the most intelligent and faithful. He was "altogether lovely."

BAPTISM AND ITS IMPORTANCE

How can we harmonize Paul's statement that "Christ sent me not to baptize, but to preach the Gospel" (1 Cor. i. 17), and his other statement that "I thank God that I baptized none of you, but Crispus and Gaius" (1 Cor. i. 14), with the command of Jesus to his Apostles, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. xxviii. 19)? These texts require no harmonizing, as they are all in perfect agreement. Paul simply records the fact that he had no especial command to baptize; the whole of the chapter shows

that what he is dealing with is the fact that it does not matter whether the believer was baptized by Paul, or Apollos, or Cephas.

That Paul did baptize some is certain (1 Cor. i. 14, 16); and that he believed baptism to be an absolute necessity to salvation is beyond doubt (Acts ix. 18; xvi. 30, 33; Gal. iii. 27). — *Christadelphian Treasury*.

Signs of the Times

ECCLESIASTICAL

"*The Mahuzzim*" (Dan. xi. 38)

SALE OF PRAYERS

The "*Universe*" is the official organ of the Roman Catholic Church in Britain. In it at Christmas time advertisements such as the following occur: —Ware, Hertfordshire. "Every night the congregation at Ware Catholic Church prays faithfully before our Blessed Lord for all petitions sent to the shrine of Our Blessed Lady and St. Therese. Send you petitions, send no money, until you obtain your request—then be generous." Rev. Fr. Mac Irone. Superstition is the placing of the imagination in the room of reason. So the prophecy of Daniel is fulfilled. But the Lord shall destroy this "with the brightness of His coming" (2 Thess. ii. 8).

PRAYERS EACH WAY

Cardinal Hinsley, of Westminster, head of the Roman Catholics in Britain, has broadcast a speech this month denouncing the Hitler regime and policy and asking for the fullest possible punishment to be administered to the German Government and those who supported it. He said the prayers of the Catholics here were all for Britain's victory. The newspapers described the address as "a fearless denunciation," and a "real tonic" to the British people. But at the same time, actually on the same day, Bishop von Galen, in Muenster Cathedral, Germany, brother and colleague of Cardinal Hinsley, issued a prayer to be used after Mass in his diocese. Here are some extracts from it: "Protect all the soldiers of our (German) army and keep them in Thy Grace. Fortify those who are in combat, heal the wounded and the sick. Have pity on the dying and grant eternal rest and joy to the souls of those who fall. *Protect, Oh Lord, our country from the attacks of its enemies* (France and Britain). Spare us from hunger and misery and grant us as well as all nations the security of a peace in justice." (The italics are the Bishop's own). The report of the prayer is taken from the "*Universe*." So Catholics slaughter one another in the name of their God. Here are a few extracts from Cardinal Hinsley's speech. Using as text "The sword of the Spirit," he described this as the spirit in men for righteousness that at last would prevail. "This spirit, not the sword, will shape the happiness of mankind." But Paul said, "The sword of the Spirit is the Word of God" (Ephes. vi. 17). Says the Cardinal, "By the spirit Britain will conquer. She will sheathe the sword the moment that her opponents yield to the force of right and to the claims of freedom." "What I have said makes it quite possible to fight this war without any thought of self-interest." "There is," he continued, "a Biblical parallel" to Hitler and Stalin—the position when "Herod the fox and Pontius Pilate made friends the day they crucified Christ." But all that the Cardinal says can be paralleled by the utterances of his brother prelates in Germany advocating their own nationality's cause. Some priests have, to their credit, refused to bow the knee to Hitler, but the majority, as in 1914-18 are with the Bishop of Muenster.

"*Before kings and rulers*" (Luke xxi. 12)

MUNITIONS AGAIN

A remarkable case came before the South-Eastern Tribunal at Southwark, London. A man belonging to a small section who some years ago took up advocacy of putting aside 1 Cor. vi. 1 to 8 when certain occasions arose, and who therefore quite improperly claimed to be a true Christadelphian, asked for unconditional exemption. Now this Tribunal is well

known already to the true brethren as fair and kindly. Judge D. Davies presides and its other members are Sir Charles Grey, Sir Reginald K. Cox, Dr. Senter and F. G. Witcher. We have had several cases there and all were approved. This man was making coils for aircraft use, and after hearing his denial that he knew of such use, the Judge declared that he had "fenced with the questions" and was "not truthful." Registration for unqualified military service resulted. Keep clear of dubious occupations is the evident lesson in these last days.

"Thy sons, oh Greece" (Zech. ix. 13)

PLATO'S REPUBLIC

We have been led by bro. J. Thomas to look upon this passage as a reference to the Greek Church which for so long dominated the Russian people. A new and additional phase of the matter is, however, now in evidence. Certain writers (Mr. J. Ross has just reminded us in his latest book) in Germany and Italy, are basing their arguments for Fascism and National Socialism on Plato's masterpiece "The Republic." This book is a mighty creation of mad philosophy. It puts aside individualism altogether and subordinates every human ambition and frailty ruthlessly to the service of the State. It is in fact exactly in line with the ideologies of Mussolini and Hitler. To-day, however, Stalin has adopted, as Lenin feared he would, the same basis of government. So Plato takes the place of Karl Marx, and Stalin and Hitler walk together, acknowledging a mutual parentage. "Thy sons, Oh Greece." But in "Who's Who" for 1940, Hitler claims to be a "Catholic."

POLITICAL

"Treaty breakers", "In the last days" (2 Tim iii. 1-3)

HITLER'S PROMISES

Speaking in London, Sir Samuel Hoare declared this month, "There is not a single treaty that Hitler has made that he has not broken." Speaking on the same point, Mr. Menzies, Prime Minister of Australia, said, "We did not enter this war lightly and we shall not depart from it except as victors." King George, speaking on Dec. 25th declared that the Empire had never before been so united in a fight against "wickedness." Queen Wilhelmina of Holland, at the same time said, "Never has the contrast between the glory of God's promise and the confusion of our world been deeper than now." With Russia's ruthless invasion of Finland the issues which are at stake become plain. "Every state that is invaded or annexed by either Nazi or Bolshevik is to be subjected immediately to the complete imposition of these respective forms of government without any regard to the will of the subjugated." So says the "Observer." Freedom gives place to tyranny. But says David, "He, Jesus, shall break in pieces the oppressor" (Psa. lxxii. 4).

"I will bring them in" (Ezek. xxxvii. 21)

CHANGED QUALITY OF JEWISH IMMIGRANTS

Says Ernest Main *Daily Telegraph* special correspondent in Palestine, "The policy adopted in the last few years by certain European Governments has vitally changed the character of the Jewish immigrants. Whereas in the beginning the immigrants were the so-called Haluzim or idealist pioneers, who set out from all corners of the world to rebuild Zion, or else were small merchants or middlemen, recent European events have sent into Palestine *scores of the finest intellects in the world.*" (Italics are ours). As one result it is now recognized that Jerusalem University has taken first place over Edinburgh and London in respect of medical science and research. The Czechoslovak conquests of Hitler have, as we have noted before, also driven many leading industrialists who were Jews, away from their homes, and with world connections, old established, some of these are now developing Palestine's commercial and industrial possibilities. In spite of the war, Palestine's exports and imports continue their upward march.

"Into the air" (Rev. xvi. 17)

AIR RAIDS
ON LONDON

In the *"Volkischer Beobachter"* for Dec. 30th, Gen. Goering, the head of the German Air Force, says, "The German Air Force will shortly strike at Britain with an onslaught such as has never been known in the history of the world, and as soon as Hitler orders counter measures to the British blockade. Once again as the German Zeppelins did twenty-five years ago, German air squadrons will unleash aid raid alarms over London. No land in the world is so vulnerable from the air as the British Isles." The newspaper from which we quote is controlled by General Goering.

AIR RAIDS
ON FINLAND

The air raids by the Russian aviators upon Finland have been ruthless and terrible in their effects. We little thought even 30 years ago that Rev. xvi. 17 would ever have a literal fulfilment as well as a political one, but China, Spain, Poland and Finland testify to this literalness to-day.

"False accusers" (2 Tim. iii. 3)

THE JEWS AND
THE WAR

In his New Year proclamation to the Nazi Party, Hitler declared in a particularly bitter attack upon the Jews, "These Jewish warmongers wanted war and they shall have it. In the coming year we ask the Almighty, who in the past years took us under his protection to give us His blessing, again to strengthen us in the performance of our duty." Paul adds to the words quoted above in speaking of our days and describing its chief actors—"blasphemers." No prophetic description could be more apt.

"Wars" (Matt. xxiv. 6)

FINLAND

Marvellous has been the resistance of the Finnish people to the invading Russian Army. Overwhelming in its numerical and mechanical strength, the Red Army has nevertheless been greatly inferior in spirit and strategy. General Mannerheim, the Finnish commander, has long been looked upon as a genius. He has once again proved his ability.

"Earthquakes in divers places" (Luke xxi. 11)

THE DISASTER IN
ASIA MINOR

One interpretation of the passage quoted is that it refers to political earthquakes in particular. We agree with this. Nevertheless we feel that some notice should be taken in these columns of the terrible calamity that has just come upon Turkey's northern provinces in Asia Minor. An area in Anatolia of over 60,000 square miles has been devastated by one of the worst earthquakes yet known. Latest estimates give a total of over 30,000 as having met their death. Generals Orbay and Akdogan are in charge of the relief operations, and money has been given from many countries of the world for purposes of succour, including £25,000 from Great Britain. U.S.A. Red Cross Society has given £2,500. Roumania, Greece and France are among other donors. Whole towns have been wrecked, and the details available show this to be one of the severest disasters ever brought about by earthquake. Rivers burst their banks and changed their courses. Mountains have been split asunder. A foretaste of Zech. xiv. 5.

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

KING GEORGE'S
MESSAGE

Speaking to the Empire on Christmas Day, King George VI declared, in a very important part of his speech from the Bible point of view: "The men and women of our far-flung Empire, working in their several vocations with the one same purpose, all are members of the great Family of Nations which is prepared to sacrifice everything so that freedom of spirit may be saved to the world. From all have come offers of help for which the Mother country can never be sufficiently grateful. Such unity in aim and in effort has never been seen in the world before." Today in London one meets in streets and trains uniformed men from Canada, Australia, New Zealand and other parts of the Empire, all united and strong in their response to the call for help from the Motherland. It is a most impressive fulfilment of Ezekiel xxxviii. 13 that we now witness. Its final phase is yet to be seen when the great prophecy of Ezekiel comes up for its fulfilment: a day now near at hand.

U.S.A. AND
ROOSEVELT

This is election year in America. Having served two terms of four years each there is a possibility that Mr. Franklin Roosevelt may break record by standing for and achieving election for a third term. He has not yet at the time of writing made plain his intention, but his popularity is said to ensure him at least 65 per cent, of the popular vote. He has been severely criticized, but has done great and courageous things for his country, notably in his handling of the China-Japanese problems and the Neutrality Act and arms embargo. The Budget presented to Congress this month assumes astronomical figures, being eight billion dollars or two thousand million pounds: very largely for defence purposes. Neutrality in the legal sense has been maintained, but in the sentimental and moral sense a very large volume of feeling is exhibited on the side of Britain, France and Poland. The attitude to Russia, however, bids fair to eclipse the antagonism to Germany. Finland has U.S.A. sympathy.

SCIENCE BEATS
JAPAN

The U.S.A. is preparing a defeat for Japan upon the commercial side that will have far-reaching effects. The Celanese Corporation of America has just erected near Pearlsburg, Virginia, a two million pound plant for the production of a new synthetic yarn. E. I. Dupont de Nemours & Co. are building at a cost of £1,400,000 a plant near Seaford, Delaware, for production of a textile yarn. The ambition is to make U.S.A. independent of Japanese silk and silk substitutes.

WHEN RUSSIA
ADVANCES
ON PALESTINE

We are convinced that when the great Russian advance takes place on God's Holy Land for the purpose visualized by Zechariah, Daniel, Joel and Ezekiel, then U.S.A. will take her place among the "all nations" referred to. Meanwhile in God's sure unhastening way the final situation is being prepared.

"Prepare war, wake up the mighty men" (Joel iii. 9)

MR. L. HORE BELISHA

No man has done more in the present generation to help Britain to prepare war; no man has done more efficient work in waking up her mighty men than Mr. Leslie Hore Belisha, a Jew who is member of Parliament for the important dockyard constituency of Devonport. He has proved himself over and over again to be a most wonderful organizer. His popularity among the people generally is very great, second only to Mr. Winston Churchill. Mr. N. Chamberlain, a cold, ruthless, self-centred man has now sided with the aristocratic class in the Army command in its protest against Mr. Belisha's policy of democratizing the Army: giving promotion on merit only and not on seniority: making it possible for any private to rise to the highest rank, and removing a large number of petty class distinctions. He has dismissed Mr. Belisha

from his post as Minister of War. Mr. Oliver Stanley, a colourless aristocrat, whose only claim to distinction is that he is a son of Lord Derby, has been appointed to take his place. What this means in the Divine purpose we cannot foresee: possibly the fall of the Chamberlain regime is to come.

G.H.D.

DISTRESSED FUND.

The increased cost of living is adding to the burden of our brethren and sisters who are suffering from unemployment and ill-health, thus providing an opportunity for all who are able and willing-hearted to fulfil the law of Christ (see Galatians vi. 2). We will be glad to distribute any sums sent to us for that purpose.

JEWISH RELIEF FUND.

We have sent a further cheque to the Committee who are administering this fund for £13 3s. 9d., acknowledging which the Secretary writes: —

"I have to acknowledge with grateful thanks receipt of your cheque valued £13 3 9 subscribed by the readers of the "Berean" Magazine, and for which our official receipt is enclosed herewith.

May I take this opportunity of thanking one and all, yourself in particular, for so kindly sending this money along to us, as at the moment you can well enough understand the amount of suffering amongst the Jews that we have to alleviate is so great that every penny is of vital importance."

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).

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BRIDGEND. —*Christadelphian Hall, Nolton Corner Chambers. Sundays: Breaking of Bread, 11 a.m.; Lecture 6.30 p.m. Tuesdays: Bible Class 7.30 p.m.* Greetings in Jesus. Since our last Ecclesial News we have been greatly helped in exhortation and lecture by brethren Ivor Rees, C.

Cambray and F. Lewis (Newport), and also bro. E. J. Tellum (Brighton). We take this opportunity of thanking them for their services in the work of our Lord and Master. On Dec. 26th we held a Fraternal Meeting and distribution of prizes to our Sunday School scholars. A very uplifting time was spent in considering the advice of the Apostle, "Stand fast in the faith." Bro W. Winston spoke on the subject "Put on the whole armour of God"; bro. F. Lewis (Newport) followed with "Fight the good fight of faith"; and bro. G. Morse (Swansea) ending with "The night is far spent, the day is at hand." The following ecclesias who supported us were Newport, Swansea and Tonypany. The following brethren and sisters have met with us around the Table: bro. and sis. Tellum (Brighton), brethren C. Cambray, Ivor Rees and F. Lewis (Newport). We are again indebted to Anon. (Oxford) for two gifts of 10/- for the distressed among us. —GOMER JONES, *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. We have been distributing more literature around this district, but up to the present there has been no response. We are sorry to lose the company and help of bro. T. Karley, who is now working near London and will be meeting at Clapham again. We anxiously await the time when we shall be gathered to our Lord, secure in the knowledge that though our feeble efforts seem at present without profit, he knows our every thought and can help us on to greater efforts through the faith which is in him. —F. GILLARD, *Rec. Bro.*

DUDLEY. —*Christadelphian Hall, Scotts Green. Sundays: Breaking of Bread 11 a.m.; Lecture 6 p.m. Wednesdays: Bible Class 7.30 p.m.* We are pleased to report that two more, Mr. HERBERT HEBBARD and Mr. GEORGE HEBBARD, sons of sis. Hebbard sen., after witnessing a good confession of the things of the Kingdom and Name, were baptized into Jesus Christ on Wednesday, Jan. 3rd. We trust that our brethren will fight the good fight of faith so that they may lay hold on eternal life. The Gospel is still powerful to salvation with those who believe, and we have several friends attending the lectures inquiring the way of salvation. Sis. Nicholson sen., and sis. R. Nicholson, who are at Worcester, paid us several visits in the last two months of the year; bro and sis. M. L. Evans, who have now returned to London, have frequently visited us. We shall miss their help and company. The following brethren and sisters have met with us around the Table of the Lord: sis. Owen, sis. Fox (Clapham), sis. W. Cockcroft (Oldham), bro. and sis. Williams (N. London), sis. Price (Shifnal), bro. Godsell (Birmingham), whilst brethren W. Southall, T. Phipps (Birmingham), bro. W. Cockcroft jun. (Oldham), and bro. Neal (Putney) have assisted us in the service of the Truth. We record our thanks to the brethren who have assisted us in the year which has closed. Necessity is laid upon us still to preach the Gospel, especially in the momentous times in which we live. Faithfully your brother in Jesus. —FRED H. JAKEMAN, *Rec. Bro.*

EASTLEIGH (Hants.). — 82 *Leigh Road. Sundays: Breaking of Bread 2.45 p.m.* Since last writing we have had the pleasure of the company of the following: bro. A. Clapcott (W. Ealing), sis. M. Hayward (Ipswich), sis. E. Singleton (Clapham). We rejoice in the fact that WILFRED EDWARD HAYES, son of our bro. and sis. Hayes, after witnessing a good confession of the Faith, was immersed into the Saving Name of Jesus on January 6th. It is the prayer of all our ecclesia that in the love and mercy of God he may walk steadfast to the end, to gain the prize of life eternal. We are indebted to bro. K. Jackson (Bournemouth) for the service he rendered on this occasion. —J. EVE, *Rec. Bro.*

HITCHIN. —*Hermitage Hall. Sundays: Lecture, 3 p.m.; Breaking of Bread, 4.15 p.m.* It is with regret we have to record that our aged sister Susan Ellen Townsend fell asleep on Friday, Dec. 29, 1939, aged 79 years. Our sister put on the Covering Name in January 1881, nearly 59 years ago. She was laid to rest on Jan. 3rd, a short service first being held at Bleak Cottage, Steeple Morden, after which she was taken to North Weald, Essex, Churchyard. Our bro. Norman Widger doing what was necessary at the graveside, emphasis was given of the true position of our sister as a Christadelphian, looking forward to a glorious resurrection at the coming of our Lord, which we believe to be so near at hand. A few brethren and sisters and relatives attended. Our bro. Harvey Linggood and sis. Evelyn Pyrah were united in marriage on Jan. 1st. They have the best wishes of the ecclesia for their future happiness in their united walk to the Kingdom. We take this opportunity of thanking all the brethren who have helped us in the service of the Truth during the past year. In future will brethren kindly

address ecclesial communications to 20 Meadow Way, Stotfold, Arlesey, Beds. —J. HEMBLING, *Rec. Bro.*

ILFORD. —*Mayfair Cafe. Sundays: Lecture and Sunday School, 3 p.m.; Breaking of Bread 4.15 p.m. Thursdays: M.I.C., 8 p.m. at 27 Wanstead Park Road, Ilford.* Since the 5th November last we have been pleased to welcome at the Table of the Lord brethren L. J. Carter (Crayford), Ivor Evans and L. J. Walker (Clapham), A. H. Warry (Ealing), bro. and sis. Widger (Hitchin) and thank them for their support. We hope to report next month another immersion, making the tenth since the lightstand was re-opened at Ilford. We thank all those brethren and sisters who have helped us in this work. We have now started a small Sunday School and have a little band of enthusiastic and willing helpers. We have pleasure to report the marriage of sis. Betty Groome to bro. Dennis Cooke on Saturday, Dec. 30th. Our best wishes go out to them in their new relationship. —C. S. CRIGHTON, *Rec. Bro.*

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.* We are pleased to report the baptism on Dec. 24th of RAYMOND HOPE WHARTON, son of our sis. Wharton and one of our Sunday School scholars. We pray that he may so run that he will receive the crown of life promised to all those who endure unto the end. On Dec. 9th bro. E. A. Clements was united in marriage with sis. C. Burls, and on 23rd bro. Dusoir with sis. D. R. Clements. We pray that these new partners may find comfort and mutual help in their new relationship and as "heirs together" attain to the Kingdom. The following visiting brethren and sisters have been welcomed to the Table of the Lord: sis. Mercer, bro. Long (Cambridge), bro. D. Hunt Smith (Sutton), sis. P. Squire (Luton), sis. J. Cattle (St. Albans), sis. Piffin (Holloway), sis. Furneaux and sis. E. Furneaux (Hove), sis. Lee (Eastleigh), sis. Christmas (Bury), bro. Neal (Putney). —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).* We are glad to announce that on March 2nd (God willing) we hope to hold our Tea and Fraternal Gathering at the Methodist Hall, Seven Sisters Road, Finsbury Park. Full programme will be distributed as soon as ready. We have been pleased to welcome to the Breaking of Bread bro. and sis. Townsend, bro. M. Joslin (Clapham), sis. Mercer (Hove) and bro. E. Clements (Sutton). —E. F. WILLIAMS, *Rec. Bro.*

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.* The care of God for His children has been exemplified once more in the delivery of the brethren from evil. Bro. W. R. Fisher has secured exemption from Military Service at the London Tribunal provided he keeps to his present work. We regard this as a great boon, as by reason of our small numbers the continued attendance and support of every member is very much valued. For this same reason we always appreciate the kindly visits of members of other ecclesias. During the last month there have been sisters C. Bullen, Cordial, Davenport, Bayles and D. Bayles, bro. D. Bayles, sisters Learman, Ellis, D. Hopper, bro. J. Miles, sis. O. Squires, bro. F. W. Brooks and bro. J. G. Mitchell (Clapham), sis. D. Higgs and sis. G. Elston (Bristol), bro. and sis. E. R. Cuer and bro. D. Smith (Crayford), sis. E. Maundrell (Brighton), sis. O. and bro. D. Gray (West Ealing) and sis. Barratt jun. and bro. Blake (Sutton) In addition the following brethren have helped us by speaking at the Sunday and Thursday meetings: F. W. Brooks, H. Irving, J. G. Mitchell and F. C. Wood (Clapham) and bro. Cuer (Crayford). Will the brethren also note that the secretarial work of the ecclesia has now passed back into my hands. —J. A. BALCHIN, *Rec. Bro.*

LONDON (West Ealing). —*Leighton Hall, Elthorne Park Road, W.7 Sundays: Lecture, 11 a.m.; Breaking of Bread, 2.30 p.m.; Sunday School, 2.30 p.m. Thursdays: Bible Class 8 p.m., 49 Uxbridge Road, Ealing, W. 5.* Since our last report bro. W. Piper and sis. L. Bradley have been united in marriage, and we trust their new relationship will be a help towards the Kingdom. We have received an anonymous gift of £5 to the funds of the meeting, for which we are grateful to our Heavenly Father.

We gain by the transfer of sis. Learman from Clapham and hope our association will be of mutual assistance in the Truth. We lose by the removal to Huntingdom of bro. and sis. C. Ask and sis. Eunice Ask, where they are in isolation. We are pleased to record the continued attendance of one or two strangers at the lectures. The following have met with us around the Lord's Table since last report: sis. Coverley sen., sis. Enid and Evelyn Coverley, bro. H. Coverley. sisters M. and E. Butt, bro. and sis. Davenport, bro. Learman, sis. Maundrell, sis. Yeates, brethren F. W. Brooks, Packman, H. L. Evans, W. Southgate (Clapham), brethren Blake, Willmore and E. Clements and sisters N. Willmore and E. Gillespie and E. Hill (Sutton), bro. Headen (St. Albans), bro. L. J. Carter (Crayford), bro. H. Whitelock (Brighton), bro. Denney (Holloway), bro. R. W. Jeacock (Croydon), and sis. R. Mills (Seven Kings). —T. C. BRETT, *Rec. Bro.*

LUTON. —*Oxford Hall, 3 Union Street. Breaking of Bread 11 a.m.; Lecture 3 p.m. Thursdays: Bible Class 8 p.m.* It has been our happy lot to assist another son of Adam to put on the Saving Name of Jesus; on Nov. 19th, after a good confession, HORACE BERNARD RICHARDSON, formerly neutral, was baptized. It is our earnest prayer that he with us may receive the well done. The following brethren have ministered to us during the past two months: A. K. Clements, E. A. Clements, F. Brooks (Clapham), Bath (Holloway). H. Widger, Hembling (Hitchin), Mettam, Adams, H. Crawley (St. Albans). We appreciate their labours among us. Our visitors have been: bro. H. Irving, sisters A. and W. Irving and M. Day, brethren W. Mitchell, S. Gare, J. J. Squire, bro. and sis. Jones (Clapham), sis. Widger (Hitchin), bro. Rylatt (Bedford), sisters Mettam, Adams, Cattle and H. Crawley (St. Albans). Sincerely your brother in Christ Jesus. —S. BURTON, *Rec. Bro.* (per P.G.S.).

MOTHERWELL (Scotland). —*Orange Hall, Milton St. Sundays: Breaking of Bread 11.30 a.m.; School 1.15 p.m.; Lecture (fortnightly) 6.30 p.m.* So far, the attendance of the strangers to our lectures has been very poor. We were pleased to welcome bro. F. P. Restall (Edinburgh) to the Lord's Table on Sunday, Dec. 24th, and we return many thanks to him for helping us along on our pilgrimage journey with the word of exhortation. On Tuesday, Jan. 2nd, we held our annual ecclesial and Sunday School Fraternal Gathering. Bro. J. L. Wilson (Paisley) gave an address on "Still Waters," and bro. A. McKay of this ecclesia gave an address on "Joseph and His Brethren," and the writer distributed the prizes to the Sunday School children. We were pleased to have the company of brethren and sisters from the Glasgow (K.S.) Ecclesia. We commenced early (12.15 p.m.) to allow visitors to return home early. —J. BROWN, *Rec. Bro.*

NEWPORT (Mon.). —*Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread 11 a.m.; School 2.45 p.m.; Lecture 6.30 p.m. Wednesdays: 7.30 p.m. Saturdays: M.I. and Eureka Class (alternately), 7.30 p.m.* Greetings in the Master's Name. Since our last report we have had the company once again of bro. Roland Smith (Birmingham), who on Dec. 10th exhorted us to all good works and lectured in the evening. The subject was appropriate to the time, namely, "Russia: where will Britain meet her," drawing a large number of the alien, over 70 being present. We have been pleased also to welcome around the Table of our absent Lord, bro. Young (Sutton), and bro. and sis. Smith (Birmingham). Sincerely your brother in the bonds of the covenant. —DAVID M. WILLIAMS, *Rec. Bro.*

NEW TREDEGAR (Mon.). —Greetings in Christ. We are regretfully compelled to report our withdrawal of fellowship from both bro. T. Davies and sis. Mary M. Coles. Following upon a few unpleasant incidents they have absented themselves from the Table of the Lord and notified us that they no longer regard themselves as being in the "Berean Fellowship." We have since expressed to them the hope that further thought will reveal the error of their decision and our readiness to give sympathetic attention to their request for re-fellowship. Your brother in Christ. —IVOR MORGAN, *Rec. Bro.*

NOTTINGHAM. —*Old Lenton Street Hall (off Broad Street). Sundays: School 10 a.m.; Breaking of Bread 11 a.m.; Lecture 3 p.m. Wednesdays: Bible Class 7 p.m. at the People's Hall, Heathcote Street.* We had a Tea and Fraternal Gathering on Boxing Day, when we had a most helpful time. Four addresses were given on the following subjects: (1) Endure hardness as a good soldier of

Jesus Christ (2 Tim. ii. 3), speaker bro. C. J. Wingad; (2) My beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord (1 Cor. xv. 58), speaker bro. F. Gillard (Derby); (3) Study to show thyself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth (2 Tim. ii. 15), speaker bro. R. Stubbs; (4) There remaineth, therefore, a rest for the people of God (Heb. iv. 9), speaker bro. J. B. Strawson. Since the last report we have been pleased to have the help of brethren M. L. Evans (Worcester), H. L. Evans, F. W. Brooks and E. A. Clements (Clapham) and also to welcome as visitors sisters M. L. Evans (Worcester) and N. Eato (Leicester) and bro. and sis. T. Stafford (Seven Kings). —J. B. STRAWSON, *Rec. Bro.*

PEMBERTON. —*Chatsworth St., Pemberton, Wigan. Sundays: School 2 p.m.; Breaking Bread 3 p.m.; Lecture 6.30 p.m. Wednesday: Bible Class, 7.15 p.m.* We are pleased to report that we have assisted yet another in putting on the saving name of Christ in the waters of baptism. On Wednesday, Dec. 6th, Mr. G. TIDMARSH, 70, after a good confession was baptized into Christ. Our prayer is that our brother may remain firm in his new relationship. On New Year's day we held our usual Sunday School party and prize distribution. An enjoyable time was spent together. We were greatly indebted to our bro. G. W. Park (Prescot), who gave a short lantern address to the children upon the history of the Children of Israel. Brethren and sisters from the Prescot Ecclesia, also sis. D. Jannaway (Southport) and bro. Noel Heyworth (Whitworth), joined with us on this occasion. We have been assisted in the service of the Truth by bro. H. Cockcroft, bro. W. Cockcroft jun. (Oldham), bro. R. Barton and bro. G. W. Park (Prescot). We thank them for their labours. Visitors have included sis. H. Cockcroft (Oldham), sis. R. Barton, sis. G. W. Park (Prescot), sis. D. Jannaway (Southport). —B. LITTLER, *Rec. Bro.*

PLYMOUTH. —*Oddfellows Hall, 148 Union Street (near the Railway Arch). Sundays: Breaking of Bread 11 a.m.; Lecture 3.30 p.m. Thursdays, Bible Class 7.30 p.m.* Since our last report we are pleased to say that sis. M. Hosking and bro. T. Bennett (both of whom were associated with an ecclesia not in our fellowship), having expressed a desire to meet with us and having satisfied the examining brethren, will in future so meet, and we pray our joint worship may be acceptable. Six specially advertised lectures were held with a view to arresting the attention of the alien and if possible causing him to ponder his ways. Results are not visible to us, but the command at present is to sow the seed, harvest time is yet ahead. A review of the past year has indeed caused us to remember some of our blessings, to count them all is impossible—they have been so great. May those we can recall be incentives to greater efforts in the Truth's service in the year opening out to us. Our annual election of serving brethren has just been concluded, and will readers please note the new recording brother is bro. E. J. Light, 13 Endsleigh Park Road, Plymouth. We now number 50, but shall still be pleased to know of brethren passing this way who can give us a word of exhortation at the Memorial Table or expound the Truth to the alien. — J. WIDGER, *Rec. Bro.*

ST. ALBANS. —*Oddfellows Hall, 95 Victoria Street. Sundays: Breaking of Bread 1.30 p.m.; Lecture 3 p.m.* We have little to report, but we feel that we are living in a time when anything might happen. Apart from its terrifying aspect, it is interesting to note the nearness of the earthquake in Turkey to the scene of the great cataclysm which is due to transform a goodly portion of Palestine. The prospect of greater upheavals in Europe, whether between nations at war, or by "natural phenomena," should not daunt us. We are, in a way, privileged to witness these things. They should be to us an earnest of that great event of which all the prophets speak, and which in these days is voiced aloud from Christadelphian platforms: "The Day of the Lord"—the "day" which brings with it the return of the Master. In a very illuminating and interesting New Year's address, given by bro. G. H. Denney, at yesterday's Bible Class (Jan. 4th) our thoughts were once more directed to the Biblical milestones which indicate not only the possibility, but probability of developments which will be of peculiar interest to brethren and sisters of Christ. And so, with unmistakable signs confronting us, we should more than ever take to heart the words of Jesus, "Be ye also ready."—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: Bible Class and Eureka Class (alternately) 8 p.m.* We

have been saddened by the death of bro. P. M. Sharpe, who fell asleep on Dec. 19th. He was laid to rest at Sutton Cemetery on the 23rd in the presence of a number of brethren and sisters, bro. F. C. Wood taking the sad yet hopeful service. Our late brother, who was in his 57th year was baptized in March 1916 and had been a member of the Sutton meeting since its formation nearly eight years ago. Previous to this he was a member of the Clapham Ecclesia. He will be remembered as a hard-working and conscientious brother. We have had the pleasure of welcoming numerous visiting brethren and sisters to the Lord's Table. —G. F. KING, *Rec. Bro.*

SWANSEA (Brynhyfryd). —98 Llangyfelach Road. Sundays: Breaking of Bread, 3.30 p.m.; Lecture 5 p.m. Wednesdays: Bible Class, 7.30 p.m. Since our last report we have welcomed around the Table of the Lord bro. and sis. David Jenkins and sis. Eileen Jenkins (Swansea) bro. Jenkins gave us the word of exhortation and in the evening lectured: we are grateful to him for the words of encouragement. Thankful we are to our Heavenly Father for the wonderful deliverance wrought by Him for His children, especially for our young bro. Hathaway, who appeared before the Swansea Tribunal. The presiding Judge said: "There is only one religious body who in my opinion meet the case and that is the Christadelphians: they are real conscientious objectors; they make the Bible their study the whole day." We came away feeling greatly encouraged to stand fast in the hope of our calling during these trying times. May our Master soon appear when war shall be no more. Love to all in the bonds of the Truth. Faithfully your brother in Christ. —L. H. BOWEN, *Rec. Bro.*

AUSTRALIA

BRISBANE. —"*Ewing House, Adelaide Street.* Affectionate greetings to the faithful. We rejoice in being able to report that on Nov. 2nd, 1939, Miss E. BETTY LONGHORN (daughter of our bro. and sis. Longhorn) age 16, formerly Sunday School scholar, put on the sin covering name in baptism. We commend her to God's keeping, and pray that she together with us may be found worthy when our Lord returns to receive the Spirit birth. Also, that our bro. Ernest Purkiss and sis. Kathie Gallier were united in marriage on Nov. 21st last. They receive the good wishes and prayers of this ecclesia that the union will be but a stepping stone to the higher union with our glorified Bridegroom. Though depleted by removals we are still endeavouring to do our part in holding up the banner of the Truth against all opposition. We have had up to 22 strangers at our lectures and have been cheered thereby. Sis. Killip (Wagga, N.S.W.) recently went thither after a stay with us of several months. We shall miss her. We would welcome any brother or sister in fellowship passing through Brisbane, for as it is written "As iron sharpeneth iron so doth the countenance of a man that of his friend." Faithfully your brother in Christ. —SAMUEL GALLIER, *Rec. Bro.*

UNITED STATES

BALTIMORE (Md.). —*Poplar Grove Hall, 1315 Poplar Grove Street. Sundays: School 9.45 a.m.; Breaking of Bread 11 a.m. Tuesdays: 8 p.m.; Military Class on alternate Sundays at 8 p.m.* Greetings to our brethren and sisters of like precious faith. At the end of another year we again take account of our ecclesial business, and find that affairs in general have not changed much. We have had no deaths, neither have we had any new baptisms. However, we have the addition to our ecclesia of brother and sister Falkenburg, who have come east from Glendale, Cal., Ecclesia, and have taken up residence near Baltimore. On Sunday, Nov. 26th, we held our annual luncheon and business meeting, followed by two addresses in the evening by two young brethren. The subject being "Jerusalem in Gloom and Glory." Bro. C. M. Buckheit spoke twenty minutes on the position of Jerusalem in the past, and bro. M. P. Mason jun. spoke the same time on the future glory. Many interesting points were brought to our attention in which we were both pleased and edified. Our prayers are that the time may soon come when the prophecy of the New Jerusalem will be fulfilled. We all felt that it was good to be together, in the peace that we enjoy, however, our hearts go out to those brethren in other places of the earth who cannot be together. We cannot help but feel that the time is at hand when the Master must make his appearing, and shall gather us up "together in clouds to be ever with the Lord." With the Russian invasion of Finland, we can see the King or the North, moving just as bro. Dr. Thomas wrote.

He will not stop at Finland, but shall take all the Baltic States, and then onward to Germany and France, Magog and Gomer. With these powers in his possession the Papacy is doomed, together with the overthrow of Italy, Russia shall be Gog of the land of Magog, etc., as it written in Ezekiel xxxviii and xxxix. How well we know the trend of events. They should prepare us, strengthen us, as the prophet says, "Prepare to meet thy God, O Israel." Visitors have been many; from Philadelphian, Pa., we have had bro. and sis. C. E. George, bro. and sis. O. S. Johnson, bro. and sis. Bayles, bro. and sis. J. E. Mullan, sis. M. Johnson, brethren D. C. Wilson, E. Owens, J. McConnell, A. McKelvie, A. Johnson; from Hawley, Pa., bro. and sis. H. A. Sommerville, brethren R. Frisbie, K. Frisbie. Those of like fellowship are always welcome to break bread with us. —Yours in Israel's Hope. —H. A. CARLILE, *Rec. Bro.*

SANTA BARBARA (Calif.) — *K.P. Hall. Sundays: School 9.45; Breaking of Bread 11 a.m.; Lectures first Sunday of each month at 3 p.m.* We are happy to report that though few in number we are all endeavouring to maintain a lightstand here. By the labours of our beloved brethren from Los Angeles, Pomona and Glendale, we have been greatly helped in carrying on this work. Sunday, Nov. 19th, we held our annual Sunday School services. We were delighted to have so many visiting brethren and sisters and Sunday School scholars attend from neighbouring ecclesias, who spent the entire day with us. At the meeting for the Breaking of Bread, bro. R. R. Livingston (Los Angeles), delivered words of exhortation which were very upbuilding. After the morning meeting over 100 sat down for dinner, after which at 3 p.m. we listened to a very enjoyable programme which opened with Scripture reading and prayer, followed by hymns, selections from the Cantata entitled "Under the Palms," recitations, instrumental solos, Bible questions and answers. Altogether, without doubt, it was one of the happiest days we have spent in years. During the months of August, September and October we enjoyed visits from bro. and sis. J. P. Randell (Portland, Ore.). On several occasions bro. Randell delivered very profitable exhortations and lectures which we enjoyed. The lectures were fairly attended by the alien. —H. S. DAVIS, *Asst. Rec. Bro.*

Correspondence

Greetings in the Name of Jesus. I should like to make a few additional suggestions to the notes in the January *Berean* under the heading "Here are two swords."

Firstly, there seems to be no countenance given to the idea that the sword of the Spirit is referred to. (This, I believe, was pointed out by bro. Jannaway somewhere in "Without the Camp").

The purse and scrip would appear to be meant literally, and the selling of a garment to buy a sword cannot very well apply to the sword of the Spirit.

Secondly, no direct indication was given of the use to which the sword was to be put.

Thirdly, two swords were ready to hand, and when Jesus said, "It is enough," he may have meant that for the purpose he had in mind this amount of arms was sufficient.

Now my own conviction at present is as follows: Jesus was going to give one of the strongest possible object lessons for his followers of all times. He might just have said, "Never use a sword against any man." But, as so often, he saw that a real-life illustration was far more impressive. Compare the act of cursing the fig tree. So, firstly, it acted as a test, showing how far his teaching had been thoroughly understood. In this text, they failed by being so ready to produce their swords. They had previously failed in a similar matter, when they had asked if they should call down fire on the people who did not receive him. The test of the narrative shows the lesson. The command to put up the sword, and the healing of the servant's ear, have made an indelible impression on all followers of Christ. The teaching of Christ was illustrated in a flash. Further, I think it just possible that the fact that Jesus quoted "And he was numbered with the law-breakers" (Diaglott) immediately after, and as though in explanation of the reference to a sword, is not without significance. To resist the authorities

by force of arms was law-breaking, and although Jesus took no part in it he would naturally be counted with his followers in the matter by his enemies. This does not cancel the application to his hanging between two malefactors, but is rather an extension of the idea. Your sincere brother,
Croydon. STANLEY VINCE.

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.
Baltimore, Md.—Henry A. Carlile, 2163 Chelsea Terrace.
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.
Ithaca, N.Y.—F. Gulbe, Ithaca R.D. 2, New York.
Jasonville, Indiana. —J. H. Craig, 235 E, Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
King Ferry, N.Y.—Attwater Ecclesia, Edward Palmer.
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

CORRECTIONS. —January issue, p. 38, Upton Ecc. For "Four in number" read "Two." P. 13, line 13, "Patriots" should be "Patriarchs." P. 34, Bishops Stortford Ecc., Miss Eunice Morbury should read Miss Eunice Norbury.

CHANGE OF ADDRESS. —Bro. and sis. C. Ask have removed to "Olivet," Thrapston Road, Brampton, Hunts., where they will be in isolation.

BEDFORD. —Bro. Cotton asks us to make known the alteration of meeting for Breaking of Bread to 10.45 a.m. instead of 11.15. The ecclesia meets at 53 Harpur St., Bedford.

FORTHCOMING MEETINGS. —(For fuller particulars see Ecclesial News). March 2nd, London (Holloway), Tea and Fraternal Meeting.

BOOKS WANTED. —Any books on the Truth by brethren Dr. John Thomas, Robert Roberts, and F. G. Jannaway. —PUBLISHER.

BOOKS FOR DISPOSAL. —Brixton. Debate "Christ to Come or Heaven at Death?" (Bro. F. G. Jannaway and "Rev." Geo. W. Wall). "Satan's Biography," (F.G.J.). "The Bible and the doctrine of the immortality of the Soul" (A discussion between bro. R. Roberts and "Rev." R. C. Nightingale). "Was Jesus of Nazareth the Messiah?" (A discussion between bro. R. Roberts and Mr. Louis Stern, an orthodox Jew, of Birmingham). "Russia's Destiny in the light of Prophecy." "The Rich Man and Lazarus, or The Intermediate State" by Dr. E. W. Bullinger, D.D. —PUBLISHER.

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 Whangarei, New Zealand, Cambridge, and one postmark illegible.

JEWISH RELIEF FUND. —C.G.T., 16/-; Hamilton, \$35.37; S.F.K., £2; Coventry, £1 14s. 6d.; B.S.R., 10/-; W.T., 5/-; Two sisters, 30/-; X.Y.Z., 5/-; E.E.K., 2/-; Brighton, £4 10s.; Sis. C.B., 6/-; L.O.Z., 21/6.

FOR BROTHERS AND SISTERS IN NEED. —W.S., 34/-; P. & N.M., 40/-; Oshawa, £4 9s. 6d.; C.G.T., £2; L.F., 5/-; R.P., \$5; H.M.W., 10/-; C.C., 10/-; B.S.R., 10/-; W.T., 5/-; Two sisters, 30/-; Anon., 2/6; E.E.K., 2/-; Sis. C.B., 6/-; Crayford, £5.

GERMANS AND THE BIBLE Under a decree just issued by the Nazis, *no German soldier must read the Bible or even possess a copy.* The reason given is that the Bible is not calculated to stimulate the martial spirit.

DANIEL ii. "The Soviet Army is well equipped in comparison with past Russian campaigns. Its men are hardy and brave, but if the Finns can only make a stand against it the giant may well prove to have *feet of clay.*"—*Reuter's Military Correspondent.*
