

SPECIAL: BRITAIN'S LAST MISSION

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 G. H. DENNEY & G. A. GIBSON

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- BEWDLEY.** —H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Rd., Franche, Nr. Kidderminster.
- BEXLEY.** —B. Smith, 48 Baldwin’s Park.
- 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.)
- BRIDGEND.** —Gomer Jones, 88 Grove Road. (B.B. 11 a.m.)
- BRIGHTON.** —E. Jones, 4a Rosebery Avenue, Woodingdean. (B.B. 11.15 a.m.)
- BRIMINGTON.** (Chesterfield). —R. Wharton, Station Road.
- BRISTOL.** —A. V. Bailey, 73 Groveleaze, Shirehampton. (3 p.m.)
- CALLINGTON,** Cornwall. —H. A. Brown, 52 Fore Street.
- COALBROOKDALE** (Salop.). —S. Stanway, 16, Woodside.
- COLCHESTER.** —J. Munson, 185 Shrub End Road (B.B. 11.0 a.m.)
- COVENTRY.** —T. Franklin, 272 Windmill Road, Longford. (B.B. 2.30 p.m.)
- CRAYFORD.** —O. A. Smith, 68 Lyndon Avenue, Sidcup.
- CROYDON.** —A. A. Jeacock, 10 Garden Close Wallington, 11 a.m.
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- HEMEL HEMPSTEAD.** —C. Seagrave, “Eureka,” Risedale Road.

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

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LONDON (Ealing). —C. A. Ask, 197 High Street, Yiewsley.

LONDON (North). — C. H. Bath, 15 Second Avenue, Bush Hill Park. (3.15 & 5.15 p.m.)

LONDON (Putney). —J. A. Balchin, 345 Durnsford Road, S.W. 19. (2 .30 and 4 p.m.)

MACCLESFIELD. —E. Peach, 30 Belgrave Road, Moss Estate. By Appointment.

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

MOTHERWELL. —A. McKay, 103 Bellshill Road. (B.B. 11.30 a.m.)

NEWCASTLE. (Mon.)—Mrs. W. M. Pugh, “Mount Pleasant.”

NEWPORT. (Mon.) —T. H. Lambert, 80 Sycamore Avenue. 11 a.m. and 6.30 p.m.

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

NORWICH. —E. J. Padbury, “Milestone,” Ingham Rd., Stalham.

PLYMOUTH. —Oddfellows’ Hall, 148 Union St. (B. of B. 2.30 p.m.), H.R. Nicholls 5 Norton Ave, Lipson.

READING. —G. Rowland 123 Hemdean Road, Caversham.

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SOUTHEND. —W. L. Wille, 121 High Road, Rayleigh. (B.B. 3 p.m. by appointment).

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SWINDON (Wilts.). —Mrs. K. Gay, 58 Manchester Rd.

TAVISTOCK. —J. Widger, Rouken Glen, Watts Road

UXBRIDGE. —H. M. Doust, 139 Harefield Road.

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

WELWYN GARDEN CITY. —J. R. Adams, Altimore Road.

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

WIGAN. —G. Halliwell, 151 Moor Road, Orrell (2.30 p.m.).
WORCESTER. —H. Blake, 18 St. Dunstan's Crescent.

The Berean Christadelphian

Edited by G. H. DENNEY and G. A. GIBSON.
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"History and Prophecy are a body without eyes in default of Chronology and Geography, which have therefore been termed the 'eyes of history,' because of the intimate connection subsisting between these branches of knowledge."—Eureka Vol. 2, Section—Chronikon Hebraikon.

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JEWISH AFFAIRS. THE BRITISH ISRAEL THEORY EXAMINED.

Volume XXXII

JANUARY, 1944

NO. 373

EDITORIAL

Britain's Last Mission.

The greatest, and, in fact, the foundation, theme of the Bible is the establishment at last of a kingdom upon this earth which will never be destroyed or give place to another and in which the righteousness and full purpose of God will be realised (Dan. ii. 44).

The theory that the earth is just left to the children of men to do with as they please finds no place in the Scriptures. Nor can the theory be discovered therein that ultimately the various, churches and social and political movements will produce a perfect state of peace and good by a gradual process of evolution and education. Believing that "God created the heaven and the earth and all things therein," we are compelled to agree that God had a definite purpose in such creation. This purpose the Bible clearly reveals. While men propose God disposes, and the final course of history is determinable by His will. The Bible outlines the story of human destiny with this background. Its prophecies deal with the fate of nations as well as their rise and the part they play. Over 20 nations are mentioned specifically by name in the Bible, and in every case the things prophetically described of them have either already come to pass or are in process of doing so.

Divine prophecy never fails, and while often veiled in symbol, is, nevertheless, straightforward and easy to understand. It is as plain as to-morrow's newspaper—in fact, plainer.

Britain.

If you will turn to Ezekiel xxvii. 12 you will
find a mention of Britain. Speaking of Tyre and
the Phoenician traders, who were the principal maritime commercial people of the time at which Ezekiel wrote, the prophet says, "Tarshish was thy merchant by reason of the multitude of all kind of riches: with silver, iron, tin and lead, they traded in thy fairs." Look up the name "Tarshish" in the historical records of that day and for the succeeding nine centuries. A number of them mention Tarshish. Originally the word meant "hardness" or "endurance" and was first applied to the longest distance ships of Phoenicia. Travelling westwards, the name became attached also to the farthest point reached.

The first place to have the name, according to Strabo, was the point of Spain, now known as Gibraltar. Continuing beyond the straits to Britain, the Tyrians gave the name also to that country. The tin and lead of the ancient world came from Cornwall and much of its silver from Wales. Its iron came from England. The tin mines of South-West England have been worked continuously for over 3,000 years. There are many traces of Phoenician names in Cornwall. It is plainly seen that "Tarshish" could only fit these places in view of these marks of identification. But it is also recorded that ships of Tarshish "went south and east." Solomon met Hiram, King of Tyre, and they agreed to build ships in the Red Sea and to send them to exploit the wealth of India and possibly also South Africa. The products of these two places are described in 2 Chron. ix. 21 as apes, ivory, gold, silver and peacocks. These ships were "ships of Tarshish," and so the name became attached to India and South Africa.

Now the four places we have enumerated were the only places in the world that ever got the name of Tarshish. All are in the British Empire. All attempts to take Gibraltar from Britain have failed and Field-Marshal Smuts has been the chief instrument in firmly uniting South Africa to the British Empire. India, too, has survived all attempts to detach her from her allegiance. It is difficult to explain as an accident the bringing together of these several countries and places under one Crown, apart from a belief in Divine Providence.

The Jews. Now the prophets associate the latter-day power of Tarshish with the regathering of the Jewish people to Palestine. In Christadelphian literature for the last 100 years it has been said that the mission of Britain in the days immediately preceding the return of the Lord Jesus Christ was to be chiefly instrumental in bringing back the people of Israel to the land that God gave to them.

Our Lord, gave in answer to the disciples' anxious question as to the time of His return this major sign: "They, the Jews, shall be led away captive into all nations and Jerusalem shall be under the control of the nations until the times of the Gentiles be come to the full" (Luke xxi. 24). It cannot be denied that the present establishment of a Jewish national home in Palestine is due to British power and policy. The "until" is in course of fulfilment. Let us see what has been taking place. Fifty years ago it was almost impossible for a Jew to settle in Palestine, but little by little the position became changed. Dr. Hertzl, Mr. J. Chamberlain, Sir H. Samuel, Mr. A. Balfour and then Mr. D. Lloyd George were the means by which the change came about. The "Balfour Declaration" has proved to be of very great importance. To-day there are between 700,000 and 800,000 Jews in the Holy Land. There is a recruited army of 114,000 men there. One-fifth of the land is now possessed by Jews, whereas fifty years ago there was not a single Jew with a safe tenure in the whole land. To-day, the 18th chapter of Isaiah speaks: "Ho to the land shadowing with wings which is beyond the rivers of Ethiopia, which sends its ambassadors by the sea."

The expression "beyond the rivers of Ethiopia" was an ancient saying which finds its modern equivalent in "the back of beyond." Only one land sends all its ambassadors by sea, and that is Britain. The prophet goes on to describe the mission of the island power as going swiftly to the help of "a people scattered and peeled" to take them "to the place of the name of the Lord of Hosts," i.e., the Holy Land.

Egypt. Now let us look at Egypt. Without Wolsley's expedition of 1881/2, and the securing of a firm footing by Britain in Egypt, it would not have been possible for General Allenby to conduct a victorious campaign in Palestine in 1915-1918. But Isaiah had foretold that Egypt would be given in the last days as a means of succour to Palestine and its rightful people. Common sense dictates that Isaiah could not be speaking of his own volition when he said, "I am the Lord thy God, thy Saviour, the Holy One of Israel. I gave Egypt for thy ransom." Allenby marched from Egypt to Palestine, built a railway, strengthened the main road and put in a pipeline. So he accomplished his work, as the Divine purpose required.

**Ezekiel and
the End.**

To Ezekiel was given a further great revelation.
He saw in vision a picture of the world to
come, when Jesus shall reign as King and be

the world's Chief Priest. He saw the temple of God as it will be built at the return of "the Prince." This vision finds its place in the concluding chapters of the book that bears his name. But as to the events immediately preceding Christ's return to do this mighty work, Ezekiel gives certain word pictures of the utmost importance to us. The first one is: "Thus saith the Lord God, Behold, I will take the children of Israel from among the nations whither they be gone, and I will gather them on every side and bring them into their own land" (Ezekiel xxxvii. 21).

The second one describes the degree of prosperity to be attained by the regathered Jewish people. "The land shall be gathered back from the sword and out of many nations these mountains of Israel, which have for so long been a waste, shall be brought forth out of the nations and the people shall dwell safely all of them" (Ezekiel xxxviii. 8).

The third picture is of a certain group of people, headed by a dominating power, who seek to undo the work of the regathering, to break down the prosperity and to again enslave the Jews. The fourth picture gives us a view of the power that stands in the way of the aggressor. Then the great denouement of human affairs is reached. The last war between human forces ensues, for it is ended, not by the accomplishment of the aggressor's, design, nor by the success of the defenders, but by Divine intervention. It is this intervention that brings an end to human rule altogether, and so we come to the building of the Temple of God and all the mighty events which usher in the Kingdom of God.

The details given in these pictures enable us beyond any peradventure to identify the combatants.

As all the world now realises, German power is doomed and Russia is bound to bestride both Europe and Asia. Let us hear Field-Marshal Jan Smuts, the redoubtable head of South Africa. Speaking in London on December 2nd, 1943, he declared: —

“Just look for a moment at what is happening, and what will be the state of affairs at the end of this war.

In Europe three of the five Great Powers will have disappeared. We have never seen such a situation in the modern history of this continent.

France has gone, and if ever she returns it will be a hard and a long upward pull for her to emerge again.

A nation that has once been overtaken by a catastrophe such as she has suffered, reaching to the foundations of her nationhood, will not easily resume her old place.

We may talk about her as a Great Power, but talking will not help her much. We are dealing with one of the greatest and most far-reaching catastrophes in history, the like of which I have not read.

France has gone, and will be gone in our day, and perhaps for many a day.

Italy has completely disappeared and may never be a Great Power again.

The old Bismarckian Germany may perhaps never rise again. Nobody knows.

The Germans are a great people, with great qualities, and Germany is inherently a great country, but after the smash that will follow this war she will be written off the slate in Europe for long, long years, and after that a new world may have arisen.

Russian Colossus. We are therefore left with Great Britain and Russia. Russia is the new colossus that bestrides this continent.

When we consider all that has happened to Russia within the last 25 years, and we see her inexplicable and phenomenal rise, we can only call it one of the great phenomena in history. It is the sort of thing to which there is no parallel.

We can but recognise there is a new fact to reckon with, and we must reckon with it coldly and objectively.

With the others down and out, and herself mistress of the continent, her power will not only be great on that account, but it will be still greater because the Japanese Empire will also have gone, therefore any check or balance that might have arisen in the East will have disappeared.

You will have Russia in a position no country has ever occupied in the history of Europe."

Consider the aggressor's name as given by Ezekiel. He is "Rosh, the prince of Meshech and Tubal" (Ezekiel xxxviii. 1, 2), and God is "against him."

Now Rosh, as a place or family name, was unknown in Ezekiel's time. But in the 17th century the Rosh, or Russ, family, became the predominant family in Russia (see Dent's Encyclopaedia, article Russia).

Leningrad is their chief city. Meshech is the Hebrew equivalent of our Muscovy and the Russian Moskva. Moscow is to-day the capital of Russia. Tobolski is the leading city in the great province of Tobal.

Now here are the three great European Russian provinces. The names are not found together anywhere else in the world at any time.

The prophet then says, "Behold, I am against thee, O Gog, prince of Rosh, Meshech and Tubal."

Gog, as a man's name, occurs once in history. He was a Russian and ruled in Vienna. Fredigarius, the Austrian historian, tells of him. The latter day-Gog is to rule in Magog. This latter name refers to the Scythian, or Magogean people, who spread from Georgia and the Caucasus to Central Europe. This seems to denote that a Russian shall finally dominate Eastern and Central Europe. The probability of this taking place is very strong; we would say certain. The prophet goes on to link various other nations with the Russian confederacy, i.e., Persia, Ethiopia and Libya. These are thus spoken of as independent allies. Present events indicate this as likely to come about. Italy has lost her hold on two of these countries, and Persia is to-day an ally of Russia.

Gomer is next brought in. This is an ancient name for the territory of Central and Southern France. When Napoleon III. came to Britain on an official visit he came by his warship named the "Gomer." Of all these peoples, Russia is described as the guard, or guardian (Ezekiel xxxviii. 7).

Then we read on: "After many years thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword and that is gathered out of many people, against the mountains of Israel which have been always waste but is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to

cover the land, thou and all thy band, and many people with thee. It shall also come to pass at the same time things shall come into thy mind and thou shalt think an evil thought and thou shalt say, I will go up to the land of unwall'd villages. I will go to them that are at rest, that dwell safely, all of them dwelling without walls and having neither bars nor gates to take a spoil and to take a prey, to turn thy hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations and have gotten cattle and goods that dwell in the midst of the land" (Ezekiel xxxviii.). There are several other places in the Bible where this Russian advance on Palestine is mentioned. Here is one from the prophecy of Daniel (xi. 40): "At the time of the end shall the King of the South (south of Palestine) push at him and the King of the North (north of Palestine) shall come against him like a whirlwind with chariots, and with horsemen and with many ships, and he shall enter into the countries and shall overflow and pass over. He shall enter also into the glorious land and many countries shall be overthrown."

Young Lions.

Ezekiel gives a graphic touch to the description of Britain when he speaks of "all the young lions thereof." No country at any time, except Britain, had young lions for an heraldic design. But you cannot get away from the symbol anywhere in the world to-day, as the cartoon we reproduce by permission of the "Melbourne Argus" and the London "News-Chronicle" fittingly illustrates. To talk with Canadian and Australian airmen to-day reminds one of a young lion: these men fear nothing.

Here, then, are the two latter-day great Powers, and when they clash we come to the intervention of Jesus Christ in human affairs. Then will come (if it has not already begun, as some think) the "time of trouble such as never was since there was a nation even to that same time. And at that time thy people shall be delivered" (Dan. xii. 2).

Jesus spoke of this time in these terms: "There shall be signs in the sun and in the moon and in the stars and upon the earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear and for looking after those things that are coming on the earth for the powers of heaven shall be shaken and then shall they see the Son of Man coming with power and great glory" (Luke xxi. 25).

Then he added as a warning and a comfort to all who believe on him: "When ye see these things begin to come to pass look up and lift up your heads for redemption draweth nigh."

Ezekiel tells of the final denouement of the matter. God will intervene between the Northern and the Southern armies, Jesus and the redeemed having been united in Sinai will march to Palestine and shall appear upon the Mount of Olives (see Zechariah xiv. 4, 5, and Habakkuk iii. 3). "Then God will call for a sword against Rosh and his hosts 'throughout all my mountains, saith the Lord God.' 'Every man's sword shall be against his brother and I will rain upon him and upon his bands and upon the many people that are with him an overflowing rain and great hailstones, fire and brimstone. Thus will I magnify myself and sanctify myself. I will be known in the eyes of the nations. They shall know that I am the Lord."

This is the end of history as far as human conflict and misgovernment are concerned. This is the point of time when "He who stands for God" begins the building of the Temple and the setting up of Divine government in the earth.

These things being beyond any question, how can we look for any salvation except that which God has promised? Christ will soon be here to raise the, dead, to judge the living and the dead and to reward the righteous.

To those that earnestly wait for Him Jesus will come, not with sin, but with salvation (Heb. ix.). The prophet Isaiah, looking forward to that day through the cloud and storm, the flood and the stress, believing that in that same day the gladness and peace of God would come and His purpose

would be consummated, breaks forth in delightful song: "This is our God, we have waited for Him. We will be glad and rejoice in His salvation" (Isa. xxv. 9). G. H. D.

Epicureanism.

The founder of the Epicurean branch of "the wisdom from beneath," from the depths of the carnal mind, was Epicurus, who flourished in Greece two hundred and seventy years before Christ; and after the translation of the Septuagint not many years. The Epicurean maintained that: —

"The world arose from chance; that the gods whose existence they did not dare to deny, neither did nor could extend their providential care to human affairs; that the soul was mortal; that pleasure was to be regarded as the ultimate end of man, and that virtue was neither worthy of esteem nor choice, but with a view to the attainment of pleasure."

"Pleasure is supposed by some to mean, in this system, not only sensual, but to comprehend moral and intellectual pleasures." "If so," says one, "in what does the scheme of Epicurus, as respects virtue, differ from the opinion of those 'Christian philosophers' who maintain that self-love is the only spring of all human affections and actions?"

A New Year's Message.

This message was from the Church in Halifax, England, 1861, to the Brethren and Sisters of the Lord Jesus Christ scattered throughout America. We have adopted it for use to-day as from all our ecclesias in Britain. —G. H. D.

Beloved:

Accept the cordial greeting of the Church of Halifax, who once more seek to turn this kindly season to profitable account.

Since last we sent our salutations, twelve months have been added to our lives; and it is important to pause and consider whether that twelve months have been a period of Christian activity and holiness or a time of worldliness and indifference. Let us never forget that Jesus, our Lord and Master, has sent this message to the churches: "I will give to every one of you according to his works" (Rev. ii. 23), and has issued the inexorable decree, "The unprofitable servant shall be cast out" (Matt. xxi. 30). Are we fully alive to this? Are we adding yearly to our stock of good works—of profitable service? We cannot, it is true, do all that we could wish—we cannot altogether get at that blissful perfection which, in our hearts, we may desire to attain; but do we give ourselves as much ordinary concern to be profitable servants of Christ as we do to be prosperous and respected in worldly matters? Are we equally good Christians as we are good tradesmen and men of business? Are we as much interested in the future as we are in the present? Do we love Christ and His precious promises as much as we do this world and its concerns? It is to be feared that if these questions were very truthfully answered, most of us would be found lamentably shortcoming. Most of us can understand, argue, and perhaps preach about the glorious gospel of the blessed God. Most of us can give a reason for the blessed hope of life that is within us; but it is to be feared that in too many instances we carry our faith more in our heads than our hearts—having our understandings enlightened, but our affections little softened, by that gracious love of Christ which passeth all understanding. It is perhaps but too true of most of us that, while we may know sound doctrine, we fail in the practical part of Christianity, being but superficially acquainted with the precepts, as affecting our everyday behaviour, and still more backward in obeying them when we know them. In a word, the good seed may have been sown in our hearts, and yet the fruit may be of tardy growth on account of the abundance and vigour of those other plants, which find but too ready a vegetation in its soil. It is to be feared that we allow ourselves to be influenced by the strongly secular spirit of the age, and our Christianity to be diluted with prevailing

worldliness. Let us fear, for neither the worldly-minded nor the lukewarm shall inherit the kingdom of God. Let us guard against faint-heartedness. Let us strive to make our Christianity honest, straightforward and unblushing. We are apt to be overridden by the external circumstances of the time. Let it be otherwise. Let our characters be known in our circles; let our light shine in the surrounding darkness; and so may we glorify our Father in heaven and receive His approval at last.

With regard to the affairs of this life, hear the words of our beloved Master: "Take no thought for to-morrow, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? (for after all these things the Gentiles seek), for your heavenly Father knoweth that we have need of these things; but seek ye first the kingdom of God and His righteousness; and all those things shall be added unto you" (Matt. vi. 31-33). Are we not apt to worry ourselves about the affairs of this life? Are we not apt to make them the chief subject of our thoughts, and the supreme object of our efforts, instead of throwing our heart and soul into the Christian life, and cherishing the love of Christ, the love of the brethren, and the desire for the spread and triumph of the truth, as the passions of our souls? Are we not apt to lose sight of this blessed assurance of our Master, and to make our secular business the chief concern of existence, when it ought to be altogether secondary and subordinate?

Brethren, let us take heed lest "the cares of this world and the deceitfulness of riches choke the word and it become unfruitful." Let us not weary in well-doing. Many have run well for a time and have at last made shipwreck. Several lamentable instances of this have occurred during the past year. Let us take warning. Let us give diligent attention to the precious Word of God, which is able to build us up in our most holy faith. This is a most important exhortation; for if a man neglect the reading of the Scriptures, or if he only attend to it in an occasional manner, his spiritual life will fade, and his mind will be gradually but certainly leavened with the deceptive principles around him.

In regard to our own personal condition, we know whether we are warm in our hearts towards Christ, His truth, and His brethren, or no; for "where the treasure is, there will the heart be also" (Matt. vi. 21), and "out of the abundance of the heart the mouth speaketh" (Matt. xii. 34). There cannot therefore be any mistake. Are we doubtful? Have we qualms of conscience? "God is greater than our heart," and will disapprove what it condemns. Are we pleased with ourselves, and looking forward with confidence to the coming of our Lord and Master? Only one thing can justify that confidence—the consciousness of a holy Christian life—the answer of a good conscience towards God. "Not every one that saith Lord, Lord, shall enter into the kingdom, but he that doeth the word of my Father that is in heaven" (Matt. vii. 21). "He that keepeth my commandments, he it is that loveth me" (John xiv. 21). "Ye are my friends if ye do whatsoever I command you" (John xv. 14). There can therefore be no mistake about the terms of friendship and ultimate acceptance. Mere sentiment is idleness; unwarrantable self-complacency is delusion. "The words that I have spoken, the same shall judge you in the last day" (John xiv. 48). "If a man love me, he will keep my words" (John xiv. 23). Let us measure ourselves by this standard. We have believed the glad tidings of the kingdom of God and eternal life; and have been baptised into the name of Father, Son and Holy Spirit. That is the first act of obedience—the first act of consecration, but what a work remains to be accomplished! "All things whatsoever I have commanded" (Matt. xxviii. 20). That is the measure of our duty, of our goodness. Have we filled it?

Brethren, let us devoutly study the commandments of our Lord Jesus Christ, and of His apostles, and be careful to obey them all in our lives, for upon that depends our ultimate salvation. If we do so, we shall be patterns of excellence—beautiful characters—noble men and women—glorifying the name of our Father in heaven.

A few words in conclusion in regard to the spreading of the truth. We have come to know God's blessed word; and hereby has been given to us a most precious talent. Are we alive to its true value and to the obligation that rests upon us to increase it? It is to be feared not. Some altogether neglect the duty of helping to disseminate the glorious gospel among their perishing fellow men: and it is to be regretted that some even go farther, and discourage efforts in that direction. This is a

misfortune; for our common benevolence prompts us to proclaim salvation to our fellow men, and to place within their reach the same opportunities of obtaining it that we ourselves enjoy. Moreover, does not imperative duty call upon us to do so? "Let him that heareth say, come." What higher commission do we require? Have we not heard? And shall we not then say "Come"?

It is not enough to say that they have the Bible (although upon them is cast a fearful responsibility by this circumstance). They have the Bible, it is true, but is it not a sealed book among the people? And, more, is it not a neglected book? There might as well be no Bible in the world as far as the great body of mankind are concerned. We have thus an exalted function to perform—a noble opportunity to turn to account; and shall we indulge in ignoble indolence? Shall we shrink from the task of unfolding the Bible's blessed truths to the perishing, and unsealing its gushing inspiration? To put the matter in another light—Shall we refrain from giving a testimony for God in this conceited, hard-hearted, unbelieving generation?

The common instinct of the brethren will supply the right answer; and if, in the estimation of some, that answer be a wrong one, we put it to them whether such an occupation for brethren would be displeasing to Christ, or altogether unprofitable to themselves? Or whether the retrospect of their lives is likely on a death-bed to be any the sweeter for having acted otherwise?

Let us, beloved brethren, work while it is called to-day. Let us labour in love and patience, and at the close of our lives may the measure of our service be full; and may we all obtain an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

The brethren of Halifax cordially salute you.

On behalf of the Church,

ROBERT ROBERTS.

Dr. Thomas's Ambition.

"My ambition is, that when I am introduced to a personal acquaintance with Moses and the prophets, it may be said, 'Here is a man who, in the days of his mortal flesh, advocated the truth ministered in your writings, in the face of universal foolishness and unbelief. He stood his ground alone for years, against the bigotry, malice and stupidity of his contemporaries, until, at length, he arrested the attention of many of them to a respectful and obedient consideration of the Divine Oracles you inscribed.' How much more to one's honour will such an introduction be than to hear it said of one 'afar off,' beyond the gulf. 'That man was a great champion of Protestantism, and of immersion as the only form of using water religiously. He was very successful in making proselytes, raising money for his schemes, and obtaining present consolation. But in regard to our kingdom, and your writing revealing the things concerning it, he was a bitter and inveterate scoffer, ridiculing the one as an old Jewish idea, new vamped, and the other as a mere almanack of Jewish affairs! His proselytes were like their leader; if anything, more headstrong against the Gospel than himself; a condition of the carnal mind, ever consequent upon the unreasoning and credulous assent of ignorance to the traditions of the natural man. He was 'a great saint' and a persecutor. He might have been with us; but he despised your words; and you see his end! An exile from our kingdom, he is expelled from the presence of the Lord! Reader, think on this, and remember the words of the Lord Jesus, who said, 'If ye believe not Moses' writings, how can ye believe my words?'" —From Dr. Thomas's Papers.

The Sacrifice of Christ.

One of the simplest of all doctrines is that relating to the nature and sacrifice of our Lord Jesus Christ. The fact that so much disputation has taken place on the subject is due to the same kind of human aberration as was noted by Prof. Sir W. Flinders Petrie in respect of Athanasius. Said he, "The doctrine of the Trinity would never have been heard of in the shape now accepted in the Catholic

Church if Athanasius had been content to do the work of a humble priest in Alexandria and had not sought world fame."

Dr. J. Thomas was very clear on the nature and sacrifice of Jews and on the allied subject of responsibility, but men like Edward Turney, J. J. Andrew, J. Bell and A. D. Strickler had the same disease as Athanasius, and were the authors of confusion while they sought fame and power. The same disease has broken out to-day in the persons of the Clapham Presiding Brethren, who deny, as per their Clause c, responsibility to exist before baptism in relation to marriage.

So it will go on as long as human vanity persists in turning the simple into the profound. Let us once more therefore refresh ourselves with the simplicity of the subject.

1. We were all in our father Adam when he fell, hence we are all involved in his sin and condemnation. We are all of one substance. He defiled his conscience by sin and God made it plain that this defiled his body, of which his conscience was part.

2. This uncleanness was condemned to death. "In Adam all die."

3. Adam's responsibility to God arose out of his knowledge of God's commandment and from no other source. Light brings responsibility. "All men have sinned." "By one man's offence death reigned." (Rom. iii. 28; v. 17).

4. Jesus partook of the same disability, and in His flesh were the same propensities and possibilities that are in us all. "He was made like unto his brethren" (Heb. ii. 17).

5. Life being then forfeit for all under the Adamic condemnation, God offered, by the exhibition of faith and obedience to remit the sins of men, and ordered that such faith should be accompanied by the shedding of blood. "Without the shedding of blood there is no remission of sins" (Heb. ix. 22).

6. Sacrifice, whether at Eden's gate or in the tabernacle or temple, was not sufficient in itself to take away sin in the final sense. All such was typical of the sacrifice of Jesus Christ, and availed those who offered lambs and bullocks only in so far as it was not merely a mechanical act, but an act of obedience dictated and-controlled by faith in God and His promises. Then it "led up to Christ" (Gal iii.).

7. "When Christ came He was "born of a woman," "born after the flesh" (Gal. iv.). He realised His work and His destiny, and, being the "first born," by Divine right established, He set out in full faith and determination to vindicate God's righteousness. Hence He "did no sin, nor was guile found in His mouth," and when death faced Him at the hands of the sin-power manifested in the flesh, He deliberately submitted to a violent death." "He offered Himself" once for all "first for His own sins, and then for the people's." Thus he obtained eternal redemption for Himself and for all who come to God through Him: the "many" referred to in Dan. ix. 27, etc.

8. The sins for which He offered sacrifice were in the widest sense the sins of the human race. He never separated Himself from the disabilities of His brethren, because He desired to be as God had purposed, "like unto His brethren," so that He might become "a merciful and faithful high priest in the things of God to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to save them that are tempted" (Heb. ii. 17, 18).

Bro. J. Carter in the November, 1943, "Christadelphian," very properly says, "Because Jesus partook of our nature, He shared redemption." He was "saved out of death," He "obtained eternal redemption," "by His own blood He entered in once for all into the holy place," He was "brought again from the dead by the blood of the everlasting covenant," "By man came the resurrection from the dead." These testimonies plainly declare that Jesus "benefited from His own death."

So while our Lord was in His own character sinless, yet "He bore our sins in His own body on the tree" (1 Pet. ii. 24).

9. Responsibility before God is borne by all men who are in Adam. Hence they die. Those who are born in ignorance of Divine law, and die in such ignorance, remain properly in the congregation of the dead.

Light, however, is the gift and blessing of God. When a man receives that light, his responsibility to God is increased thereby. God will determine if such a one shall be brought before His judgment seat. Light brings condemnation if it be rejected (John iii. 19). Hence enlightened rejectors of God's Truth will be brought to judgment. Light and not baptism brings responsibility. Baptism is the first act in shouldering the responsibility in the endeavour to serve its giver.

G. H. D.

LESSONS FROM PAUL No. 6.

About Redemption and the World

We often read that the outbreak of world war within a generation of a previous war of hitherto unparalleled dimensions has shaken human confidence in the world's future and man's competence. And well it might. The confidence of the pre-1914 generation in the slow, upward trend of civilisation, with perfection almost in sight, is gone. Men are more uncertain of themselves and of their destiny now, and this, if nothing else, is a benefit which the twentieth century's two great wars may be said to have brought.

There is room for pessimism in men's thoughts. And this is where Paul's testimony must be heard. He has been called a pessimist. And if to be a pessimist is to refuse to believe either that the world as it stands is the best of all possible worlds, or that it can achieve that excellence by man's unaided efforts, then a pessimist Paul certainly was. He told the Roman Christians that "the whole creation groaned" and was "subject to vanity."

But these are half-quotations. Paul says more than that. If it is a sorry world, it is also an expectant one. If it is subject to vanity it is saved by hope. If it is in travail now it is destined to glory. It has a real history; it will have a real future. Listen to what he tells the Romans: —

"Present suffering I hold is a mere nothing compared to the glory that we are to have revealed. Even the creation waits with eager longing for the sons of God to be revealed. For creation was not rendered futile by its own choice, but by the will of Him who thus made it subject, the hope being that creation, as well as man, would one day be free from its thralldom to decay and gain the glorious freedom of the children of God. To this day, we know, the entire creation sighs and throbs with pain; and not only so, but even we ourselves, who have the Spirit as a foretaste of the future, even we sigh to ourselves as we wait for the redemption of the body, which means our full sonship. We were saved with this hope in view. Now, when an object of hope is seen, there is no further need to hope. Whoever hopes for what he sees already? But if we hope for something that we do not see, we wait for it patiently" (viii. 18-25).

In Paul's pessimism we divine his optimism. Yet we see here no hope of the kind that springs eternal in the modern breasts of some evolutionists. Paul was waiting for the world's redemption and man's salvation; but he was waiting for a theophany, a revelation, i.e., for an interference by God into the course of the world.

For what hope had the world of working out its own salvation? Paul is witness that it was thoroughly rotten and corrupt (and can we pretend that it is very much different to-day?). Consider the

dark picture which the Apostle draws in the first chapter of this same letter (18-32), a witness which has the independent support of the Roman historian Tacitus, who speaks of that age as "rich in disaster, savage in battles, rent with factions, cruel even in peace; the swallowing up or overthrow of cities, the pollution of sacred functions, the prevalence of adulteries, the corruption of slaves against their masters, of freed men against their patrons, and when there was no open enemy the ruin of friends by friends."

To select just a part of what Paul has to say: "And just as they did not think fit to retain knowledge of God, so God left them with the minds of reprobates to do unseemly things; with hearts filled with all sorts of dishonesty, mischief, greed and malice; full of envy and bloodthirstiness, quarrelsome, crafty, spiteful, secret backbiters, open slanderers; hateful to God, insolent, haughty, ostentatious; inventors of mischief, disobedient to parents, destitute of sense, faithless, without affection and without pity. In short, although knowing well the sentence which God pronounces against such deeds as deserving death, they not only do them, but applaud others who practise them" (i. 28-32, Weymouth).

But blame did not attach only to Gentiles. The Jews also were guilty, even though they possessed so sublime a moral code to guide them. "You who boast about your law, by breaking that law dishonour God" is the apostle's indignant judgment of those of his fellow countrymen who dwelt in the great pagan cities and who made the name of Jew to stink by their hypocrisy and baseness.

The world was thus ruled by vice. But it was also haunted by fear: the Jew by fear of the Law, the Gentile by fear of the elemental spirits which dominated the universe. Insistence on the transcendence of God had led the Pharisees to exalt the Law as a barrier between them and God, to convert the Law as the mediator in Divine things and the arbiter in human things. While God's intervention on the Day of Judgment was allowed, in the present age the history of man was the working out of an inexorable Law. Paul describes this as a bondage from which the Jew had to be redeemed (Gal. v. 1, iv. 4). Paganism, on the other hand, was haunted by fatalism. Man's fate was controlled by the stars in which resided the spirit forces of evil, such as "the elements of this world," "angels, thrones, principalities and powers." One writer remarks that "the fear of these world rulers, particularly the Sun, the Moon and the five planets, lay heavy on the old world. The Mysterious Seven held humanity in the mechanism of iron necessity." Paul's message was that the dominion of these "powers" had been broken (Gal. iv. 3, 9; Col. ii. 8, 20, Eph. vi. 12); a message which brought great relief to the spirit-ridden mind of the first century. No longer were Jew and Gentile bound by the belief that their destiny was decided, either by the working of a mechanical law or determined by a ruthless fate. God had, through Christ, been brought close to them, had come into fresh touch with them; God was greater than all these powers—this was the new sense of assurance and stability which the Christian possessed in the face of all hostile forces. "If God be for us, who can be against us?"

No longer the pawns of fate: now they were the sons of God! They were children of the day. A new age had begun when God's power had been exhibited in the resurrection of Christ. Not that the world's redemption had fully arrived. The Kingdom had still to come. But, in germ, potentially, it had already come. Much of the essential work had been accomplished. A foretaste had been theirs in the possession of the Spirit: but they still waited for "the redemption of the body that means our full sonship." "Full sonship"—these are the words that explain the situation. John has a parallel thought when he writes: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when Christ shall appear we shall be like Him, for we shall see Him as He is (1 John iii. 2).

In the nineteen centuries which have passed since Paul's day the attitude of the world to the fates has altered. Apart from the section of the public whose fancies are tickled or whose credulity is being awakened by the newspaper astrologers, the world may be said to be more enlightened and less superstitious. But the swing of the pendulum has gone too far; too many evince a practical, if not a theoretical, atheism and leave God out of account altogether. Their trust has been in man, not God. Now, as we stated at the beginning, they despair even of man.

So, while much of the language which Paul uses might be inappropriate to the present age, the message which he brings is as real as ever; it contains the only hope for this troubled world—the hope that God will complete the work which He has begun in Christ. That hope is not a vain hope; it has an indisputable guarantee in the resurrection of Christ. As Paul told the Athenian philosophers, who comprised the Mars Hill audience, that God would redeem the world despite itself. "God hath appointed a day in which He will rule the world in righteousness by that man whom He hath ordained; whereunto He hath given assurance unto all men in that He hath raised Him from the dead." Men—great men—may inaugurate new world orders, may announce charters of freedom. But by such means the world will not be redeemed. That happy state will not be realised till God's Kingdom is come and His will is done on earth as in heaven, when God's King shall reign victorious, assisted in his victory by "the children of that Day," the "heirs of God and joint-heirs with Christ." Meanwhile our task is that which Paul urged upon the Roman brethren long time ago, "to wait for it patiently."

TERTIUS.

Ecclesial Responsibility

It is essential that the principles of ecclesial responsibility and independence as enunciated in the "Ecclesial Guide," compiled by Bro. R. Roberts, should be maintained. An ecclesia has no right to judge except for itself, but acceptance of its decisions should be respected by all unless investigation of such decision reveals ground for a different view. In any investigation the co-operation of the ecclesia concerned *must be invited*.

The Clapham Ecclesia brushed these wholesome recommendations aside and judged and issued its verdict without the slightest consideration for anybody. Herein lies the greatest departure from the Truth we have yet seen in our time.

System of the Stoics.

The Stoics as well as the Epicureans withstood Paul at Athens. It may therefore profit the reader to know what was the basis of the arguments they would adduce against the doctrine he proclaimed.

The first teacher of the Stoic system of fleshly thinking was Zeno, who flourished in Greece two hundred and sixty-four years before Christ—about half-a-century after the conquest of Medo-Persia by Alexander.

"The Stoics regarded the Deity as a corporeal being, united to matter by a necessary connexion, and subject to determination of an immutable fate. This fate is, however, explained by the Stoics to be the wise counsels of their sovereign, to which he is obliged to conform, and from which he can never depart. When the Stoics say Jupiter is subject to fate, they mean he is subject to the wisdom of his own counsels, and must act in conformity with his supreme perfections. They said that the existence of the soul was confined to a certain period of time. They looked with indignant contempt upon effeminate vices. Simplicity and moderation were carried to the extreme of austerity, and external good and evil were viewed with haughty contempt."

“THE WHOLE FAMILY.”—Eph. iii. 15.

Ecclesial News

Ecclesial news is welcomed and will be inserted from those Ecclesias throughout the world who wholeheartedly and unreservedly believe and uphold our Statement of Faith, known as the

Birmingham Amended Statement, and who as a result restrict their fellowship to such in accordance with Divine direction.

This involves separation from those who allowed the divisions of 1885, 1897, 1923 and 1926 to take place over the questions of "Partial Inspiration," "Responsibility," "Police Service" and "Clean Flesh," and "Going to law against another" by their refusal to withdraw from those who taught error and refused to uphold the Truth. The lesson of the Apostasy that began in the first century by toleration has been learned by those who conduct this Magazine. Being determined to maintain the purity of the Truth with the help of God, we therefore state our position—the only true one—and ask brethren everywhere to support us in this endeavour.

All Ecclesial News and news from correspondents should be sent to Bro. G. H. Denney, 47 Birchington Road, Crouch End, N.8

All should be sent in by the 5th of each month.

BOSTON, U.S.A. —

With this writing we have the pleasure of introducing to the Brotherhood a new sister, Charlotta Johanson, 62, who became interested in the Truth through our lectures and the written word of Bro. Roberts. She was baptised after a good confession of her faith November 7th, 1943.

We have obtained, through transfer, Sis. Kathryn N. Norwood, the mother of Bro. Lawrence Norwood, from the Los Angeles, California, meeting. Also Sis. Marjorie Whitaker, of Newark, N.J. Ecclesia, who has been in isolation for the past few years, is now residing in our district. We hope that she will be able to meet with us regularly. We appreciate these new labours in the Master's vineyard. —Kenneth Mackellar, Rec. Bro.

BOSTON, MASS., U.S.A. —218, Huntington Avenue. Lecture, 10.30 a.m. Sunday School, 11.45. Memorial Service, 12.45. We would appreciate a visit from Brethren and Sisters travelling through New England.

CLOVER BAR, CANADA —

I do not perceive the motive and principle at the bottom of the Clapham division. These things are hindering the duty of proclaiming the Truth and more rending than feeding the flock.

Bro. and Sis. S. Mare have left to reside at Victoria, B.C. We are sorry to lose their companionship, but trust they and the brethren there will benefit.

The Birmingham magazine appears to have renounced the endorsement of the "Strickler" Cleanflesh heresy and steps are being taken on right lines to unite some ecclesias. A laudable effort, but salvation depends on the individual's character and service in Christ, for which we cannot vouch to or for all professing the name.

Bro. and Sis. Turner, of Winnipeg, were with us of late and we were able to journey to the Onoway brethren for the meeting and "hear" his word of exhortation.

As yet your co-pilgrim in hope and effort. —G. Luard.

DETROIT, MICH., U.S.A.—Christadelphian Hall, 2610 Ewald Circle. Sundays: 10 a.m., 11.30 a.m. and 7.30 p.m. Thursdays: 8 p.m.

We mourn the loss of another of our number, Bro. Sidney Vaughan, who, following an operation, fell asleep rather suddenly on September 14th. Through a rather laborious life, he held fast

"the confidence and rejoicing of the hope firm unto the end." He was born in January, 1890, at Pontypool, Monmouthshire, and was immersed at Glasgow in 1919. Bro. and Sis. Vaughan came to the States from the latter place in 1923 and joined our ecclesia ten years ago. We miss him, but rest in the comfort of the Spirit's words through Paul, concerning the dead in Christ, that we shall be "together with them" at the coming of the Lord. We are glad to have back again Bro. T. Shaw, Jr., who has been released from work camp for an indefinite period. Recent visitors: Bro. and Sis. Harry Gwalchmai (London), Bro. Charles Franks, Bro. and Sis. Ted Howard (Toronto), Bro. H. W. Styles (Brantford), Bro. and Sis. Lorne Sparham (Chatham), Bro. and Sis. H. W. Taylor (Saginaw), Sis. M. Martin, Sis. W. Pole (Hamilton). Bro. Styles assisted in the work of exhortation and proclamation, which was appreciated. —G. Growcott, Rec. Bro.

HAMILTON, CANADA — C. O. O. F. Hall, King William and Wentworth Stations. Breaking of Bread: 11 a.m. Lecture: 7 p.m. Sunday School: 9.45 a.m. Wednesday: 8 p.m. Bible Class.

We again forward our ecclesial news.

On April 10th we had the pleasure of listening to Bro. William Turner, of Winnipeg, Man., who exhorted and lectured for us. Also on May 23rd we had the pleasure of having with us Bro. Arthur Leaper, also of Winnipeg, Bro. Leaper giving us a very good address, a considerable number of friends being present.

Our thanks go to our brethren for their love and assistance in the work of the Truth.

We are pleased to report the marriage on September 3rd of Bro. E. Wilton and Sis. L. Dawson, Bro. Marlett, of Brantford, Ont., performing the ceremony. We sincerely hope and pray they will continue their faithful walk in the truth, and be of mutual aid to each other in obtaining an entrance into the Kingdom of God.

Our visitors have been Bro. and Sis. William Turner and Bro. and Sis. Arthur Leaper, of Winnipeg, Man. Also Sisters Francis and Marion Linton, Helen Jackson, Phyllis Currie and Phyllis Turner, all of Toronto, Ont. We are always pleased to have with us those of the one faith, that they with us can meet around the table of the Lord.

We are very sorry to report that Bro. and Sis. E. D. Cope have left our fellowship; we feel this loss very keenly, they being two of the oldest members in our ecclesias. They now meet with those who are in fellowship with the South London (Clapham) ecclesia. —D. Percival, Rec. Bro., 51, Cedar Avenue.

LONDON, N. (WINCHMORE HILL). —Adult School Hall, Church Hill. 3.15 and 5.15 p.m.

We have had several visitors from other ecclesias during the past month, all of whom we have been glad to see. Such visits refresh us and encourage us. We desire to thank the brethren who, during the past year, have come and helped us with lectures and exhortation—many at great personal inconvenience.

Our next fraternal gathering will be, God willing, at a new venue, i.e., the Hall of the Society of Friends, almost opposite Euston Station, Euston Road. The date fixed is March 11th. Times: Fraternal meeting, three speakers, 3 p.m.; tea at 5 p.m.—C. H. Bath, Rec. Bro.

LONDON (PUTNEY). —The Christadelphian Hall, 210, Putney Bridge Road, S.W. 15. Sundays: Breaking of Bread, 2.30 p.m. Lecture or Bible Class (on alternate Sundays), 4 p.m.

A further shrinkage has occurred in our numbers since our last report. Sis. L. Kemp has found it more convenient to meet with the Croydon Ecclesia, as it is nearer to her home, and we commend her to that ecclesial care. Bro. and Sis. W. Boyd have moved to Scotland, where they will be in

isolation. Sis. G. Corfe has resigned her membership of the Ecclesia. Those of us who remain very much regret losing the company of these brethren and sisters, whose help and companionship we had enjoyed for so long.

The brethren and sisters who withdrew from us over the divorce and re-marriage issue have opened a meeting place in Upper Richmond Road, quite near to our hall. Brethren and sisters proposing to visit us are therefore asked carefully to note our address so as to avoid going to what is, unfortunately, the wrong meeting place.

We have been grateful for the help of speaking brethren from other ecclesias during the past year, especially those from the North London Ecclesia, who, during the last few months, have given us considerable assistance. We hope that in the New Year other brethren will also be able to help us in this way and we, in our turn, are willing to do what we can in reciprocating. —J. A. Balchin, Rec. Bro.

LONDON, S. (CLAPHAM). —Avondale Hall.

This month the Clapham Ecclesia has put forward a new reason for refusing to meet us to discuss the differences between us on a Scriptural footing. Say they, "The Berean members are divided among themselves. Three opposing views are held in their midst. We feel that the Clapham Ecclesia was therefore justified in declining to accept the invitation to a joint conference."

Our answer to that is that we try to live up to our name and search the Scriptures daily. We do not see any necessity to insist on complete word agreement on non-essential and doubtful matters.

But it is also quite clear from our own contacts with the Clapham fellowship that they have at least five different views on the question at issue. The only thing that holds their fellowship together is that they all agree to submit to Clapham's authority and accept their edict.

LONDON (WEST EALING). —Co-operative Hall, 153, Oxbridge Road, West Ealing. Breaking of Bread, 2.30 p.m. Lecture, 4 p.m.

We have little to report this month, but take this opportunity of expressing our appreciation of the manner in which the brethren from other ecclesias have helped us in the service of the Truth. The following brethren have served during the last two months: C. Bath, P. Coliapanion (North London); H. Crawley, Mettam, J. Adams, D. Cooke, D. Bath (all of St. Albans).

We have also welcomed to the table Sis. Bath, Sis. Widger and Bro. Kenneth Widger (North London), Sis. Crawley (St. Albans).

Owing to our ecclesia being so small, we have unanimously agreed to fix one Sunday in six as a "free" Sunday, there being no Breaking of Bread or lecture on this occasion. The arrangement will allow our members opportunities to visit other ecclesias, God willing. —With love in Christ Jesus, Charles A. Ask, Rec. Bro.

MONCTON, N.B., CANADA. —

Since our last writing things have been about the same in our ecclesia. We lift up our heads, for we feel our redemption draweth nigh, because of the Signs of the Times. Even so, come quickly, Lord Jesus.

We have welcomed to the table of the Lord Bro. Duncan, of Saint. John, Sister F. Ricketson, of Hatfield Point, and Sister E. Swambach, of Philadelphia. —W. E. Hayward, Rec. Bro.

SANTA BARBARA, U.S.A. —Pythian Castle, 222, W. Carrillo Street. Sundays, 9.45 a.m. and 11 a.m. Public Lecture 2 p.m. First Sunday monthly. On Lecture Sunday Breaking of Bread at 10.45 a.m.

Since our last report it has been emphasised in more ways than one that "Change is our portion now." We are sorry, indeed, to lose the company of Sisters Grace Blunt and Vivian Baldwin, who have left this city in order to obtain employment. They will meet with those of like precious faith in Los Angeles. The same regret applies to Sister Rachel Booth, who has moved to Berkeley to attend the State University there.

A few months ago Bro. W. L. Rutherford requested to be relieved from the duties of Rec. Bro. because he was hampered in this work by the effects of an old injury to his right hand. Bro. W. S. Davis was appointed to take this office again.

With the help of lecturing brethren from So. Calif. Ecclesias, we continue to proclaim the Gospel; however, the results are far from what we would like them to be.

It becomes the sorrowful duty of this writer to report the death of his beloved wife and very devoted companion, Sis. Margaret Morrison Davis, who fell asleep in Christ, October 10th, 1943, after less than three days' illness. At the services Bro. B. A. Warrender presided and Bro. Edgar Round made very appropriate remarks concerning the wonder of our faith. He spoke plainly about the state of the dead and of the blessed hope of a glorious resurrection to life eternal. —W. S. Davis, Rec. Bro.

NEWPORT, MON. —Clarence Hall, Rodney Place. 11 a.m., 6.30 p.m. Wednesdays, 7.15 p.m.

As this is our final report for 1943 we desire to thank all the brethren who have so ably assisted us in the work of God in this corner of the vineyard, both in exhortation and in preaching the Gospel to the stranger. By such labour the burden is lighter for those who are left to carry on the work of exhortation and public proclamation.

Again we earnestly appeal to any brother who is able to do so to please assist us during the coming year, God willing.

The tempo of events seems to be gathering speed, as the Gentile age nears its close. As the world-shaking events take place surely we should lift our heads, for our redemption draweth nigh.

We should not forget or forsake the work and Word of God.

During the past year we feel that much time has been spent in unprofitable searchings and questions that in the day of the Lord may assume no importance. Such time would have been better spent in searching out the deeper things of the Lord God of Heaven and the Lord Jesus Christ.

We appreciate the labour among us during the past month of Bro. C. H. Bath, of N. London, who faithfully exhorted us and lectured to the stranger in the evening. —T. H. Lambert, Rec. Bro.

Un-Christlike Forgiveness.

There are some whose forgiveness is little better than their malice. They never let you forget they have forgiven you. Indeed, you sometimes almost wish they had not forgiven you at all, so miserable and aggravating is their charity. Let us learn to forgive generously, richly, making our forgiveness complete, sweeping away for ever all grudge and bitterness. God will not persistently be emphasising how much He has forgiven us throughout the endless ages of perfect fellowship with Him.

Mutual Improvement Societies.

As so many of our best speakers have been trained, at least in part, in Mutual Improvement Societies, it is well to consider what has proved to be the most successful method that has been adopted for the conduct of such organisations.

Many methods have been tried, and most are over-elaborated in detail. Here is the way that seems to produce the best results: —

1. A President to be chosen for a year, with a Vice-President to take his place when absent. Such President to take the chair at all meetings.
2. A Committee to arrange programme and settle all matters of business, to be elected yearly.
3. A business meeting to be held once a year.
4. A Secretary and/or Treasurer to be elected yearly.
5. Order of meetings.

President takes the chair and opens with prayer.

He then calls upon a brother to read a chapter appropriate to the evening's subject, and this brother is open to be criticised by any brother who cares to do so.

He then asks the brother who is to speak to give his address. When he has finished (and the Chairman must call on him to stop if he goes over his time, for a sense of time is most essential for any speaker), the members present should be called upon to criticise the speaker or to add a useful comment. Any brother may be called upon for this duty by the Chairman at his own discretion.

The Chairman should rule out of order any criticism which in his judgment is unfair and should not allow the speaker to reply thereto. This throws the blame where it belongs, i.e., to the unfair critic.

The Chairman should sum up the criticisms so as to refresh the minds of all, and then ask the speaker to reply. After, the speaker has replied, the Chairman may, if he so desires and, time permits, give a closing speech. This should be a summary of the address, the points brought out in criticism, and any suggestion of his own as to any improvement that he thinks could have been made.

He then calls upon a brother to close with prayer.

* * *

Alternative orders of meeting should be adopted, so as to allow for meetings for prayer and praise; for set debates between two brethren, one affirming and one denying a definite proposition; and for open debates on one question, all members present being asked in turn to take part therein.

These orders should be settled by the Committee, in conference with the President, Vice-President and Secretary.

A yearly programme should be provided, or half-yearly, as seems convenient.

Outings and fraternal gatherings should be provided.

By the means outlined, you secure the services in the chair of an experienced and devout brother—the only good choice—and his advice and counsel help the younger men to grow in grace and in the knowledge of our Lord, and so quit themselves like strong men, able to give a reason for the hope within them.

Light Brings Responsibility.

It is a true principle that light or knowledge begets responsibility. This is provable by all our experience. The man in the factory who is responsible for the machinery is called to account if anything goes wrong; the operative, who has no knowledge of machinery, has no responsibility in regard thereto. His responsibility is limited to his own work alone.

English law goes further and says that ignorance is no excuse where the law is broken, providing the offender could have and should have obtained knowledge.

In the realm of Divine things the same principle has operated from the beginning. Attempting to prove that resurrectional responsibility depended upon covenant relationship, some misguided and some ambitious people have said that light did not give responsibility unless the one who received it had "entered into the covenant," i.e., had begun to serve God either in Israel of old, according to the flesh, or in "Israel of the Spirit." Their case fell down in Eden. Covenant relationship is based on recognition of one's sin and the offering of sacrifice—with shedding of blood—as a token of that recognition and to obey the Divine command.

But Adam's responsibility at the outset was based on his knowledge of God's law, and not by means of any covenant.

"Do this and thou shalt live" was an absolute command. The penalty for disobedience was death.

We are all involved in the same principle and in its operation. So we were all "in the loins" of Adam at the time. And "in Adam all die."

G. H. D.

Signs of the Times.

Smoking Firebrands. —Isaiah vii.

**What have I
to do any
more with
idols?**

Jahveh declares through Hosea that He will be as the dew unto Israel, and, as a sequel, in the restoration of all things unto the People of God, they shall grow as the lily, they shall cast forth their roots as Lebanon, and their beauty shall be as the olive. This rich Eastern

imagery speaks of the happy association of righteousness and prosperity when the Spirit of the Eternal Himself shall be poured out upon the nation whom He has chosen, and the very wilderness shall because of them become a fruitful field and the fruitful field be accounted the glory of a forest of noble trees.

One wonders how much these magnificent promises mean to the sufferers of the dispersion. Jewish thought to-day is certainly keenly alive to the future, but its hopes are more set in the help to be obtained from those Gentiles united in the war against aggression. Jewish writers are exploring every avenue in the political labyrinth of post-war opportunism, and Jewish men of action, as opposed to thinkers and theorists, profess an appeal to the world's sense of justice and fair play for the outcasts of the Ghetto. How sadly disillusioned both will be! For centuries Israel has been leaning heavily on the arm of flesh and has never even yet learned the lesson that Pharaoh is a broken reed.

The potsherds of the earth cannot save even themselves in the day of calamity, and time and time again was the spectacle exhibited to Israel of great princes led away spoiled (Job xii). For centuries Israel have been the sport and plunder of nations, and, despite all efforts, will continue largely to be such until the King whom they rejected returns to their aid. Politicians merely toy with the Jewish problem as a balancer in diplomatic finesse, assimilation of the world wanderers into the body of the Gentile nations has failed (God said it would!), and the only alternative of a Jewish State can never be fully realised in the absence of Christ. Israel are just burning themselves in the fires of political ambition. What, therefore, may be expected as the outcome of Jewry's strivings to obtain a hearing of its claims in the forthcoming post-war settlement?

The vine is dried up and the fig tree languisheth. —Joel i.

There is none to plead thy cause.

All are agreed, in this decade of hoped for and world-wide revival, that the rebirth of the Jewish nation is both expedient and just. Every attempt to plant the embryo nation in any other land than Palestine has failed, proving

clearly the Bible expectation to be true that looks for the regathering of the dispersed sons of Israel to the land of their fathers. It is computed that this post-war problem will call for the rehabilitation of some three million Jews, the sad survivals of Hitler's pogroms, and this figure is well within the prospective productivity of Palestine to absorb. It should be remembered that already out of this war's evils has emerged a chrysalis, industry in Palestine, highly comprehensive, largely Jewish financed, and extremely flexible, and thus easily adapted for expansion to supply the awakening markets throughout the Middle East. Expansion means labour—and that means immigration! So, as God says, He "will bring again the captivity of Jacob's tents."

This at once touches upon the internal Arab question, but even this is not capable of setting up a serious check to Jewry's aims if the goodwill of the surrounding Islamic States and the industrial interests in other lands prove tractable. Only in Palestine can this age-old tragedy be closed. Outside Palestine the Jew is deprived of all national existence, while his cousin Ishmael enjoys that favour in a number of States already. Yet the minimum Arab claims call for complete independence, national unity and complete elimination of all European interference—and if these are maintained, Palestine can never become Jewry's national home, and Britain's sphere of influence as the Bible Tarshish must perish. The latter two premises must, however, prevail, because according to Divine purpose in the world control of the affairs of the last days. As God has said, "they shall be My people."

The Biltmore programme aims that "Palestine be established as a Jewish commonwealth integrated in the structure of a new democratic world." This is the widest expression of Jewish hopes. Yet in all the official and political world-planning now being arranged, it is profoundly significant that there is no place for the future of the Jews. It is He that scattered Israel Who will regather him (Jer. xxx. and xxxi.).

A cup of trembling. —Zechariah xii.

Their course is evil.

However viewed, the outlook in Palestine must be obscure. The recent faux pas in the Lebanon, with its solution of an ostensible "as you were," may have curious repercussions in the land.

The general desire in Damascus is to end the French mandate control, and when this is implemented it will leave Palestine as the only Middle East territory under mandate. Concurrently, Hebrew papers in Jerusalem are constantly referring to post-war mass immigration. Should this take place, Arab passions will be aflame; should immigration be prohibited, then world-Jewry threatens to undo the "complete failure of political philosophy."

The Jewish argument cannot be contradicted. Their money, their skill, their energy have turned desolations and the wastes of many centuries into fertile fields and hundreds of flourishing settlements. Against this, the Arab demands that the present population ratio of two-thirds in their favour be maintained. Conspicuous against this background of seething animosity is the fact that there is only one Arab leader—the Mufti—and he is in Berlin! The situation is one of suppressed tempers and rising aspirations. An outburst, if it comes, will involve horrors more devastating than the last. Bomb outrages and murders are, it is thought, on the increase. Truly the position of Tarshish is not enviable! Whichever way Britain moves she gives offence.

The former High Commissioner, General Sir Arthur Wauchope, has put his finger upon the heart of the problem—not so much differences of religion or of civilisation, as fear—"the fear of the Jews that they may be driven into the sea, and the much more acute and widespread fear of the Arabs that they or their children may be driven into the desert." The time is fast coming when this shall pass, but not by man's agency, for "I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord" (Jer. xxiii.).

Israel's problem, like the world's problem in general, is thus one of fear, and both alike will be removed when "the Lord shall be King over all the earth; in that day there shall be One Lord and His name ONE" (Zech. xiv.).

CARMI.

Common-sense.

This is a loosely-used phrase, supposed to denote a common denominator as to what is feasible or of common experience. Anything unusual is often rather abruptly dismissed as not being common-sense.

Our Lord said that it was easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God.

Many attempts have been made to reduce this to common-sense and to explain it away.

But why do that? It was never intended to convey the idea of something that could be done. Hence it was a very fine way of saying that a man whose life had been spent amassing wealth was not a likely subject for conversion. Jesus preferred "the poor of this world, rich in faith."

The Twelve Tribes: United in Ezekiel's Days.

The British-Israel theory, namely, the contention that the people of Britain, and of the British Dominions and Dependencies, and the United States of America, are the racial descendants of the ten tribes of Israel, who disloyally separated themselves from the other two tribes, and who were for a long time lost geographically, has had a fairly long life. It began in a small way. An impetus was given by the publication of a book, "Lectures on Ancient Israel, and the Israelitish Origin of the Modern Nations of Europe and America," by John Wilson. Writing in 1841, the Rev. E. Bickersteth describes this as a recent book ("Restoration of the Jews," p. lxi., 2nd ed.).* A later book was, "The Israelites found in the Anglo-Saxons," by William Carpenter, noted in "The Rainbow" of 1872, pp. 513-4. The idea of Britain's identity with these tribes has been no doubt supported by national pride, as it certainly has been advanced financially. Its special slogan, "The Lost Ten Tribes," has gained the popular imagination. Many, by superficial reading, have been deceived by it, to the obscuring of truth.

* Bickersteth's opinion of Wilson's book was unfavourable. He writes: "I have read it without any conviction. . . . I cannot but regret that so pious a writer should, on so scanty a foundation, seek to establish a system which appears to me to confound the distinct situation of Jews and Gentiles . . . his system is, in my view, unsupported in its proofs, and contrary to the plain teaching of Scripture."

In a quaint but interesting book, "A Pisgah-Sight of Palestine," written in 1650 by Thomas Fuller, B.D., it is stated: "A brain-sick opinion hath possessed many English nowaways, that they are descended from Jewish extraction, and some pretend to derive their pedigree (but out of what herald's office I know not) from Jewish parentage" (p. 489).

Fuller writes nothing of an Anglo-Israel theory, as he would naturally have done here, if it had been in existence in his time.

From the geographical point of view the phrase, "The Lost Ten Tribes," is an unscriptural and a misleading one. The ten tribes were not lost geographically. All the twelve tribes were as lost sheep, starved and neglected by their own shepherds. This is described at length in Ezekiel, chapter xxxiv., where to "the shepherds of Israel" (verse 2) it is said, "Ye eat the fat, and ye clothe you with the wool, ye kill the fatlings (R.V.), but ye feed not the flock." The promise is (verse 13): "I (Jehovah) will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel." As preliminary to this, the True Shepherd came "to seek and to save that which was lost" (Luke xix. 10). For this he came to Palestine, not to Britain, where at that time, by this British-Israel theory, the ten tribes were supposed to be. [Since publication, the statement that British-Israel exponents hold that Israel was in Britain when our Lord came to Palestine, has been challenged. A reply was made as follows: —Edward Hine, an exponent of British-Israelism in "The British Nation," identified with lost Israel "47 identifications," says "the first of the Israelitish tribes . . . arrived in Great Britain . . . about 720 B.C. They introduced Hebrew . . . into the North of Ireland . . . the West Coast of Scotland . . . and Wales (pp. 12-13). In the 8th to the 7th century B.C. the ten tribes "spread rapidly" to Britain (p. 294). Not only the ten tribes so came, but it is asserted that in 580 B.C. Jeremiah brought a beautiful princess, a daughter of King Zedekiah, and the coronation stone now in Westminster Abbey to Ireland. The princess, it is alleged, was married at Tara Hill, Ireland, to a prince of the ten tribes. This is given as the foundation of our British Royal line. In this way, it is said here, "David's line and sceptre were re-established" (pp. 120-134, 294-296).

Another British-Israel writer, who styles himself "Oxonian" in "Israel's Wanderings," says that the ten tribes, from 770 B.C., are the Irish and "Scoti" (pp. 16-29). This writer describes equally early migrations of Israel into England and Wales. He relates the story of the coming of Jeremiah with the princess and the stone into Ireland, and gives the same date for this, namely, 580 B.C. (pp. 27-31)]. There is much misconception on the subject. The importance of the ten-tribe section has been very much exaggerated by this theory.

The schism was largely brought about by sin, as by the selfishness of a single individual. It was ruthlessly forced upon the southern kingdom, as related in 1 Kings, chapters xi. and xii., and 2 Chron. chapter x. It is a warning to all against hastiness and division. It is a warning against idolatry, whether it be of the more material form, or of the Pharisaical worship of supposed self-righteousness. Jesus saw in the Pharisees the greatest enemies of His people. The Pharisees no doubt did much to bring about the downfall of the nation at the hands of Titus. The Pharisaical spirit is not yet dead. Given time, it would wreck any community. But to the proof of our main thesis.

To begin with, many belonging to the northern tribes did not separate, for they did not leave the territory of Judah at the division. Concerning this more important southern part of the country, we read (2 Chron. x. 17): "But as for the children of Israel that dwelt in the cities of Judah, Rehoboam [of the two tribes] reigned over them." They remained faithful to the original kingdom and traditions. Again, almost at the start of the division, the more faithful members of the northern kingdom joined, and thereby augmented, the southern kingdom. In 2 Chron. xi. 13-16, we find, "such as set their hearts to seek the Lord God of Israel came to Jerusalem." This included "the priests and Levites . . . in all Israel." There is no record that any of these companies went back. During the early and good reign of King Asa we read (2 Chron. xv. 8, 9), the people "fell to him (Asa) out of Israel in abundance, when they saw that the Lord his God was with him."

The wonderful growth of the two tribes, and the still more wonderful decrease of the ten tribes in this history, is instructive, and may be seen from the following. In 2 Chron. xi. 1, the two tribes had (as proportionate to the total population, Num. i.) 180,000 fighting men. In 2 Chron. xiii. 3 the fighting men of the two tribes had increased to 400,000. In same reference the fighting men of the northern kingdom were 800,000. In 2 Chron. xiv. 8 the two tribes had 580,000. In 2 Chron. xvii. 2-19 the two tribes had 1,160,000. This represents a growth of almost seven to one from the 180,000 of 2 Chron. xi. 1. By adding, as we should, the priests and Levites who left the ten tribes for the two tribes (2 Chron. xi. 13-15), and not numbered (Num. i. 47), the increase would be greater. As a contrast to the increase of the two tribes, towards the end of the tenure of the ten tribes, we read (1 Kings xx. 27) the ten tribes were "like two little flocks of kids." The number of their fighting men decreased and in the days of Jehoahaz amounted to only 10,060 (2 Kings xiii. 7). The ten tribes thus at the end were small in numbers, as they were certainly small in any influence for good. The northern kingdom lasted but 250 years. Throughout this time schisms existed, including three complete changes in the royal line. As a contrast, the southern kingdom continued, after the separation, for 400 years, and without a break in the royal line of David.

After the removal of what was really only a portion of the remainder of the ten tribes into Assyria, some of this portion returned to Palestine (2 Chron. xxx. 6); some had remained in Judah (2 Chron. xxxi. 2-6); others returned, "every man to his possession into their own cities," up north (2 Chron. xxxi. 1). After the removal of this remnant into Assyria, Judah had jurisdiction in the north over the remainder of the ten tribes there (2 Chron. xxx. 1-27; xxxiv. 6, 33; xxxv. 3, 17, 18).

From this time onwards the terms "Jew" and "Israel" were interchangeable terms. This shows distinctly a coming together of the two sections. Ezekiel spent his official life in the province of Babylon. It is noteworthy that not once in the book of Ezekiel do we find the term "Jew." We read instead, here in Babylon, of Israel, of "the princes of Israel" (Ezek. xix. 1; xxi. 12; xxii. 6). We read, "I send thee [Ezekiel] to the children of Israel" (ch. ii. 3, 4). "Get thee to the house of Israel" (ch. iii. 4, 5). We read again, "Then came the elders of Israel unto me" (ch. xiv. 1). And again, "The elders of Israel came to enquire of the Lord" (ch. xx. 1).

In the book of Daniel we find the terms "Jew" and "Israel" used interchangeably. In Daniel the term "Jew" is used twice only (ch. iii. 8 and 12). The term "Israel" is used much more frequently, and evidently of the same people. The unity of the two sticks in Ezekiel and Daniel's day is seen in the prayer and confession of Daniel (Dan. ix.). Here Daniel in his confession confesses his own sins and the sins of his "people Israel" (v. 20). This prayer and confession brings the prophecy of the seventy weeks. "Seventy weeks are determined upon 'thy people,'" evidently referring to the people of v. 20, thy "people Israel," as the united twelve tribes.

To further consolidate the union of the tribes, there came about the proclamation by Cyrus the Great, offering freedom to all of the former captives. Cyrus inherited the territory to which both of the sections had been taken captive. He was king of the second of the great world empires of Dan. ii. His invitation was for "all" to return (2 Chron. xxxvi. 22, 23; Ezra i. 1-4). This Proclamation was renewed by Darius (Ezra vi. 1-12) and by Artaxerxes (Ezra vii. 11-26). We find an even greater solidarity between the sticks at this return than had been the case in the hand of Ezekiel. Combined worship had been allowed and fostered in turn by Cyrus, Darius and Artaxerxes. The union then was complete. It was at that time, and has been ever since, as complete as, in this our day, we have reason to expect. The offering under Ezra and Nehemiah was of twelve he-goats and twelve bullocks "for all Israel" (Ezra vi. 16-17. viii. 35). "All Israel . . . gave portions . . . and the Levites [portion of Israel] sanctified them" (Neh. xii. 47). "They separated from Israel all the mixed multitude" (Neh. iv. 2; xiii. 3-18). When "the children of Israel were assembled," including the Levites, they sealed the covenant to serve God (Neh. ix. and x). Those who sealed (as Rev. vii. 3) were representative men from different tribes. "They clave to their brethren," a good inter-tribal cement, and a good example in unity (Neh. x. 29). They had at that time only one table, and one house of God (verses 32-39).

The interchangeability in the terms "Jew" and "Israel" shows us clearly a unity in these sections from the days of Ezekiel in Babylon. Continuing in this interchange of terms, Jesus is "King of Israel" (Matt. xxvii. 42; John i. 49; xii. 13). He is "King of the Jews" (John xix. 3; xix. 21). The apostle Paul is a "Hebrew" (Phil. iii. 5). He is a "Jew" (Acts xxi. 39); an "Israelite" (Rom. vi. 1). Paul speaks of only two classes nationally: Jews (Israel) and Gentiles. He speaks of no third party, namely, of Israel lost geographically. The "valley" depressed state of Israel, from the year A.D. 70, was of "the whole house of Israel," all the twelve tribes. The resurrection is of the same united community; the two sticks (Ezek. xxxvii.) still one surely "the whole house of Israel," all the twelve tribes. The Jews to-day should, certainly, know their own nationality. In "The Authorised Daily Prayer Book of the United Hebrew Congregations of the British Empire," the same terms, "Hebrew," "Jew" and "Israel" are used interchangeably just as in apostolic days. This is to be seen in the preface, on pages 4, 226, 228, and indeed throughout the book, which is well worth possessing. It is published by Eyre and Spottiswoode, London, 1/6; by post, 2/ -.

The two sticks were, therefore, one in Ezekiel's day, as they are still one to-day, though the coming of their united glory is yet a matter of promise.

G. M. L.

EDITORIAL

The Defender of the Jew.

The King of the South defends the Jewish
people in Palestine when the great onslaught
from the north begins. Ezekiel says: "Sheba,

Dedan and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil, hast thou gathered thy company to take a prey, to carry away cattle and goods, to take a great spoil?"

"Art thou come" is the language of the man in possession. Now these names, descriptive of the southern defender, all belong to Britain and her empire. Sheba is the Soudan and Dedan is in Southern Arabia—the present Aden. Aden is one of the most important bases for the protection of those ships that come from Australia and South Africa and India to bring troops to the defence of Egypt and Palestine. There are at the present, time in Syria and Palestine some 500,000 British troops.

Tarshish we have already linked up with the British Empire. For long "merchants" has been associated with Britain, a reminder of her worldwide mercantile trade. During the present war Britain has not been a beleaguered, besieged country. The U-boat warfare had siege for its objective, but has not realised it. The ships of Britain still sail the seas. She is bound to remain the premier mercantile power. She is using the present war as a means of planning to capture a larger volume of trade in the peace that will succeed this war.

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