

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

FULL EDITION—SUBSCRIPTION: 8 SHILLINGS PER ANNUM, POST FREE
SPECIAL EDITION 4d. PER COPY

PRINTED IN GREAT BRITAIN

December: 1944

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LANGSTONE, Mon.—W. Hill, Wellow Wern.

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

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.

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

ST. ALBANS. —C. Seagrave, Eureka, Risedale Road, Hemel, Hempstead. (Sundays 2 p.m. and 4 p.m. Thursdays 7.30 p.m.)

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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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The combined effect of all the sacrificial provisions of the Divine Law given through Moses was to give a ground of hope to all men who fear God and submit to His appointments. Men may be erring and have many shortcomings and be a trouble to themselves because of their many imperfections: but if they are "humble and contrite of heart" and make confession of their sins in the name of Jesus, in Whom all these sacrifices are concentrated as the end and substance foreshadowed, they may trust to be forgiven. "If thou, Lord, shouldst mark iniquity, Lord, who should stand! But there is forgiveness with thee that thou mayest be feared" (Ps. cxxx. 3, 4). May it not then be said to many a fearful one "Lift up the hands that hang down and the feeble knees, and make straight paths for your feet, lest that which is lame should be turned out of the way" (Heb. xii. 12, 13). —The Law of Moses. R.R., p. 225.

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Volume XXXII

DECEMBER, 1944

NO. 384

EDITORIAL

Moses and Beveridge.

Two years ago Sir William Beveridge was invited by Mr. Winston Churchill to prepare a Report upon Social Security. Sir William is a very able economist and a deep student of social problems.

The report was finished and published. Since then Sir William has been elected a Member of Parliament. His proposals have been largely adopted by the British Government and placed before the House of Commons in a White Paper. A Minister of Social Security has also been appointed.

U.S.A. At the same time proposals on similar, but not identical, lines have been placed before the people of the U.S.A.

Briefly the plans amount to the following. We place them in contrast: —

FAMILY ALLOWANCE.

Britain: Allowance of 5s. a week for each child except first. First is included if parent is unemployed.
United States: No comparable benefits.

UNEMPLOYMENT BENEFIT.

Britain: £2 a week for married man, 24s. for a single person, 15s. for under 18. Payable for at least 30 weeks.

U.S.: Weekly minimum, £2 10s.

SICKNESS BENEFIT.

Britain: Same as unemployment benefit for 3 years, then replaced by invalidity benefit.

U.S.: No comparable benefits.

OLD AGE PENSION.

Britain: 35s. a week for married couple when man is 65, £1 a week for a single person.

U.S.: 35s. a week at 65, plus 17s. 6d. for a wife, over 65.

WIDOWS' BENEFIT.

Britain: 36s. a week for 13 weeks, 20s. a week continuing pension if 50 until old age pension.

U.S.: Widow over 65 gets
half of husband's pension.

MATERNITY GRANT.

Britain: Lump sum of £4 plus 36s. a week for 13 weeks for women wage-earners, £1 a week for non-wage-earners for four weeks.

U.S.: No comparable benefits.

DEATH GRANT.

Britain: Lump sum of £20 for person over 18, £15 for person six to 18, £10 for child three to six, and £6 for child under three.

U.S.: Lump sum, six times workers' monthly benefit—average £45.

ORPHANS' ALLOWANCE.

Britain: 12s. a week per child.

U.S.: Half worker's primary benefit—average 17s. 6d. a week per child; maximum family total £3 10s. a week.

GUARDIANS' ALLOWANCE.

Britain: Guardians get 24s. a week for first child, plus allowance of 5s. a week for each other child.

U.S.: No comparable benefits.

TRAINING PAY.

Britain: Payment at scale higher than unemployment benefit but lower than full pay scale for job that trainee is learning.

U.S.: No comparable benefits.

In both countries these proposals are said to be "a big step forward." It is not our province either to discuss or commend or criticise them. "Let the potsherd of the earth strive together" (Isaiah xlv. 9).

No true follower of Jesus Christ meddles in the politics of this world. All these schemes, good as the intention behind them may be, fall short of the full necessities of the case.

The Mosaic Law.

There was only one law given to a nation at any time that was unalterable and that proved sufficient to maintain all the people governed by it in absolute security from the social evils which men now suffer.

This was the Mosaic law.

In the first place the whole fabric of security against poverty was built upon land tenure. The law of Moses was designed for a people living on the land in carefully plotted individual holdings and not for huddled industrial cities.

The land is the true source of all wealth, and the Mosaic law prevented the encroachment of individual selfishness. Under that law the land speculator had no chance of existence, and no man could by "business acumen" add field to field or carve out large estates for himself and his family.

The land of Canaan was divided fairly. "Ye shall divide the land by lot for an inheritance amongst your families. To the greater in number shall go the greater inheritance. Every man's inheritance shall be determined by lot" (Num. xxxiii.).

So there was a pro rata division of the land.

The next great feature of the law was that it made the land inalienable from its original possessors and their successors.

Under present conditions a family may get into debt and take out a mortgage. Unable to pay the interest they lose their land for ever. But under the Mosaic law this was quite impossible. Each family held its land for ever. They could only mortgage or lease their land for the unexpired period of the 50 years ending in the Jubilee. In this great year all land returned to the family in whom it was originally vested. There was a strict enforcement of just dealing: land could only be pledged for the period ending at the Jubilee, and the man who took it over paid a fair price for the unexpired years.

As R. R. says in "The Law of Moses" (c. viii.), "As a matter of dry legal structure the difference between the Mosaic and the modern land laws may be defined as the difference between a self-extinguishing mortgage on which no interest requires to be paid, and a mortgage which lasts for ever and adds unpaid interest to principal in an ever-increasing burden which at last sinks it into perdition." Increase in population was duly provided for, and the bigger the family was the better it fared. As the Psalmist says of the large family: "As arrows in the hand of a mighty archer so are children of the youth. Happy is the man that hath his quiver full of them" (Ps. cxxvii. 5).

The Family.

Upon the family was laid the obligation of providing for all its respective members. This was embraced within the Commandment

"Honour thy father and thy mother." So much has this become ingrained in the Jewish mind that even in this day it would be counted a grievous sin if the family could not look after its own. If the family itself needs some help it goes to the Beth-din or House of Mercy. Jews do not fill the workhouses as the members of the Church of England do. There are many other features of interest in the Mosaic land law such as, for instance, leaving untilled of all arable land on the seventh year.

Medical Service.

The present British scheme provides for medical and hospital service. The voluntary hospitals have done very wonderful work in

the past. But the Mosaic law united the priestly services with the medical ones, and sanitary provisions were very strictly enforced. The result was a high standard of health, and as the law put the

enforcement it was for the purpose of letting thy days be long in the land which the Lord thy God giveth thee."

Food.

The provisions against the eating of foods unsuitable for the Canaan climate were voluminous and they proved absolutely effectual. In fact, the Mosaic law provided wisely for every need of man, and as long as it was kept it ensured the prosperity and happiness of the people.

Even when maintaining the most expensive method of government in its history, a palatial temple and a royal household entailing a huge expenditure (we refer to the reign of Solomon), *because the law was strictly kept* it is recorded that "Judah and Israel were many" (they attained their highest number at that time), and that they had "plenty to eat and to drink and to be merry withal."

So what are the prospects of success of the present schemes? They may have a measure of success. Let us hope they will. But the greatest obstacle in their way is human selfishness and ungodliness. The great reformer is to come, and that is Jesus Christ our Lord. Psalm 72 describes His great work and His design for world government is based on the same principles as the Mosaic law.

EDITORS.

Signs of the Times.

"**Tabernacle of robbers.**"—Job ii.

Out of the north parts.

The earth to-day affords ample evidence of God's threat to shake all nations. Everywhere institutions are toppling, confidence has vanished, faith has disappeared. One thing is emerging with startling clearness from the chaos left by the Nazi scourge to plunder and kill; it is the sustained movement to the left in politics. Everywhere from Chungking to Washington it is the background to all problems. Ruin, hatred, starvation follow in the wake of the rolled back tide of Fascist invasion, and teeming millions are looking toward Moscow to hitch their wagon to the rising star. They think it is their sole hope. What is amazingly forgotten is that Europe is several steps behind the Kremlin, for Russian rulers to-day are leading their people in a path that can only end in a greater experiment in imperialism than ever. Communism in practice will prove just as much a totalitarian system as Fascism, or its off-shoot, Nazism. Communism is no panacea, it is a deceit.

Marshal Stalin, honouring the twenty-seventh anniversary of the Revolution, said that "the Soviet Union will stand invested by events with a position of authority on the continent such as has not been seen since Napoleonic times, and to the duration of which her inherent and potential strength forbids any limit to be set." We are beholding the emergence of Russia as the strongest power on the continent, and the question arises, as *The Times* puts it, what role does Russia assign to herself in Europe? It is only too obvious that Russian achievements have enormously raised Moscow in the estimation of the whole world.

Gogol, the great Russian writer, put the matter thus . . . "Inspired by God, O Russia, either art thou dashing? . . . the horses' bells break into a wondrous sound; the shattered air becomes a tempest, and the thunder growls. Russia flies past everything else upon earth; and other peoples, kingdoms and empires gaze askance as they stand aside to make way for her." And Dostoievsky's vision is of a wise and gentle giant before the eyes of an astonished world.

The inspired vision lifts the curtain on impending events. Ezekiel saw Russia advance to the headship of nations, he heard the thunder of the myriad horsemen, a cloud like a storm, to cover the land, a mighty army, "to take a spoil and to take a prey." It is no gentle and wise giant as men so

fondly hope. It is the same age-long tale of robbery under arms. But this time God intervenes with His overflowing rain, and imperial ambitions are buried for ever with Gog in the land of Israel (Ezek. xxxviii., & xxxix.).

" . . . the earth also and works that are therein shall be burned up."—II Peter iii.

Shadow of things to come. The splendid wrecks of the former pride litter the tracks of humanity; but man never learns. This commotion out of the north country, which Jeremiah foresaw (cap. x.) is already taking shape for the still greater trial of arms with the Son of God Himself. Let us note its coming form. Russia's armies sweep through Hungary, "the earth is aflame and "the plain is ablaze." The very earth itself seems to shake under the hail of bombs. The Axis, faced with the terrible onslaught of its combined foes, is filled with despair and the only remedy is to die sword in hand. Truly, divine judgments are sweeping the earth. It is the only explanation of this madness of nations.

Moscow's influence in the political field is growing steadily. The leadership of Marshal Tito's Government is exclusively communist. Russia by her refusal to renew diplomatic representation in Berne has forced the anti-Soviet element out of the Swiss Government. It is a remarkable fact that Swiss opinion has for years past been showing a strong communist bias. Russia, too, refuses a seat on the Air Conference because three powers with anti-communist records are members. Finally, the Saed Government in Persia falls as a direct result of Russian chagrin at Teheran's refusal to grant oil concessions in Northern Persia. Moscow voices the deepest indignation, while the Persian Government accused the Kremlin of interference in domestic affairs.

In France the same note is struck. Life is bleak and tempers are apt to be short. Cheering crowds acclaim Mr. Churchill, and France joins her great allies on the European Advisory Commission. But all who know France look underneath for the real expression of thought and feeling. As recent de Gaulle speeches and Resistance Movement comments show, France fears that her interests may be sacrificed to other issues, and there is the deep undercurrent that if her security be lightly considered, her mood may undergo violent reactions. France at the peace conference will cast her vote in the lap of Moscow.

Thus is the stage being set for the last act in the dramatization of the kingdoms of men. These habitations of cruelty, wherein is the delight of lies, curses and oppression and robbery, these are the works which the apostle prophesies are to be burned up, cf. Ps. lxii. and lxxiv. The mighty Jahveh of Israel has sworn to drive asunder the nations and to utterly remove the wicked from the face of the earth (Hab. iii. and Mal. iv.).

A comprehension of these things is what Paul describes as "the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father and Christ."

"Walk in wisdom" . . . Colossians ii. and iv. The apostolic admonition leads the servant of God to its only source, the Bible.

" . . . the evil of the men . . . did God render upon their heads . . . "—Judges ix.

I will even appoint over you terror. As God sent an evil spirit into the counsels of one of the earliest of known dictators, Abimelech, even likewise has evil dogged the steps of Germany's present ruler. To the Bible student every step of Hitler has pointed to his doom. He has openly declared that he has received a mission to destroy the Jews, in which he says he is doing the work of God. Hitler's fate and the fate of the whole nation deceived by him is only too apparent. The very doom devised for the Jew is coming to Germany. Hitler has touched the apple of

God's eye. He must meet the divine fury. That is the meaning of the terror of fire and sword bursting into the Reich. . . . (Zech. ii.)

But outside Europe the fortunes of Israel seemed assured. Now that hope, too, has perished. The vision of the Jewish state, perhaps, thought Zionist, to arise in the near future, seemed bright—yesterday. The foundation appeared to be laid, the development of industry was comparable to Europe's finest effort, and an agricultural economy established on a scale to outrival any achievement. To-day—all is gone; hope has withered. The assassination of Lord Moyne by members of an obscure, fanatical outcast organisation has plunged Jewry into consternation, and Zionists in particular into deep gloom. So tragedy still overhangs Israel. It is deplorable that a people with such a tragic past, with such high hopes for the future, should suffer such bitter anguish because of the misguided actions of irresponsible and deluded members of its community. It is a matter for keenest regret that a people bearing with magnificent fortitude the deep trials of Jacob's trouble, should have to carry the knowledge that some among them have seized the terrible weapons of outrage and murder as political arguments. Without doubt, this despicable crime, the work of insignificant miscreants, will dash Jewry's fondest hopes.

Yet even these dark events are controlled ultimately to Israel's good. It is not the Zionist leaders, estimable though they be, who will bring success to Jewish strivings and struggles for freedom. It is not within the political gift of the Brito-Tarshish Empire to regather Israel. That will devolve upon the lowly Nazarene, He whom Jew and Gentle crucified. Christ alone can effect the restitution of all things, and finally settle Israel back in the Land of the Covenant, "a kingdom which cannot be moved" (Heb. xii). But Jewry is still in unbelief. Israel has not yet learned the lesson of her cloudiest past (Deut xxviii., Lev. xxvi.)

The Gentile year reaches its close filled with dismay and misgivings concerning the future. The populations of Europe are restless and surging with a fierce and new-found desire to break with the bitter past. Everywhere, as Jesus prophesied, the seas and waves are roaring. The Gentile world is fast moving toward that time when the wicked shall be trodden down as ashes under the feet of the righteous.

To the Jew it has been a year of trembling and horror. Ephraim has brought forth his children to the murderer, and they have realised to the bitter fulness the curse laid upon them as wanderers among the nations. "His blood be on us and on our children," cried Jewry in seeking Pilate's condemnation of Christ. It has been—ever since! (Hos. ix.; Matt. xxvii.)

It is all a sombre background to the immediate present with its promise of victory for the Allied arms. To the servants of God, however, the year now gone is rich with many a prophetic fulfilment, and exhorts them in the words of the Master, to lift up their heads and rejoice for their redemption draweth nigh.

CARMI.

Word in A.V. with Changed Meaning:

Carriage.

David, the young shepherd, is said to leave his carriage. It was not a horse and phaeton that was meant. Nor was it an equipage of that kind that the Danites put before them (1 Sam. xvii. 22, Judges xviii. 21).

Paul and his friends did not carry horses and carts on their backs to Jerusalem (Acts xxi. 15).

The word carriage to-day means not things carried, but the means of carrying them.

Three centuries ago, carriage meant burdens or baggage merely. Nowhere in the Bible does carriage mean a vehicle. The passages above thus become easy of understanding.

G. H. D.

EXHORTATION

How Beautiful . . . are the Feet

The Prophet Nahum, ch. i., 15—

"Behold upon the mountains the feet of him that bringeth good tidings that publisheth peace.

O Judah keep thy solemn feasts, perform thy vows, for the wicked shall no more pass through thee, he is utterly cut off."

The image is taken from those professional runners which were common in the ancient East. The ancient oriental kings had men to run before their chariots, and the Prophet Samuel pointed out to Israel when they desired a king, that he would take their sons for this purpose (1 Sam. viii. 11).

When the ancient nations engaged in battle it was probable that these men were used to convey messages to those at home who were anxiously awaiting news.

Such a one ran with tidings when the two sons of Eli were slain in battle with the Philistines and the Ark was taken (1 Sam. iv. 12).

We have another instance in connection with the death of Absalom (2 Sam. xviii. 19).

Ahimaaz desired Joab to let him run with tidings, but Joab was not willing to do so. He knew that the news of Absalom's death would be heavy tidings to David, and from kindly feelings towards Ahimaaz, refused to let him go, despatching instead a Cushite slave.

But because of Ahimaaz's importunity, Joab gave way and allowed him to run, thinking perhaps that as the Cushite would get there first no harm would be done. However, Ahimaaz outran the Cushite, and we read in v. 24 that "David sat between the two gates and the watchman went up to the roof over the gate unto the wall and lifted up his eyes and looked and behold a man running alone.

"The watchman cried and told the king, and the king said 'If he be alone there is tidings in his mouth.'

"And the watchman saw another man running, and the watchman called to the porter ... 'Behold another man running alone,' and the king said 'He also bringeth tidings.'

"The Watchman then said 'Me thinketh the running of the foremost is like the running of Ahimaaz, the son of Zadok,' and the king said 'He is a good man and cometh with good tidings.' "

We know, however, that although Ahimaaz did come with good tidings it was not recognised by David as such.

Nahum was a native of Elkoah in Galilee and prophesied about B.C. 700. He was a contemporary of the prophet Isaiah and a witness of the terrible Assyrian invasions under Shalmaneser and Sennacherib, which destroyed the kingdom of Israel and threatened the kingdom of Judah. It pleased God, however, to delay for a century the punishment of Judah. The prophet's prediction of Nineveh's downfall and subsequent erasure and concealment under the crumbling heaps of its own

ruin, received so remarkable and literal fulfilment that the critics had to make the usual puerile statement that the prophecy was made after the event.

As a matter of fact, however, the fulfilment was 75 years later in B.C. 625.

The terrible features of ancient Oriental warfare and ruin which struck readers of a generation ago with horror, were such as any Jew of the time of Hezekiah was only too familiar with, and which we, too, have seen resuscitated in modern warfare.

The vast Assyrian Empire, which included all Western Asia, had seized Media and Persia with one hand, and Egypt and Cyprus with the other and became, as time went on, a seething mass of rebellion and discontent. Its policy for more than a century (which we have seen repeated on the Continent with the same result) had been the wicked and cruel one of crushing all resistance and paralysing all patriotism by a vast system of transportation.

Whole populations were torn from their homes and planted forcibly in a strange land, while the conquered inhabitants of that land were broken up and distributed similarly in some foreign region no less strange and hateful to them.

In 2 Kings xvii. 24 and Ezra iv. 8 we see the fragments of twelve crushed nations transported from the opposite end of the Empire to the small district of Samaria, while the inhabitants of Samaria were compelled to migrate en masse to the cities of Media.

But at length punishment fell, the city was taken by the Medes and utterly and for ever destroyed.

Everything that possibly could be was burned, the population removed and the Mesopotamian seat of Empire transferred to the rival City of Babylon.

Before 300 years had elapsed the very name, of Nineveh had been forgotten, the vast constructions of sun-dried bricks had crumbled to dust, forming ridges and mounds of rubbish three to four miles in extent. The tide of Alexander's conquests rolled, over the site without any being aware of the empire buried beneath.

It was reserved until A.D. 1843 to reveal to the eyes of that generation the astonishing fact that the tell-tale records of the fulfilment of Nahum's prophecy, the very portraits of Sennacherib and his Jewish captives, reposed untouched beneath those mounds.

To no generation has the great lesson of Nahum's prophecy come home so clearly and so forcibly, the lesson that Empires founded on force and fraud are destined inevitably in God's good time to come to ruin.

So we have in the first verse of Nahum's prophecy "The burden of Nineveh." The Hebrew word does not necessarily mean a heavy message of threatening and woe, it merely indicates a lifting up as of the voice to speak or to weep, an utterance, an oracle.

The prophet then gives a magnificent description of the majesty of God.

First, God's attitude to those who set themselves against Him: —

A GOD jealous and avenging is Yahweh,
An avenger is Yahweh and a lord of wrath,
An avenger is Yahweh against His adversaries,
And a retainer of anger is He to His foes.

Literally, God is flushed with anger (or jealousy for His honour), and is lord of heat. He is the dispenser of the cup of that blind hasty passion by which men rush hotly to ruin.

Both expressions are highly figurative, and try to depict in intelligible language the solemn truth that, to His enemies, God is a consuming fire.

But to those who humble themselves before Him and endeavour to do His will, we have the other side of God's character: —

Yahweh is slow to anger, but great in vigour.

He will not leave unpunished—in which we have an echo of the words by which He revealed His name to Moses (Ex. xxxiv. 6).

The remainder of the chapter will well repay a careful reading.

Then we have the doom pronounced upon the great enemy of God, the great troubler of Israel, Nineveh: —

But with an overrunning flood,
He will make an utter end of the place thereof and darkness shall pursue His enemies.
What do ye imagine against the Lord?
He will make an utter end.
Affliction shall not rise up the second time.

It is stated that affliction shall not rise up the second time; that is, against Judah from the same quarter (Nineveh), and this was literally fulfilled.

When similar affliction from hostile invasion returned centuries later, it was from Babylon, Nineveh in the interval had been utterly destroyed.

Then we have the words with which we commenced: —

Behold upon the mountains, the feet of him that bringeth good tidings, that publisheth peace.

The prophet sees messengers hastening westward across the mountains that separate Judah from Assyria and hears the joyful news that Nineveh, the tyrannical oppressor of smaller nations, is destroyed.

Both Isaiah and Nahum were watchmen of the house of Israel.

Both saw in vision the heralds of peace approaching—runners with the news of the destruction of Israel's enemies.

In the case of Nahum it was Nineveh; in that of Isaiah, Babylon.

In similar language to that of Nahum, Isaiah gives a cry of exultation over its fall: —

How beautiful upon the mountains are the feet—of him—
That bringing good tidings.
That publisheth peace.
That bringeth good tidings of good.
That publisheth salvation.
That saith unto Zion
Thy God reigneth.

Although the prophecy relates in the first place to the impending fall of Babylon, as that of Nahum to the fall of Nineveh, both have a far wider application. Both prophets looked forward to the time when the last of Israel's enemies shall be destroyed and that era of lasting peace established.

They saw in vision these heralds running to proclaim that greatest and lasting peace when the prince of peace after destroying his enemies comes to reign on Mount Zion.

Now the most important feature of a runner is his feet. They have to be in perfect condition and kept so. If he injures them, he is incapacitated and unable to follow his profession. If the injury proves permanent, he is no longer of any use.

The feet of these heralds of peace are called beautiful.

Most probably the feet of the runner were hot and dusty, but the message they bore was of more consequence than the state of their feet, and although the actual state of their feet might be revolting, they are regarded as beautiful, because of the glad tidings that they bring.

The Apostle Paul takes hold of the quotation from Isaiah bodily and applies it to those who preach the Truth. They are messengers bearing good tidings of peace, and however uncomely their feet may be they are regarded as beautiful because of the beautiful message they bear. There is nothing more beautiful than the message that God is shortly to destroy His enemies and establish His glorious kingdom of peace and righteousness, with the most beautiful among ten thousand as king. That king will be a gracious and loving one who sympathises with his brethren, having passed this way himself.

His feet are beautiful. In Rev. i. 15 it is stated that they are like burnished brass, which in the margin is given as electrum. This is a metal composed of gold and silver, both beautiful and precious metals, and symbolises the most precious and beautiful message that he brought from God to man.

His feet were no doubt many times hot and dusty, and we remember the Pharisee (separated one) who invited him to dine but who gave him no water for his feet, which omission was rectified by a woman, a sinner, who washed his feet with her tears, dried them with her hair and anointed them with perfume.

So Paul writing to the Romans, Chap. x., verse 14, asks a series of questions. Each question in the chain is an argument, the conclusion of which is assumed and forms the ground for the next question.

Referring to the preaching to the Gentiles he says, "How can they call upon the Lord unless they believe in him!" They cannot, they must first believe.

"How can they believe if they have not heard?" They cannot, therefore they must first hear.

How can they hear without a preacher? And how can they preach unless they are sent?

As it is written, "How beautiful are the feet of them that preach the Gospel of peace and bring good tidings of good things"; that is to say—In what way can there be preachers unless they are commissioned by God. There would be no preaching at all unless they were sent forth. Men could not believe unless the message was sent forth to them.

The Apostle uses the quotation to confirm what he has advanced as to the importance and necessity of there being messengers of salvation.

The importance is seen in the high praise bestowed on them in the Scriptures. They are regarded as particularly attractive and their necessity fully recognised, and a distinctive rank given them in the oracles of God.

There is a beauty in the expression "the feet of the messengers." If it were merely the beauty of the messengers of the Gospel of peace the idea would be associated only with their actual arrival, but when applied to the feet, we immediately think of their progress towards us. We admire them as yet afar off; our imagination kindles at the prospect of good things to come. Their feet are the emblem of their coming. Their rapid motion would be seen, and their rapidity would be beautiful from the desire to hear the message that they bring.

Thus does Paul invite his countrymen to consider the highly animated language of their own prophets.

The Apostle himself was one of those who preached the Gospel of peace and brought good tidings of good. His feet were beautiful and were used to the honour and glory of God.

Are our feet beautiful?

Our hymn runs, "Oh blessed are the feet that run the Gospel race," but it is not sufficient to just run, we must also be "bearers of the grace"—the good tidings of good and preach the Gospel of peace.

The same Apostle writing to the Ephesians where he exhorts them to take, the whole armour of God that they may be able to withstand in the evil day, and having done all things to stand, mentions the feet are to be shod with the preparation of the Gospel of peace.

Much ridicule has been cast upon the "goose-step" of the German army, but all military authorities recognise the necessity of training recruits to lift their feet well above the ground, so that when in action on rough ground the danger of being tripped up by irregularities is lessened.

So, too, our feet must be prepared, and as the feet of the soldier must be well shod, not only for protection but also to facilitate free movement, we are to be possessed with the good tidings of peace and prepared to move and act under all circumstances, our feet shod with that preparedness which belongs to those who have peace at heart. Then after we have borne these good tidings, run our life's course and in God's love and mercy meet with the approbation of the Bridegroom, and we form part of that glorious bride, will it be said of us as it is said of her in the lovely Song of Solomon (vii. 1), "How beautiful are thy feet in thy sandals, O Prince's daughter?"

BURNT OAK.

H. F. WICKS.

"**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.

* * *

ADELAIDE, S.A. —Willard Hall, Wakefield Street, Australia. Breaking of Bread, 6 p.m. Sunday School, 10 a.m., Rechabite Hall, Port Adelaide.

Pleased to report the addition of Bro. John Hood, formerly in isolation.

We have had with us for a short stay Bro. Hughes, of Melbourne. In July Intelligence the name of Bro. John Ken should read Bro. John Kerr. — John A. Kingston, Rec. Bro.

BEDFORD. —The Co-operative Hall, Midland Road. Breaking of Bread at 5.45 p.m.

It is with sorrow we have to report that our little Ecclesia, though few in numbers for years past, has been further depleted by three of our former members having gone over to the Alexandra Place meeting in this town, namely, Bro. and Sis. Maxey and Sis. Mathers, they having taken a dislike to our new Meeting Room, and Bro. Maxey also stating that the doctrine held by the members of the Alexandra Place meeting is as pure as that held by the Berean Fellowship. Sis. Brown has not attended for some months past; and as we have not received a reply to a letter sent to her, we conclude she is taking the same step as her parents (Bro. and Sis. Maxey). The following will, therefore, not be meeting with us, namely, Bro. and Sis. Maxey, Sis. Mathers and Sis. Brown.

We are consoled by the fact that this change has not been fostered by us.

These are indeed momentous days, which bring signs pregnant with meaning to us all. The Deliverer is on the threshold; and the question arises: Shall we steer our course through these dark days, and receive the prize at the end of the race?

They that be wise will assuredly do so. —W. H. Cotton, Rec. Bro.

COLCHESTER. —38, Collingwood Road.

BEFORE THE FLOOD.

My Dear Bro. Denney,

When I last had the pleasure of your company I mentioned the story of how some very interesting and valuable specimens of pottery, etc., of pre-flood origin came into my possession, and you felt that other brothers and sisters may be interested in both the story and our proposals for their future service in the work of the Truth, should the Master tarry.

During my stay in Sawbridgeworth, in the early part of this year, I was introduced to an old lady of 84, a Mrs. E. Benson, who for reasons of health was staying with some people with whom I was acquainted. As Mrs. Benson had travelled Palestine and Syria, both countries in which I had spent some considerable time, we found a subject of mutual interest. The conversations were often directed to Old Testament prophecy in which I found Mrs. Benson took a peculiar interest. In view of the fact that she was assisting Sir Flinders Petrie, during many of his expeditions, this fact was not surprising. It is further interesting to note that she was a close friend of General Smuts, and in view of that General's recent utterances, especially in regard to France and Russia, there is little doubt that they shared our views on these matters.

During the course of one talk on evidence of the truth of the Bible, Mrs. Benson kindly offered me a piece of pottery of pre-flood origin found at Al Baid. I gladly accepted the offer, but before Mrs. Benson had the opportunity of presenting me with the pottery, she died. During an intense raid on London in February, 1944, her South Kensington home was blasted and she died from shock.

Not wishing to lose this pottery, I sent a letter to her daughter (Lady Daphne Moore) who had arrived by air from Kenya to attend to her mother's affairs. I received a reply from Lady Moore in which I was offered the opportunity to choose from four pieces. I called as arranged, and was surprised and delighted to receive over thirty specimens of the pre-flood period, all small articles, the major portion having been handed over to the British Museum. I subsequently visited the British Museum by appointment, and was able to get the articles tabulated from Mrs. Benson's notes.

I enclose a copy of list of the articles, brother, which I feel should prove interesting, as far as the future use is concerned. I suggest that when a lecture, in which these articles could be fully utilised, is being prepared and arranged, a brother or sister could arrange to collect them in person. I am sure the importance of a personal collection will be fully realised. Should a brother or sister visiting Colchester desire to see them, a letter sent a few days before the intended visit will ensure their not being disappointed. I hope to have photographs taken of the collection at an early date, in which case I shall have the pleasure of sending one or more for publication. May we pray that these God-given specimens may be the means of helping some towards the Kingdom.

With all our love in the Truth,

Sincerely your brother in Christ,

F. A. King.

Bro. King has asked us to prepare a lecture at which these priceless specimens may be exhibited, the first delivery of it to be at Colchester, where archaeology is very popular. We have also promised to give it at Birmingham and North London. —G. H. D.

NOTES ON SPECIMENS OF POTTERY, ETC., FOUND IN GRAVES AT AL BAID, NEAR UR
OF CHALDEES, 1927

By the late Mrs. E. Benson, F.R.G.S., F.R.N.S., Collaborator of Sir Flinders Petrie.

Period of Specimens. —Pre-sumerian and pre-flood, approx. 5,200 years old.

- (1) Piece of pottery (holed for hanging).
- (2) Piece of pottery (blackened for polishing) (containing silt).
- (3) Piece of pottery (food container).
- (4) Piece of pottery (shallow food vessel).
- (5) Group of broken pieces (painted pottery).
- (6) Group of three clay models, glazed (one woman, two men), of notabilities.
- (7) Semi-transparent ointment jar.
- (8) Stone shaped for ointment compounding.
- (9) Piece of gold overlay work.
- (10) Counters used for gaming.
- (11) Beads (various).
- (12) Man's single ear-ring.
- (13) Copper (wrought) ornaments for wearing. (Maltese Cross design) A popular design of Taat Period and used on pottery (see "Ur of the Chaldees").
- (14) Group of three seals in stone.
- (15) Piece of broken calcite jar.
- (16) Amulet (holed for wearing).

CROYDON. —Ruskin House, Wellesley Road. Sundays: Breaking of Bread, 1.30 p.m. Lecture, 3.30 p.m.

For some weeks past we have had the pleasure of the company at our meetings of Bro. Hodge, of Newport, who is temporarily working in the neighbourhood, whose fellowship we much appreciate. We have also been please to welcome to the Table of the Lord Sis. Nicholson and Sis. Ruth Nicholson, who have returned from Kidderminster, and are now joining our meeting, for which addition to our numbers we are very thankful.

At a business meeting of the Ecclesia held on Saturday, 28th October, called to consider the question of re-union with the Central Fellowship Ecclesia, the matter was carefully considered, and after some discussion thereon, the following Resolutions were unanimously carried: —

1. That unless we get a repudiation of the matter upon which we separated in 1923, nothing further can be done.
2. That the Croydon Ecclesia consider that any question of re-fellowship must be on an individual and not an Ecclesial basis.
3. That the foregoing resolutions be circulated to Ecclesias in our fellowship and included in our next Intelligence in the "Berean."

—Arthur A. Jeacock, Rec. Bro.

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.

Our news reminds of our frailty and our subjection to change and sorrow, but in the mercy of our Heavenly Father it has its due elements of joy and hope. This is our portion now. Two have been taken from us by death: Bro. George Marshall, on July 8th, at Chatham General Hospital, Canada; and Sis. J. Rees, on July 26th, at Herman Keifer Hospital, Detroit. Bro. Marshall lived on his farm at Merlin, Canada, in isolation, but spent extended periods with us when visiting his daughter in Detroit, Sis. George Stephens. His immersion in this Hall is noted in the July, 1942, "Berean." Never much attracted by the teachings of popular theology, he was happy to find the Truth in the winter of his years and died in faith. Sis. Rees, who would be known to friends in England as Eva Higgs, was immersed at Camborne in February, 1921. Subject to tuberculosis, she had spent many weary years in hospitals in varying periods, and during this last one her strength gradually failed. Always cheerful, she was without question "an example of suffering and of patience." Now our brother and sister are sleeping in Jesus, we rest on the expectation of seeing them again in the Kingdom of God, provided we ourselves are worthy.

Our source of rejoicing is the induction of four more into the Saving Name: David Thomas (April 13), Ellis Osborne (May 11), Dorothy Rendleman and Kathleen Rees (August 24). David is the son of our Bro. and Sis. Wm. Thomas, Dorothy, the sister of Sis. Nancy Rendleman, and Kathleen the daughter of Bro. and Sis. Jack Rees (above mentioned), and they were Sunday School scholars. Bro. Osborne, by contact with certain elements of the Truth over a period of years, we found had already discarded the worst errors of Christendom when he first attended our meetings. We are much encouraged by these additions. Bro. and Sis. Fred Gulbe (parents of our Sis. W. Coy) have moved from Ithaca to Detroit and we welcome them to our midst. Sis. Violet Gwalchmai (of London, Ont.) has undertaken hospital work in Detroit for several months and meets with us.

Bro. Alex. Higham (son of Bro. and Sis. W. Higham) has had to leave us temporarily for a work camp about 250 miles south of Detroit. Our Bro. David Shaw (on detached service) was able to visit us again recently. Notwithstanding all the alleviations possible, these are times of trial for our young brethren, and we are glad they are showing themselves strong. We have had with us as visitors: Bro. Harry Denbow (Canton), Sis. Nellie Livermore (Brantford), Bro. Arthur Hall (London), Sis. Irene Gibson (Toronto), Bro. and Sis. H. W. Taylor (Saginaw), Bro. J. H. Tinker (Montreal), Bro. H. W. Styles (Brantford). We thank the last two brethren for their word of exhortation.—G. Growcott, Rec. Bro.

GLENDALE, CAL., U.S.A.—

Since last Report, we are happy to say that two more have rendered "the obedience of faith," in the appointed way, viz.: Dr. J. B. Jenkins and Miss Peggy Carter, daughter of Bro. and Sis. H. L. Carter, formerly of Birmingham Ecclesia, England. Our new sister is granddaughter to our late Sis. A. C. Carter, of the "Horsefair," Birmingham, who will be remembered by the older generation in Birmingham.

We are also glad to welcome as members of our Ecclesia, Bro. and Sis. Kenneth Patterson, and Bro. and Sis. David Patterson, from the "Williams" Meeting in Los Angeles, after a very satisfactory interview. — B. A. Warrender, Rec. Bro.

HAWLEY, PA., U.S.A. —Oddfellows' Hall, Main Street. Sunday School, 10.30 a.m. Memorial Service, 11.30 a.m. Lecture, First Sunday in month, 10.30 a.m.

With pleasure we report that three of our Sunday School Scholars, David Knorr, Esther Jones and Thelma Frisbie, applied for examination, and after an examination which was entirely satisfactory in each case, were immersed by the writer in the little lake at Long Ridge, adjacent to Bro. Frisbie's home. They were received into fellowship the Sunday following: Bro. P. G. Cooper extending the right hand of fellowship on behalf of the Ecclesia.

Visitors have been Bro. and Sis. G. A. Kling, of the Mizpeh Hall, Buffalo, Ecclesia, Sis. Emily Sommerville, of Jersey City Ecclesia, Bro. Russell Frisbie, of Meriden, Miss., Bro. Kenneth Frisbie, of C.P.S. Camp 24, Williamsport, Md. Bro. and Sis. Garfield Cooper, Berwick, Pa., Bro. J. Jones, Glendale, Pa., Bro. David L. Sommerville, from C.P.S. Glendora, Cal., and Sis. David Sommerville, Glendale, Pa.

We extend love and greetings, in the Lord to all our Brethren and Sisters everywhere, and deepest sympathy to those undergoing severe trials in these last days of Gentile Times; Signs of Christ's coming are apparent on every hand. Jesus says: "Behold I come quickly; hold that fast which thou hast, that no man take thy crown." Rev. iii. 11.—H. A. Sommerville, Rec. Bro.

HOUSTON, TEXAS, U.S.A. —Christadelphian House of Worship, 8008 Junius Street. Bible Study, 10 a.m. Breaking of Bread, 11 a.m.

We have the pleasure of announcing the baptism of Taylor Hunt into the saving name of Christ. He was immersed on October 1st after a good confession of the one faith. Bro. Hunt is the son-in-law of Bro. J. T. Smith, whose death was reported in the last communication from here. We rejoice greatly with our new brother in the glorious hope to which he now stands intimately related in Christ Jesus.

Sis. Susie Smith who has been sick for some time is now showing gradual improvement.

Sis. Avis Tinsley, from the Mason Ecclesia, meets with us regularly now, since she has permanent employment here.

Bro. Claude Passmore, who has been away from the meetings for some time, is now back in fellowship with the Ecclesia.

Plans are being made now for increased activity during the cooler months of the year in the matter of proclaiming the gospel to the public. A schedule of lectures on first principle subjects is being arranged, and every effort will be made to reach the ears of as many people as possible. Ample accommodations are now available to us for this purpose in the new building which we recently purchased.

Let us all take heed that the iniquity that abounds in the world to-day does not cause us to wax cold in these last hours of our period of waiting for redemption.—E. W. Banta, Rec. Bro.

LONDON, N. (WINCHMORE HILL). —Adult School, Church Hill. Sundays, 3.15 and 5.0 p.m.

We are very happy to report the acceptance of the way of life by Ruth Headen, the elder daughter of our Bro. and Sis. A. E. Headen and granddaughter of the late Bro. F. R. Wright and Sis. Wright. It was our pleasing duty to baptise her on Saturday, November 4th, in the presence of a goodly number of brethren and sisters. It is our prayer that she may at the last win the prize of our high calling in Christ Jesus.

Our Fraternal gathering on October 14th was very largely attended, there being visitors from many Ecclesias. Bro. Denney was unable to preside, owing to illness, so Bro. A. E. Headen took the chair. There were three speakers on "Comfort ye my people." Brothers Coliapanian, of Ilford, R. Smith, of Birmingham, and J. A. Balchin, of Putney, gave words of real spiritual comfort. Our next Fraternal gathering will, God willing, be in early March, 1945.

We have welcomed to the Table of the Lord since last report, Bro. and Sis. A. A. Jeacock, of Croydon; Bro. and Sis. Maundrell, of Putney; Bro. and Sis. R. Smith and Sis. D. Smith and Sis. Joan Fell, of Birmingham; Sis. Hodges, of St. Albans, and Bro. Lambert, of Newport. —C. H. Bath, Rec. Bro.

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

It gives us great pleasure to record the baptism into the name of Jesus Christ of Miss Ethel Fisher and Miss Ivy Willoughby after an assiduous attendance of the lectures followed by good confessions of the things concerning the Kingdom of God and the name of Jesus Christ. Our new sisters were immersed on October 21st and received into fellowship on the following day. Our prayer is that having begun the race they will press on to the mark for the prize of their high calling in Christ Jesus. —J. A. Balchin, Rec. Bro.

LONDON, W. (EALING). —Co-operative Hall, 153, Uxbridge Road. Breaking of Bread, 2.45 p.m. Lecture, 4.15 p.m.

We have great pleasure in reporting an immersion into Christ. On Monday evening, October 16th, at the Ealing Public Baths, Mrs. Helena S. Powell was baptised in obedience to the Lord's command.

We pray that our new sister may hold fast unto the end and receive the grand reward of eternal life and joy in company with all God's faithful ones.

Will intending visitors please note that as from December 3rd, God willing, our meeting times will be as above.

On Saturday, October 29th, an Ecclesial meeting and tea was arranged. A happy spiritual time was spent together; we feel it is good to "speak often one to the other" the words of comfort and consolation, receiving in ourselves that which will build up and befit us for a place in the Kingdom of God.

We have been pleased to welcome several visitors to the Table of the Lord. With love begotten of the Truth. Your brother in Christ Jesus. —Charles A. Ask, Rec. Bro.

LOS ANGELES, CALIFORNIA, U.S.A. —1329, South Hope Street, Independent Forrester's Building. Sundays: Sunday School, 9.45 a.m. Lecture, 10 a.m. Breaking of Bread, 11 a.m.

In the mercy of God we have been permitted to continue our service in His vineyard, while waiting for our Lord's return. It has been our pleasure to assist another son of Adam to put on the sin-covering name of Christ, in the person of one of our Sunday School scholars, James Gray (18), who was immersed on September 10th, 1944. We rejoice with our brother in his new relationship and pray in the words of the Apostle Paul, "that he which hath begun a good work in you will perform it until the day of Jesus Christ." It is encouraging to know that in this eleventh hour, God's power is still manifest in taking out from among the Gentiles a people for His name.

We have gained, by removal, Bro. John C. Thompson, from the Boston, Mass., Ecclesia, Bro. John Hartley, from the Houston, Texas, Ecclesia, and Sis. M. P. Grafton, from the Denver, Colo.,

Ecclesia. Sis. Hattie Culross has come among us from another fellowship. Sis. Grace Blunt has returned to her home in Santa Barbara and will again meet with the Ecclesia in that city. For a period of several months we enjoyed the fellowship and company of Sis. Nancy Rendleman, of the Detroit Ecclesia.

Two more of our brethren received orders to report to C.P.S. Camps, making now a total of seven brethren in camps from this Ecclesia. Bro. Benjamin Stark left on June 14th, 1944, and reported to the camp at Camino, Calif., near Sacramento, while Bro. Eugene Cooper departed on August 25th, 1944, for the camp at Three Rivers, Calif., near Fresno. Bro. Paul Edwards was taken against his will by the military authorities and has been held for some months, and it is hoped that our brother will soon be released and may be allowed to return home, or at least will be sent to a C.P.S. Camp. The Southern California Christadelphian Camp Auxiliary has continued its work in supplying the needs of brethren in the C.P.S. Camps, and report that they are now working with a total of twenty-seven brethren. This is indeed a good work and deserves the full support of all. Contributions are acknowledged from a number of ecclesias and individuals.

We report the uniting in marriage of Sis. Edith Elsas and Bro. Allan MacDougall, of this Ecclesia, and of Sis. Vivian Baldwin, of this Ecclesia and Bro. Arthur Seagoe, of the Santa Barbara Ecclesia. They have the best wishes of the Brethren and Sisters in their new relationships and we trust that they will be helpful to each other in the journey to God's Kingdom.

Our Bro. Reuben Munnerley fell asleep on August 4th, following a lingering illness. He had been a member of our meeting for over thirty years. Our brother had had many trials and is now released therefrom. It is our hope that he will find acceptance in that great day.

It was our pleasure to enjoy a tea meeting on April 30th, 1944, and following supper, three addresses were given, interspersed with the singing of hymns and anthems. A time of upbuilding was enjoyed by many from neighbouring Ecclesias as well as our own. On May 30th the regular annual Sunday School and Ecclesial basket picnic was held at a local park. This outing is looked forward to by both old and young and affords an opportunity for discussion among the Brethren and Sisters of those things most surely believed among us.

We thoroughly appreciate the monthly issues of the "Berean" Magazine, and the many good articles contained therein, which are so beneficial to the Brotherhood in these days of trouble. Surely the Kingdom of God cannot be far distant, and it is wise for all of us to prepare ourselves for our Lord's return, that we may receive places, though humble ones, in His everlasting Kingdom, with Life Eternal. —L. H. Norwood, Rec. Bro.

MOTHERWELL. —103, Bellshill Road.

We have to report, with pleasure, the marriage of two of our young members, namely, Bro. Alex. Jaap and Sis. Margaret Paterson, both members of our Ecclesia. They were joined together on the 30th September last, and have the good wishes of us all in their new relationship, leading, we pray, to the Kingdom of God. We have another report of a sadder nature, death having removed one of our young and esteemed sisters, namely, Sis. Isabel Weir, the wife of our Bro. William Weir. She took suddenly ill without warning, on the 25th October, and never rallied. Our sympathies go out to all her friends at this time. She was laid to rest on the 28th October in the presence of many of the Brethren, the writer doing what was necessary at the graveside. How frail at best is man. We look forward to the day when death shall be no more, and our sister shall rise again. —Alex. McKay, Rec Bro.

OLDHAM.—

On the question of the Clean Flesh heresy you are perfectly correct. I am one that can speak from personal knowledge. Bro. W. Ellis has talked for hours to me on the subject, and also Bro. J. J.

Jones. Both went to the Masonic Hall (now Suffolk Street). I read "Out of Darkness into Light" and agree with you about it. —E. Aston.

PLYMOUTH. —Oddfellows Hall, 148, Union Street (next to Gaumont Theatre). Sundays: Breaking of Bread, 2.30 p.m. Lecture, 4 p.m. Bible Class: Thursday, 7.30 p.m. (house to house).

If the Lord will, we shall be holding a Fraternal gathering and tea on December 26th, when brethren and sisters in fellowship will be welcomed.

In response to enquiries received regarding an item of Ecclesial News which we inserted in the "Berean Christadelphian" for August, we wish to state that it does not refer to our Bro. and Sis. Arthur Brown, of Callington, who are still members of this Ecclesia and who meet regularly at the Lord's Table. A similarity in names has apparently led some to make a mistake in identity, hence we take this opportunity of making the matter clear. —Hubert R. Nicholls, Rec. Bro.

ROCHESTER, N.Y., U.S.A. —795, Dewey Avenue.

We thank you for publishing our acceptance into the Berean Fellowship. Truly, it has been wonderful to meet with those of like precious "Faith."

On August 3rd, 1944, we had the pleasure to meet with the brethren and sisters of the Berean Ecclesia in Buffalo. They meet in the Mizpeh Temple. We had the pleasure to ride with Bro. and Sis. C. Rodgers, Bro. and Sis. G. Estey, Jr., and ourselves, Bro. and Sis. C. S. Hare.

We enjoyed the service very much, and the fellowship bound in love was an inspiration in itself.

On September 16th, 1944, Bro. and Sis. C. S. Hare went to Buffalo and spent the week-end with Bro. and Sis. Geo. Kling and family. It was truly a feast of good things to be in company with earnest brethren and sisters. Sis. Kling's untiring effort made it a complete week-end worthy of all thanksgiving. Surely—being given to hospitality is a virtue in itself.

On September 24th, 1944, we welcomed Sis. Grace Beynon to our meeting who was visiting from Utica, New York. She also had a pleasant evening with Sis. Caroline Burr, and Bro. and Sis. Geo. Estey, Jr., on Monday. She returned to her home on Tuesday. We welcome all of like "Faith" to meet with us.

Please announce our meeting place as follows: —

Berean Christadelphian Ecclesia, 95, Pullman Avenue, Rochester, New York, U.S.A.
Breaking of Bread, 10 a.m.
Exhortation, 11 a.m.
Thursdays, 7.30 p.m., Commandment Class.

We hold our Commandment Class on Thursdays, at 7.30 p.m. In this class each member learns by heart a commandment of Christ from Bro. Roberts' booklet "Commandments of Christ," with the texts supporting each. We look up the meaning of the words also, and each is followed by discussion. We have found these very profitable, especially in these days of darkness. They are a help to guide us in the way of right. Most of the members are on a different commandment, thus, those who are behind a few commandments really review the entire as they go along.

We are always open for improvement to learn that which God has to unfold to us through His word. We would appreciate seeing and hearing from all who care to visit or write us.

Greetings, and God's mercy be with you all.—Claude J. Hare, Rec. Bro.

ROCHESTER, N.Y., U.S.A.—

The spreading of the Truth numerically here has not been progressing very rapidly. We have our Breaking of Bread every first day at 10 a.m. and then another meeting advertised to the public at 11 a.m. We are trying to keep the purity of the Truth in practice by the study of the Commandments of Christ every Thursday evening. —G. Estey.

SCRANTON, AVOCA R.D., GLENDALE, U.S.A.—

Once again it is my pleasure to extend unto you our Ecclesial news.

Since our last report to you we are very pleased to announce that our Bro. F. Llewellyn has been released from the White Haven Sanatorium, due to his improved condition, also Sis. L. Jones is coming along nicely. It is the sincere hope of the brethren and sisters that they both recover fully. It is indeed enough of a trial to sustain ourselves in this world of chaos that has enveloped us without having to suffer the sickness of our corruptible nature.

The days of the last few weeks will go down in the unforgettable memories of our Ecclesia.

Several weeks ago we were very happy to have with us a few brethren and sisters from Newark and Philadelphia. At that time Bro. Charles Buckheil, of Newark, exhorted us on "Fishers of Men."

It has also been our fortune in these trying times to have a tea meeting which was unmolested by man's wrath. We were very happy, on this occasion, to entertain many brethren and sisters from several different Ecclesias. Those Ecclesias represented were Philadelphia, Newark, Jersey City, Hawley, Baltimore, and also several brethren who are on C.P.S. duty at the Byberry Hospital.

Breaking of Bread was held at 10.30 a.m., at which time Bro. Leonard Rankin spoke on "Notes from the Bible." Bro. Sommerville, of Hawley, presided. Bro. F. Llewellyn, of our Ecclesia, intended to preside but due to his trouble could not go on at the appointed time.

In the afternoon meeting Bro. Mullen, of Philadelphia, spoke on "Women in the Truth," after which Bro. Carl George, also of Philadelphia, spoke on "Signs of the Times."

It was indeed a happy day, and the spiritual upbuilding which was received by the many who attended can never be supplemented by our worldly environment.

The Sunday meeting was preceded by a night of joyous singing of hymns, after which the young brethren and sisters enjoyed themselves (along with the older brethren and sisters) outdoors, roasting weiners and marshmallows, and singing.

The surroundings of the Ecclesia, which is situated in Glendale, could certainly provide for such entertainment, as Glendale is a small village nestled in a valley around which the high hills form a protective barrier, as it were.

When the sun is shining and the hills, whose foliage has changed to many beautiful colours, reach up to the azure sky, it certainly forms a beautiful picture before the naked eye. As this magnificent carpet of many colours blends with the beauty from above, it tends to make one think how can anyone deny the Master's Word, when His beauty is so abundantly displayed before us in such picturesque scenes. As we visualise such thoughts it certainly gives us a strong feeling for the Hope that is within us.

Hoping for the return of our Saviour to speedily return and establish His Kingdom of Peace, I remain your brother in like precious Faith. — Julio Scaramastro, Rec. Bro.

P.S.—The Bro. Leonard Rankin mentioned in this letter is from the Byberry Hospital Unit and Philadelphia Ecclesia.

VERDUN, P.Q., CANADA. —1426, Clemenceau Avenue, Crawford Park.

You will no doubt be pleased to know that my son, Bro. Harry Baines, through the goodness and mercy of Deity and the labours of our hard-worked Brethren of the service committee, of Toronto, has been granted permission to leave camp and resume his duties with the company he was with before the war. To use the words of David, "Oh, that men would praise God for His goodness and for His wonderful works to the children of men." What a different world this would be if such was the case. —J. D. Baines.

Death of Bro. W. Leslie Wille.

We deeply regret to report the death of Bro. W. Leslie Wille and his elder daughter, Ivy. This sad event was brought about by enemy action. Sister Wille is critically ill and the younger daughter, Sheila, is suffering from shock.

Bro. Wille had contributed to our pages for 25 years past. He had a magnificent library and knew how to use it.

May the Day of Resurrection soon come.

"If He Be Consistent."

In 1 Chron. xxix. 7 we read that David, having called all the principal men of Israel together and informed them that God had chosen Solomon to succeed him, began to speak of his own hopes and desires for his son. But he also expressed the Divine Will when he said, "I will establish his kingdom for ever if he be constant to do My commandments and My judgments as at this day."

The word "constant" finds its best expression in our term "consistent."

The keynote of success lay in consistency. This is only another way of saying that God's fear for Solomon was that while brilliant in wisdom he might not be consistent. Nor was he.

Preaching the Truth.

HOW SOME HAVE FOUND THE TRUTH.

Little Stories No. 35.

A young man appeared before the London C.O. Tribunal. He gave testimony as to his faith and was given exemption from military service conditionally upon him giving up his then present employment and going on the land as a farm labourer. He reported the result to his firm and proceeded to obey the decision of the tribunal.

One man in the same works hearing of this went to see him and asked him the Scriptural reason for his action. He, at first, was very opposed indeed.

Well he might be, seeing that he came of a line of Wesleyan Methodist ministers. But he was persuaded to study the Bible and to "prove all things" for himself. He was evidently called of God, for the result in just over 12 months was that he and his wife were baptised.

Being himself on the military service register, although exempt from army service because of the character of his work, he had then to seek the removal of his name from that roll and to have it placed on the register of conscientious objectors. This, he did, and he duly appeared before the London Chief Tribunal on October 19th.

As his immersion only took place in May last he was very closely questioned. His answers were Scriptural and very conclusive. The brother who had introduced the Truth to him under the circumstances we have described was one of the witnesses called on his behalf.

After a long and patient hearing the tribunal unanimously decided that it was a "perfectly genuine case," to use the judge's words.

Exemption was therefore granted to the brother from all forms of military service and the like.

Words in the A.V. that have changed their meaning.

Meat.

The word "meat" was commonly used in the 16th and 17th centuries in England to denote any kind of food.

To take meat with a person did not necessarily mean that any butcher would be needed. A cup of wine and a biscuit would suffice. So in Leviticus xiv. 10, etc., a meat offering is flour and oil.

The New Covenant.

Let us refresh our minds with a few things about the New Covenant as revealed by God through His faithful servant, Jeremiah.

At the outset, we may ask, what is a covenant?

From the testimony of Jeremiah, which is in harmony with all the other portions of the Scriptures, we find that a covenant is God's purpose put in a certain way.

The covenants made with Abraham and David, and the Old and New Covenants, have their respective places in the Bible, and each is an expression of God's purpose in a particular way.

The subject of the New Covenant is very important; for, it is written: "This is My blood of the New Covenant which is shed for many for the remission of sins" (Matt. xxvi. 28).

With these things in mind let us turn to chap. xxx. of Jeremiah.

Beginning at verse i., we read: "The word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord Gad of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord, We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see

whither a man doth travail with child! Wherefore do I see every man with his hands on his loins as a woman in travail, and all faces are turned into paleness. Alas, for that day is great, so that none is like it: it is even the time (presently) of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that way, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers (Gentiles) shall no more serve themselves of him. But they shall serve the Lord their God, and David (the second, who is Christ) their king, whom I will raise up unto them.

Therefore fear thou not, O My servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: **THOUGH I MAKE A FULL END OF ALL NATIONS (GENTILE NATIONS) WHITHER I HAVE SCATTERED THEE, YET WILL I NOT MAKE A FULL END OF THEE:** but I will correct thee in measure, and will not leave thee altogether unpunished.

For thus saith the Lord, Thy bruise (presently) is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines (that is of their own devising). All thy lovers have forgotten thee: they seek thee not: for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity: because thy sins were increased. Why criest thou for thine affliction? Thy sorrow is incurable for the multitude of thine iniquity; because thy sins were increased, I have done these things unto thee. Therefore all they that devour thee shall be devoured, and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all they that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord, because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

Thus saith the Lord: Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places, and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before Me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto Me: for who is this that engaged his heart to approach unto Me? saith the Lord. And ye shall be My people, and I will be your God.

Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until He have done it: and until He have performed the intents of His heart; in the latter days ye shall consider it."

Continuing at chap. xxxi., verse 1, we read: "At that time, saith the Lord, will I be the God of all the families of Israel, and they shall be My people. Thus saith the Lord, the people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will

cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and Ephraim is My first-born.

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock. For the Lord hath (in purpose) redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore, they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and My people will be satisfied with My goodness, saith the Lord.

Thus saith the Lord: A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.

Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord: that thy children shall come again to their own border.

I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke: turn Thou me, and I shall be turned; for Thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth."

Let us now pass on to verse 27: "Behold the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. In those days, they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant (the old covenant) that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt: which My covenant they break, although I was an husband unto them, saith the Lord; but this shall be the covenant (the new covenant) that I will make with the house of Israel; after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they (the house of Israel, and the house of Judah) shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord? for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

Thus saith the Lord, which giveth the sun for a light by day, and the ordinance of the moon and the stars for a light by night, which divideth the sea, when the waves thereof roar: if those ordinances depart from before Me; saith the Lord, then the seed (the natural seed) of Israel also shall cease from being a nation before Me for ever. Thus saith the Lord: If Heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

Let us now pass on to chap. xxxii, and read from verse 37: "Behold, I will gather them (the natural seed of Israel) out of all countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be My people, and I will be their God. And I will give them one heart, and one way, that they may fear Me for ever, for the good of them, and of their children after them: and I will make

an everlasting covenant with them."—Now let us take note right here, that in chap. xxxi., at verse 31, that God purposes to make a new covenant with the house of Israel, and with the house of Judah, and that in this verse 40 of chap. xxxii., God purposes to make an everlasting covenant with them. By comparing the two verses together we see that the covenant God purposes to make with the house of Israel, and the house of Judah, is a new and everlasting covenant.

Now let us continue our reading at verse 40: "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart, and with My whole soul. For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them" (vv. 37-42).

The new covenant, which we now accept as a matter of faith and hope has not yet been made with the houses of Israel and Judah. If it had, they would now be a united nation in Palestine with Christ as their King. It will be made with them when they are grafted back on to their own olive, and not before. It is written in chap. xi. of Romans at verses 24-28: "For if thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written: There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is My covenant (the new and everlasting covenant) unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes."

In chap. xi. of John's Gospel, at vv. 49-52, it is written "And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man (Jesus) should die for the people, and that the whole nation (of Israel) perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather in one the children of God that were scattered abroad."

The twelve tribes of Israel, minus the rebels, will be brought to acknowledge Jesus, as High Priest and King, and will be received back into God's favour in the New and Everlasting Covenant. God becomes merciful to their unrighteousness, and proclaims everlasting oblivion of all their past individual and national offences by virtue of the royal blood of the covenant—the blood of Jesus—the preciousness of which they then perceive and appreciate.

This return to God's favour, however, benefits that generation only, to which the covenant is delivered, and by which it is accepted. It affects not the generations of Israel's rebellious dead; they are cut off from the people. There certainly will be natural Israelites raised from the dead at the resurrection who will be brought to the Judgment Seat of Christ. Some to honour and everlasting life; and some to dishonour and punishment and the second death; for it is written in chap. xiii. of the Gospel by Luke, at verse 28: "There shall be weeping and gnashing of teeth when ye (the rejected natural Israelites) shall see Abraham, Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

Now the question remains, when thus reconciled to God through the blood of His Son, Jesus, is the nation to have a religious service or worship; and if they are, what is to be its principle, and what its form? No one who understands the Bible would affirm that the twelve tribes of Israel were to live in their own land under the New Covenant for 1,000 years without any national religious worship. To affirm this would be to say in effect that God had prepared a Royal Priesthood, Jesus and the saints, for His kingdom, but had provided no service for them to perform. This is inadmissible for a moment. There will be religious services under the New Covenant as there was under the old. Its principle will

be memorial, not typical; even the extension of the principle upon which is now celebrated the death and resurrection of Jesus.

Therefore the "reconciliation" will be a memorial reconciliation made perfect by the blood of the New Covenant which institutes it. The reconciliation of the Old Covenant was typical and imperfect; because of the dedication blood, being merely that of bulls and goats, could not perfect the conscience in taking away of sins. The arrangement was temporary. When the Prince under the New Covenant "prepares" for Himself, and for the people of the land, a bullock for a sin offering, as is recorded in chap. xlv. of Ezekiel, at verse 22, it will be memorial of the sacrifice of Himself, and memorial of the reconciliation which the natural seed of Israel will enjoy through the blood of the Covenant with which, through faith in it, their hearts will be sprinkled then, as the true believers are at present.

The question might be asked: Why has the blood of the New Covenant—the blood of Jesus—been shed, and that Covenant has not yet been instituted? All those who know the true teaching of the Bible of God's purpose to take away the sin of the world through His Son, Jesus Christ, have no difficulty in understanding how that the obedient life and death of Jesus, and God's righteousness in raising Him from the dead, and from this mortal to the immortal nature, has made the way clear for instituting the New Covenant at the proper time. That is on the same principle as that which is written in chap. xvii. of the Acts, at verse 31: "Because He (God) hath appointed a day in which He will judge the world in righteousness by that man (Christ) whom He hath ordained: whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

MOTHERWELL.

JAMES BROWN.

Lessons from Paul (No. 13).

About our Lord Jesus Christ.

The previous articles in this series have been concerned mainly with the Salvation which God has offered to man through Christ. This Salvation has already been, and is being, experienced by those who have been called to be saints and yet has still to be manifested on that day of "wrath and revelation of the righteous judgment of God who will render eternal life to them who by patient continuance in well doing seek for glory, honour and immortality." The next few articles will be concerned with Him who has been the instrument in bringing God's Salvation nigh to men—our Lord and Saviour Jesus Christ.

The Old Testament teaches that the bringing of Salvation to Israel is the prerogative and function of God alone. He it is who bestows Salvation. Another writer on the Old Testament teaching has said: "The salvation of the future, like that of the past, can be brought about only by an act of God Himself. However many the instruments of His Salvation, God Himself is the really efficient cause of deliverance; and what He has been in the past, He will be in the future." In the Salvation which Jesus brought, God was none the less the Author, but Christ's position as Agent and Mediator of this Salvation was very different from that which was occupied by God's instruments in former days. Therein lies the contrast. They were servants; He a Son. God's earlier saving work had been independent of them; now it was dependent on the co-operation and willing obedience of Christ.

It is because of his special position that the early Christians, Paul among them, could speak of Jesus in terms which—to such uncompromising monotheists—in other circumstances they would have deemed blasphemous. Christ had, to use a modern phrase, "the value of God" because "God was in Christ" and because Christ was God's Son. With this situation in mind, we propose to "consider Him" from the various aspects which find prominence in the Apostle Paul's writings.

First to be considered is the place which the Jesus who is portrayed in the Gospels occupies in Paul's letters. Next, and naturally, consideration must pass to **The Man Christ Jesus** who was made

sin for us and became accursed from God. This death of shame which He suffered though sinless brought the promise of life to mortal men. It constituted Him their **Redeemer** and their Saviour. This He could only be, however, by virtue also of His Resurrection from the dead. As the **Conqueror of Death** He became the first-fruits of them that slept and the guarantor as well as the guarantee that they, like Him, should know the power of His resurrection and the power of an endless life.

But even before that day when this power would be manifested to men, a new humanity, "a corporate unity of redeemed men" had been brought into being through Christ. There had, in fact, been a "new creation," a new race to which Jesus stood in the relation of the new or **Second Adam**. The First Adam had been made a "living soul"; the Second or the Last Adam a "**Life-giving Spirit**." So we must needs consider Him in this capacity as well as in the related one of the **Judge of the living and the dead** at His appearing and His kingdom. Then, too, He will be revealed as both **Lord** and **Christ (Messiah)**, as the Power of God and the **Wisdom of God**. And all these titles, offices and functions are embodied in that most significant name of all—**The Son of God**. TERTIUS.

Spiritual Seasons.

The first season in the year is the spring.

Jesus was the spring of the Spiritual year when He came and worked and preached; died and rose again.

The Apostles were the summer and provided for the harvest of souls that followed their great work.

The autumn came in the falling leaves of the developing apostasy from the Truth in the 2nd to the 6th Century, A.D. Then came the winter when the Truth failed before the superstitions of men. The Dark Ages were one result. But the cycle will soon be resumed. The Hope of Spring is with us now in the "gross darkness" of the world's winter.

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Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

Acknowledgments. — Letters, MSS. and parcels have been received from M.P., P.F.K., H.W.P., B. & L., A.V.B., A.T., F.E.P., B.A.W. (2), T.G.B., H.A.S., J.M.N., W.S., G.A.A., C.B., R.C., N.M.H., F.C.C., W.W., A.J., J.C., P.T.M., J.L.Y., E.A.S., V.B., D.W., T.H.P., G.E., W.H.C., J.L.M., P.T.M., A.P., G.G., F.A.K., A.A.J., H.W.M., H.S.N., E.A., B. and H.J., H.W.M., H.P.C., J.L.M., H.W.C., T.L., C.A.B., G.J., J.B.H., G.B., R.W.C., J.D.B.

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Printed by the "H.J." Service, 161, Tottenham Lane, N.8, and Published by the Proprietor, G. H. Denney, 47, Birchington Road, Crouch End, London, N.8.
