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The Berean CHRISTADELPHIAN

**A Christadelphian Magazine devoted to the exposition and defence of the
Faith once for all delivered to the Saints; and opposed to the
Dogmas and reservations of the Papal and Protestant Churches**

“The entrance of Thy Word giveth light; it giveth
understanding to the simple”

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

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EIGHTPENCE.

“The Faith” at Christ’s Apocalypse

By Dr. John Thomas

The time of the coming of the Son of Man is to be a time of exceeding small faith, insomuch that he makes it a question whether he shall find "The Faith" upon the earth. There will be an elect people looking for, and by their prayers hastening, the coming of the Son of Man; but they will be a poor, despised remnant, who, like Lot and Noah, shall testify to the saving of their own lives, and to the condemnation of the Apostate and anti-Christian aggregation of "Names of blasphemy" which fills the world. Those things which the Gospel speaks, it speaks to those who are under its dispensation. It is "the Church," not the heathen world which is described in such terms as are proper to express the State of Sodom, and the world before the Flood. How different is this account of the state of "the Church" from that which they are daily looking for. They are looking for a great increase of the faith, a great outpouring of the Holy Spirit, a great Conversion of the world! ! ! They pretend they see the signs of it all around them, and to be daily waiting for a wonderful day of grace, a Millennium of holiness, without an act of judgment to prepare the way of it; as if there were no tares to be burned up; no bad fish to be separated, and cast into the furnace. The nature of the Kingdom, and the very existence of it as a purpose of God, is gathered from those scriptures which speak of the condition of the world after the Son of Man is come, and this coming is described to be with judgment upon a secure and faithless church. But this generation says "No!" And why? Because they are lulled asleep into a fatal security, and are given up, as Paul predicted, to "believe a lie." But, say they again, the coming of the Lord cannot be near at hand, because there is still much faith upon the earth; there never was a time, they say, when there was such a spread of religion in all ranks and classes of the community; and it is the favourite theory of some of them, that religion has been gradually increasing in the world unto this day, and has never been for a moment retrograde. These things would appear incredible if we had not had them stated by the leaders of the "religious world" themselves. Now to all this we answer, what proof would you desire that a wife's affection had fallen away from her husband, and that her faithfulness had also perished, than that she never desired his presence, nor hoped for his coming again to her any more? Can there be good faith in Christ, the Saviour and His band of the true church, when a church pretending to be that church desires not his coming, and, when it is spoken of to her, disbelieves, derides, or howls with violent indignation? Can there be any faith, or any love from a wife to her husband long separated, whom she wishes not to see again? Whence arises this

instinctive revulsion against any discourse of the Lord's coming? Whence this aversion to the whole subject? Whence this unwillingness to examine the documents? Whence this hatred and derision of those who do? It is not as if they had studied the subject, and been rooted and grounded in another opinion concerning it; they are indifferent to it altogether. This is a sure proof how little faith there is in Christ. Moreover, ask them, what they do believe? They will tell you that they believe he died for sinners. But ask further, Did he die for your sins? They reply, they hope so. But do you believe so? It is not about your hopes, but about your faith we inquire. Either no answer at all, or a doubting one. Are they at peace with their God, or do they stand in doubt. What, then, have they believed? Nothing that can be seen, even in that personal reference to which they exclusively devote themselves. Have they peace of conscience, or joy in the Holy Spirit? Do they believe with Abraham that they are heirs of the world as the consequence of obeying the Truth as it is in Jesus? Are they striving, like Paul, that if by any means they may attain to the resurrection of the dead? They have not even heard of a resurrection from among the dwellers in the dust, unto which it is any difficulty or any prerogative to attain. What then, we ask, is the faith of this throng they call "the church"? We ask this; for we can find nothing but a mixture of opinion and doubt. Men are surely convinced of nothing. But opinion is not faith, nor is doubt faith; nor is the belief of Christ's birth, life, and death, faith; which Paul defines to be "The substance of things hoped for, the conviction of things unseen." So that it is manifest that this is a day of very little faith, when nothing is believed concerning the future. Now, when nothing is believed concerning our own personal benefit in Christ, but is left in doubt; when nothing is believed concerning the ordinances; every doctrine is held only according as it can be demonstrated to the intellect, and discipline observed only as its usefulness can be seen, or the sanction of public opinion obtained for it; where the hope of the Lord's coming is put off to an indefinite distance; the mention of his kingdom reverently wrapped up in the deepest obscurity—verily, verily, if the Son of Man were to come this day, would he find the Faith upon the earth?

(Herald of the Kingdom and the Age to Come," 1861, p. 65.)

Spiritual Israel

An Exhortation by Bro. Roberts

How great our privilege each time we thus assemble, to hear the voice of God in our midst in the reading of the Scriptures. It was a privilege esteemed even in the days of Christ when "Moses and the prophets were read in the Synagogues every Sabbath day"; a work in which he was in the habit of taking part. In our days the voice is larger; it is the voice of "Moses, the prophets and the apostles"—a more comprehensive voice, a more abundant communication of the divine mind than Israel of the synagogues had. We may know more of God's will and purpose than it was in their power to know. We are less privileged than they only in the single particular that we have no contemporary inspiration. Even this drawback will shortly disappear. We are about to witness a far fuller and more glorious manifestation of the Spirit than even the apostles beheld; for, with the Lord's coming will come that pouring-out of the Spirit on the whole house of Israel promised from the beginning—yea, when God will pour out His Spirit upon all flesh, and the glory of the Lord will illumine the whole earth—not physical glory, not a visible shine, but glory in the sense of renown, reputation, praise. When all men recognise and serve and praise God (which they will not till Christ reigns)—the earth will be filled with the glory of God as the waters cover the sea. We are looking for these times of refreshing. Meanwhile, it is ours to prize and use to the fullest our privilege of being able in these times of darkness and disobedience to hear the voice of God.

To-day, we have first the word by Isaiah concerning Israel. The prophet's words are good and comfortable words. They tell of kindness, and blessedness, and well-being to come. They are introduced with a "but," which gives them greater point by contrast with something having gone before. That something we find in the end of the previous chapter. It is something put before us in the form of a question:

"Who gave Jacob for a spoil, and Israel to the robbers?"

This question supposes it a matter of controversy as to what Israel's calamities were attributable to—as to who brought them about. Such a controversy as a matter of fact exists. There are two ways of looking at the matter—the natural-man way and the divine way. The natural man, looking at the misfortunes of Israel, sees only the triumph of human prowess. The Assyrians, the Babylonians, the Romans had greater military skill than the Jews; therefore the Jews were overthrown. This is the "profane history" point of view—the view of all who look at occurrences as they appear to the eye of the observer who does not know God's relation to them. It was the view entertained by the enemies of Israel themselves. Thus the King of Assyria said:

"By the strength of my hand I have done it, and by my wisdom, for I am prudent "

The other view is presented by God Himself. He says of the Assyrian, he is:

"The rod of mine anger: the staff in their hand is mine indignation. I will send him . . . against the people of my wrath will I give him a charge . . . Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off nations not a few. . . . Wherefore, it shall come to pass that when the Lord hath performed His whole work upon Mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria and the glory of his high looks." (Isaiah x. 5-13.)

God, working behind, so to speak, strengthened, impelled, and guided the enemies of Israel in Israel's spoliation. The Assyrians, Babylonians, and Romans were merely instruments in God's hands, without their being aware of it. The work done by them was work done by Him. Hence, the right answer to the question:

"Who gave Jacob for a spoil, and Israel to the robbers?"
is the answer immediately following the question:

"Did not Jehovah—He against whom we have sinned? for they would not walk in His ways, neither were they obedient unto His law. Therefore He hath poured upon him the fury of His anger and the strength of battle, and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart."

This is the explanation of the present desolation of all things appertaining to Israel. It is a comfort to know that it is all of God, and that what Jesus said to Pilate concerning himself is true of the whole commonwealth of Israel in relation to the present Gentile ascendancy:

"Thou couldest have no power at all against me except it were given thee from heaven."

How cheering also to have God's recognition of the present state of the Jews. We look on them and find them not at all what we should desire. They are barren of all intelligent recognition of their present position before God. They are full of a complacent wisdom which is a mixture of human philosophy and Rabbinical superstitions. We do not find the mind of the God of Israel, as exhibited in the prophets, reflected in them. What Paul said still remains true:

"Their minds are blinded unto this day."

The spectacle would be discouraging if we relied on them in the least for our apprehensions of the ways of God in the earth. But we do not rely on them. There is no more consolation to be had from the Jews than from the Gentiles, though the Jews are more interesting than the Gentiles, because of their relation to the work of God in the earth.

"Darkness covers the earth (the Gentiles) and gross darkness the people" (the Jews).

It is part of this gross darkness that the Jews rejoice in their racial superiority, and explain their dispersion as God's way of diffusing light among the Gentiles, instead of confessing their scattered state as the punishment of their sins. In the midst of the darkness it is comforting to read here in this portion of the word we have read, that God saw it would be so; that although the fire of the divine anger should kindle on Israel and consume him, yet he should "know it not or lay it to heart."

This is the past: a past of retribution: a time of giving to Jerusalem, "a double for all her sins" (Isa. xl. 1), but the next chapter gives us the future—the future foreshown to us in the gospel—the restoring again of the kingdom to Israel—the times of the restitution of all things:

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not; for I have redeemed thee; I have called thee by thy name: thou art mine. . . . I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth. Even everyone that is called by My name; for I have created him for My glory: I have formed him—yea, I have made him."

In these great and precious promises we are individually interested. We are not sons of Israel by birth, but we have become so by adoption and our standing in Israel is not less real or valid because we are of Gentile birth and extraction, On the contrary, we are more really Jews than those Jews after the flesh who lack the faith of their father Abraham. It is a principle of New Testament doctrine that—

"they are not all Israel that are of Israel" (Rom. ix. 6).

Jesus did not recognise the Abrahamic relations of those Jews who rejected him, though he admitted their lineal extraction. He denied they were Abraham's children in the full and effectual sense, because they were destitute of the character of Abraham. Gentiles, though not born of Abraham's blood, are truly the children of Abraham, if having become adopted in Abraham's family, they are characterised by Abraham's faith and works. Consequently, we can rejoice in hope of these glorious promises, made in the prophets concerning the seed of Jacob. They belong to the Jews, and we are Jews; for Paul expressly says—

"He is a Jew who is one inwardly."

It may be objected that these promises cannot apply to adopted Israelites, since they concern an Israel that has suffered judgment in Jehovah's anger—an Israel upon whom has been poured—

"the fury of His anger and the strength of battle,"
and who—

"knew not and laid it not to heart."

It may be said that neither of these things can be affirmed of the brethren of Christ, and that therefore the promises cannot apply to them. This would be a short-sighted objection, though apparently well-founded. It would be short-sighted in leaving out of account that comprehensive view of Israel which in the Scriptures regards Israel as a whole and its history as one. As a whole, Israel has been scattered, peeled, and punished, and as a whole Israel will be gathered, exalted, and honoured, and to that Israel as a whole, all Jews, whether natural or adopted, belong; but it does not follow that all individual Jews share either the one state or the other. Myriads of Jews have perished (e.g., in the wilderness for unbelief) who will have no share in the blessedness; and a multitude will share in the restoration who have seen nothing of the afflictions of Israel in times past. In the bestowal of the covenanted mercies there is a discrimination as to individual desert; but the general descriptions of Israel's lot, past or future, contemplate Israel as a whole; and a genuine Israelite identifies himself with the national experience as a whole. Thus Daniel in "praying and making confession" at the end of the seventy years' captivity, uses the comprehensive pronoun "we."

"We have sinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments, neither have we hearkened to Thy servants the prophets." (Dan. ix. 5.)

"We are become a reproach unto our neighbours, a scorn and derision to those that are round about us. . . . Help us, O God of our salvation, for the glory of Thy name, and deliver us and purge away our sins, for Thy name's sake. Wherefore should the heathen say, Where is their God? Let Him be known among the heathen in our sight by the revenging of the blood of Thy servants which is shed." (Psa. lxxix. 4, 8, 10.)

Though living in the nineteenth century, and inhabiting a Gentile land, as the brethren of Christ and the adopted seed of Abraham, we can pray these prayers more fervently and appropriately than his circumcised rejectors. On the same principle we can lay claim to the glorious predictions of blessing, though they do refer to a nation which has been the subject of judgment and desolation. We belong to that nation, and own its history as well as rejoice in its future. . . .

The very kernel of the blessing appertaining to the hope of Israel, is the portion of the accepted brethren of the Lord Jesus. This is brought home to us in a special form in the messages to the seven churches, a portion of which has formed the other part of our reading. In those messages are many great and precious promises extended expressly to all who have ears to hear, and who overcome, whether they be dwellers in Asian cities or not. The one that occurs to me particularly in connection with the hope of Israel is the promise of pillarship:

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God— New Jerusalem, which cometh down out of heaven from my God" (Rev iii. 12.)

This, of course, is the language of symbol; but it is more expressive than a plain statement when the thing symbolised is understood. We know what the temple of God is when used in a figurative sense. There is to be a literal temple, the temple shown to Ezekiel, we know; but there is also to be a living temple, a temple composed of many people, a multitude in whom God will dwell, and through whom He will be manifested to the nations in the age to come. The temple of God in this sense is the community of the glorified saints. The promise to the victor is to become a pillar in this temple. We know what a pillar means used in this figurative way. James, Peter, and John were "pillars" in the apostolic community in the first century. They were principal men, upholding men, men upon whom the fabric rested. It was a privilege to be a pillar in that arrangement of things; but what shall it be to be a pillar in the glorious mystical temple of the Deity in the kingdom of God? This is the promise: it is a great and precious promise; it would be such if it meant only a fifty years' pillarship. Power and honour among men for fifty years, even in the present evil state of things, is considered a great prize, but the man that attains to pillarship in the divine arrangement of things, to be established on the ruins of the present system,

"shall go no more out."

A pillar in the mortal system breaks and is taken away; a mortal ruler dies; but a ruler in the divine aeon is immortal. His position is as stable as the sun in the heavens. When 500 years have rolled away he will still be found in his place, as strong and joyful and as established as at the beginning. The name of God is written upon him: he is invested with the divine nature; he is immortal; he cannot die any more; he is equal unto the angels. He also bears the name of the new Jerusalem, which at that time will have come down from God out of heaven. He is not an isolated unit. He is part of a system. He is a constituent of the Jerusalem Government—the Jerusalem-governed polity—which will have come from God out of heaven, in having been created and established by Christ at his return from heaven. This will be the new Jerusalem as contrasted with the old—new indeed in all senses; for in the old Jerusalem arrangement of things, there was nothing of immortality or stability. It was weak through the flesh, because in the hands of the flesh; but the new Jerusalem is out of heaven and from

God, and spiritual, immortal and invincible in all its characteristics. What an unspeakable honour to be an element of such a kosmos. It is considered a great thing now to be in any of Her Majesty's "services"—to exercise authority under the royal arms. This is to have Victoria's name written upon a man, and the name of London, and to be a pillar in the Constitutional Temple. But it is a poor affair compared with the commonwealth of Israel. There is none of the stability, permanence, strength, life, efficiency, glory and gladness that belong to the household of God in the age to come.

In view of these things, it is but the commonest wisdom to ponder the fact that this glorious status is promised with reservations. It is to be bestowed on "Him that overcometh." This intimates to us that—

"There is a battle to be fought:
A victory to be won."

Where is the battle and when? Can there be any doubt about this? Let us open our eyes and see. The battle is now—in the commonplace life of our probation. There is a danger of forgetting this. There is a danger of acting on the common notion that the business now on hand is to get as much enjoyment as ever we can. The battle we have to fight is the battle Paul fought in his day. At the end of his life, looking back, he said he had fought it:

"I have fought a good fight!"

While the battle was on, he tells us how he conducted it.

"So fight I, not as one that beateth the air."

One that beats the air is a man who goes through the performance of fighting but hits nothing; it is not a real fight, but a sham fight. The man attitudinises beautifully, but nothing is done. The fight we have to fight is a real piece of business. We deal blows that hit something, and take the life out of the thing hit. Paul indicates the point in his continuing words:

"I keep my body under and bring it into subjection."

It is ourselves we have to fight. We incline in certain directions pleasing to the flesh; and we have to stand in our own way, and push ourselves back and say:

"No, you must not go in those paths which are forbidden to the sons of God"

The body we keep under is the whole body, not any one part. The lust of the eye is as much a lust of the body as the lust that leads to fornication; the lust of the flesh in all its affections, is as much a lust of the body as that which leads to uncleanness. The pride of life is as much an attribute of the body—viz., of the brain part of the body, as that which is more gross and vile in the estimation of men. The whole category is outside of saintship. A man may keep himself clean in certain directions and be defiled. He may be free from adultery, but a slave to the praise of men and the outside appearances of things. He may be innocent of drunkenness, but given to pride and covetousness. He may be perfectly respectable, according to human ethics, and abominable according to the rule of divine estimation. We must not forget,

"Guilty in one point, guilty of all,"
is a rule of divine judgment. We must keep the devil's whole host at bay. Of what advantage will it be to keep off ninety-nine Zulus if the hundredth lands his assegai in our heart?

We must fight a real fight. Don't let us pose merely. Don't let us go through the attitudes and beat the air. Don't let us profess the name and attend the meetings, and all the while in private life—

"walk as other Gentiles walk."

We are called to be saints, or holy ones, or those who do the will of God—and not those who merely say Lord, Lord. To be such involves self-denial, cross-taking-up, and cross-carrying. It involves the doing of "things," and all the things "that he says," and these relate to the common ways of private life. In this we have to fight ourselves often, for the spirit lusts against the flesh and the flesh against the spirit. This is the battle in which we have to overcome, upon which so much depends. . . .

The diligent, sympathetic, daily reading and studying of the oracles of the living God, with prayer to Him who slumbers not nor sleeps, will fortify a man for successful conflict with all the enemies he has to encounter on the road to eternal life; while the neglect of them will certainly ensure his failure, however gifted he may be as a natural man, or however successful in the objects of life which the common run of men set before their eyes.

"All flesh is as grass, and the glory of man as the flower of the field. The grass withereth, the flower fadeth, but the word of the Lord endureth for ever."

Editorial

We have again to record the completion of another volume of the BEREAN CHRISTADELPHIAN; the present is the closing number of Volume XVII. Subscriptions are invited for 1930 (God willing).

A brief review of the work of the magazine in the past year, by no means undertaken in the spirit of self-satisfaction, but rather as a source of encouragement to our fellow-labourers who have faithfully endured in the task of ministering the words of exhortation, comfort, and instruction to our readers, may be helpful and profitable to all.

A feature of the volume now closing is the series of articles on various subjects, which we have deemed to be more profitable and likely to create more sustained interest than contributions on what we may term isolated subjects. Our aim has been to make these as diversified as possible, with a view to supplying the varied needs of our brethren and sisters.

In the front rank of our aims we place the work of "exhorting one another." The present times are extremely difficult; there are many who would draw us away from the Truth; the generation in which we live is almost completely Godless and pleasure-pursuing, and we all need especially to "suffer the word of exhortation." As a means whereby this need may be supplied we have continued the invaluable articles by Dr. Thomas, and the sterling Sunday morning exhortations by bro. R. Roberts. So long as the present editors control the magazine these two features will be continued, for they are convinced that the writings of these two faithful brethren are unequalled in the whole realm of literature, with the sole exception of the Scriptures. Supplementary to these, we have continued the series of "Character Studies," in which our contributor has directed attention to the lessons afforded by the lives of Jacob, Joseph, Moses, Joshua, Ruth and Samuel, and by means of which we have been exhorted to follow their faithful example. The New Testament Epistles, and the "Messages to the seven Churches," have provided much-needed instruction, warning and encouragement. It is impossible to carefully read what our brethren have written concerning these Epistles, and to reflect upon it without being made to realise that the writers of the Epistles and ourselves have an identical hope and calling; what they wrote in the first century is as necessary for us as for those to whom they were addressed. Salvation has to be worked out in the twentieth century on the same principles and, indeed, under almost identical circumstances, and in the midst of similar dangers, as in the first century; hence the great value of the work done by our contributors in this department. Our bro. Elston has brought to a conclusion his series upon the "Parables of Christ," and we now have from him, ready for publication, the first of a new series upon "Lessons from the Journeyings of the Children of Israel," which we have no doubt will prove to be extremely helpful in directing our attention to "the

things which happened unto them for our examples.” Nowhere in the Scriptures is the mind of God more clearly revealed than in His dealings with Israel. "The Nations in Prophecy" have been particularly helpful in directing our attention to the "sure word of prophecy"; our brethren have shown how God's word is unfailing—what He decreed centuries ago concerning Nineveh, Tyre, Egypt and other nations and cities has been fulfilled to the minutest detail, by which we have been confirmed in our hope concerning the ultimate fulfilment of His purpose. Russia, Britain and the Jews are all in their divinely appointed positions, and by the same unfailing word of prophecy we know that Christ will shortly appear to establish the Kingdom of God, and to exalt those who now "suffer with Him" to the position of Kings in the age to come.

Confirmation of the Truth of the Bible from outside sources has been amply provided in the series "The Bible and the British Museum." Our brethren in London and the immediate neighbourhood are privileged in being able to frequently view the exhibits bearing testimony to the Truth of the Bible, and we have desired to convey as far as possible this benefit to our brethren and sisters abroad, by means of the half-tone illustrations of the exhibits and the interesting and instructive comments by bro. F. G. Jannaway. We hope to continue these contributions at intervals of three or four months.

Our earnest thanks are due to all of the brethren who by their contributions have enabled the work to be successfully continued throughout the past year, and we take the opportunity of bespeaking a continuance of their faithful labours. We have an accumulation of evidence from many sources that their work is much appreciated and helpful to our brethren and sisters, many of whom are in isolation.

Our thanks are also due to those who have generously provided the means whereby we have been able to distribute a large number of free copies to readers who, by reason of age or adversity, are unable at the moment to subscribe. We are sure this service to some of "Christ's brethren" will not go unrewarded in the day of His Coming.

Subscriptions for 1930 (God willing) should be sent as early as possible to bro. W. J. White, at the address shown on cover.

W.J.W.

"The righteousness of Thy testimonies is everlasting; give me understanding, and I shall live."

The Lord's Prayer

The perusal of a good concordance of the Scriptures under the heading of the words pray, prayer, and praying quickly reveals the position, which the terms stand for, occupied in the lives of all who have not only sought to please, but have actually been found pleasing in God's sight. Notwithstanding this, however, the inestimable privilege of prayer is one that possibly is most abused, and that from entirely opposite viewpoints—both in misuse and by utter neglect. The Lord Jesus plainly indicates its importance, not only in fact but in procedure. No less than twelve verses out of the thirty-four of the sixth chapter of Matthew relate to prayer—improper and correct, even to giving the pattern to copy by the Lord Himself, to which some consideration is given in this article. It is evident from Christ's teaching that much that passed current in His day as prayer, and in no less a degree to-day, is not such in the proper sense of the term, in illustration of which note verses 5 and 7 of the chapter already referred to: "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have (have already) their reward. . . . But when ye pray use not vain repetitions (i.e., babble not), as the heathen (Gentiles) do; for they think that they shall be heard for their much speaking."

At once, there comes to mind those formal, ready-made petitions of the prayer books of the different sections of the apostacy, which are gabbed off, more often than not, in a nasal monotone at the various conventicles.

In defence of these liturgies, as they are named, meaning literally "public works," much has been said and written. In this direction the following is taken from a Manual of Instruction on the "Book of Common Prayer" as used at the colleges: —

(1) "Liturgies generally supply forms of prayer drawn up by master-minds, and couched in the choicest language, which unvaryingly express all the possible emotions, wants, and desires of each individual of a congregation and embrace all the topics that should be made the subjects of public devotion. Extemporaneous prayers, on the contrary, are frequently mean in conception and expression, generally imperfect in scope, and always uncertain in tone, depending, as they do, on the ability, memory, and mood of the Minister."

(2) "They greatly conduce to devotion, for, the subjects being known, the congregation are able to concentrate their minds upon them and to approach each supplication with congenial feelings. During the utterance of unstudied effusions the worshippers are distracted throughout by speculations as to what may be the next petition and by an inevitable spirit of criticism."

This is a complete travesty of Christ's teaching, and made evident by verses 6 and 8 of Matthew vi.: "But thou, when thou prayest, enter into thy closet (inner chamber), and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. . . . Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him." And again, as set forth in the parable of the Pharisee and the Publican, recorded in Luke xviii. 10-13: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood up and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican (toll-collector). I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Here perhaps is an illustration of what prayer really should be, namely, the strong endeavour to put oneself into direct communication with God. There is, of course, in these days a proper way to do this, different from the way in the times before Christ came. To-day it is through the mediatorship of the Lord Jesus, but there is no necessity for one word to be uttered by the exercise of the vocal chords in the effort. There are two notable instances recorded in illustration of this: Firstly, that of Hannah (1 Sam. i. 12, 13): "And it came to pass as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in her heart, only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken." And again, that of Nehemiah: When the King asked for the cause of his sadness, Nehemiah replied that it was because of the desolation of the city of his fathers. "Then said the King unto me, For what dost thou make request? So I prayed to the God of Heaven." (Neh. ii. 4.) An instantaneous attempt to get into touch with God, mentally, no use of the voice being made. So, when the assembly of brethren and sisters is led by a brother in prayer, that of the listeners is secret, which it would seem from Matt. vi. 6, the Lord Jesus puts more value upon, not of course, that the prayer of the brother leading is excluded from acceptation, as can be gathered from John xi. 41, 42, recording Jesus at the tomb of Lazarus: "And Jesus lifted up his eyes and said, Father I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it: that they may believe that thou hast sent me. . . . Lazarus come forth".

There are many accounts in the Scriptures, given for our guidance in this matter, of the way men of God in the past prayed in secret for help to keep in the way of Life, First among these is the Lord Jesus. "And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God." (Luke vi. 12.) Daniel, too, did so three times a day as a matter of habit: "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." (Dan. vi. 10.) The man of God's own heart comes within the same category. "Seven times a day do I praise thee because of thy righteous judgments." (Psa. cxix. 164.) The lives of those of whom this is recorded show the reason and the result attained. Thus was, and is to-day, obtained the strength required to "keep in the way" and thus "do the will of God," and, acquiring it to help others also on the road to the Kingdom of God when called upon to

assist in the worship of God in public prayer. Paul said, "If any man have not the spirit of Christ he is none of His," and the Lord Jesus told the woman at the well in Samaria that "The Father sought those to worship Him who did so in Spirit and in Truth."

What then is Worship? It is humble and reverent concentration of the mind upon the eternal Father in full realization of what is being done, and in perfect love with complete trust in Him. This mental position can be, and is, sustained by singing God's praises; in speaking of His love towards us and the requirements occasioned thereby in all sincerity; and, equally so, by listening to and meditating upon what is said and done. Care must be taken in all these acts that there is no falling into that fatal error of "drawing nigh to God with our lips, and our hearts being far from Him." This was Christ's condemnation of the Pharisees and an error which he warned His disciples against.

Real prayer, as enjoined by the Lord Jesus, is no doubt the most, wonderful aid and solace God has vouchsafed to His children, and in addition, a powerful safeguard against giving way to temptation. Frequently, through the weakness of our nature, we find ourselves in positions fraught with the gravest dangers. At such a time, instant, mute appeal (in most cases, possibly), as revealed when Nehemiah was suddenly faced with difficulty, to our Heavenly Father, will bring that access of strength needful to deliver such an one from the evil that is threatening.

Analysing, as is possible through the aids that God has arranged to help His children in these matters, the full meaning of the word pray, and its noun prayer, discloses the fact that there are several words in the Hebrew Scriptures translated, to pray; at least nine; a study of which soon reveals the breadth of meaning that underlies them.

(1) To Petition (original is Bea or Beah), for reference see Dan. vi. 11 (verse 10 has already been referred to), "When these men assembled and found Daniel praying" i.e., petitioning.."

(2) To Entreat Grace (original is Chanan), used in 2 Chron. vi. 37. Solomon's prayer at the dedication of the Temple. "Yet if they bethink themselves in the land whither they are carried captive, and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss," etc., i.e., seeking forgiveness and favour.

(3) To Make Supplication (the original is Athar), found in Job. xxxiii. 26. "He shall pray unto God and He will be favourable unto him."

(4) To Come Up, To Strike Against, To Intercede (the original is Paga). "What is the Almighty, that we should serve Him? And what profit should we have if we pray unto Him?" (Job. xxi. 15.)

(5) To Judge Self, To Pray Habitually (original Palal), is most frequently used, some seventy-two times, notable references being the two already quoted in regard to Hannah (1 Sam. 1-12), and Nehemiah (Neh. ii. 4).

(6) Bend, Bow (original Tsela), used in Ezra vi. 10. "That they may offer sacrifices of sweet savours unto the God of Heaven and pray for the life of the King and of his sons."

(7) Ask (original Shaal) found in Psa. cxxii. 6. "Pray for the peace of Jerusalem."

(8) Bow Down, Mediate (original Siach), found in Psa. lv. 17. "Evening and morning, and at noon, will I pray and cry aloud, and he shall hear my voice."

(9) Smooth Down, Deprecate (original Chalah), found in Zech. vii. 2. "When they sent unto the house of God Sherezer and Regem-melech and their men to pray before the Lord."

In the New Testament there are five Greek words, as follows: —

(1) To Want, Beseech (original Deomai), used in Matt. ix. 38. "Pray ye therefore the Lord of the harvest," etc.

(2) To Ask, Interrogate (original Erotao), found in John xiv. 16. "And I will pray the Father and He shall give you another Comforter."

(3) To Pray, Wish (original Euchomai), used in 2 Cor. xiii. 7. "Now I pray to God that ye do no evil."

(4) To Call For (original Parakaleo, from which the original word for Comforter comes). "Thinkest thou that I cannot now pray to my Father and He shall presently give me more than twelve legions of angels?" (Matt. xxvi. 53.)

(5) To Wish For (original Proseuchomai), the word used most often—some seventy-eight times. "Is any among you afflicted? Let him pray." (Jas. v. 13.)

The noun, prayer, is in Hebrew Lacash, and means a whisper, as in Isaiah xxvi. 16: "Lord in trouble have they visited thee, they poured out a prayer (margin: secret speech) when thy chastening was upon them." Another word is Sichah or Siach, meaning meditation, as in Psa. lxiv. 1: "Hear my voice O God in my prayer." A third word, the most frequently used is Tephillah, and means Song of Praise. Psa. lxxii. 20 is an appropriate reference: "The prayers of David, the son of Jesse, are ended."

In the New Testament, four nouns are used from the verbs already given with the meanings showing the completed acts. It will thus be evident that there is a far deeper meaning attached to prayer than the mere asking, as it were, of a great favour. The matter of prayer is part and parcel of the saint's life and was so symbolized in the Mosaic ritual in the altar of incense which was placed in the Holy Place in the Tabernacle where God, as He promised, met with Israel. This altar was made of shittim wood, representative of human nature, and was encased in pure gold, the symbol of tried faith. Thus Heb. xi. 6 comes to mind. "Without faith it is impossible to please him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." This altar in the Holy place reveals the position of the saints to-day, separate from the world at large. God only accepts the prayers of such; those who are in Christ in the only appointed way, namely, by belief of the Gospel and obedience thereto in baptism; for them Christ is High Priest, Mediator and Advocate. On the Mosaic altar there was daily consumption of incense and the Lord Jesus connects this symbol with the prayers of His brethren and sisters. (Rev. viii. 3, 4.) "And another angel came and stood at the altar, having a golden censer and there was given unto him much incense that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints (or as it also can be rendered, which ascended for the prayers of the saints) ascended up before God out of the angel's hand." The lesson of the type cannot be missed in regard to the children of God to-day, nor will it be if attention is paid to the exhortation of Paul, for example (1 Thess. v. 17): "Pray without ceasing" and (Heb. xiii. 15): "By him (Jesus) therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His name."

No strange incense was permitted on the altar of incense, nor were unauthorized persons to offer it. Hence it must be that only God's promises and commands, and that through the appointed means, the Lord Jesus Christ, shall be breathed in prayer. His truth and His way are only acceptable to Him. In view of God's care up to the coming of His dearly beloved Son that approach to Him must be of His own appointment, it will be as certain, upon the abrogation of the Mosaic institutions, that He would also just as definitely direct the way of His children who follow Jesus, amongst whom we have had the honour of being called. This is done through The Lord's Prayer. A certain well-known theologian has written recently a book upon the Lord Jesus and referring to this prayer makes this very true statement: "It may be said that any child can understand the Lord's Prayer: but to pray it with honest and full purpose of heart requires both the faith of a child and the courage of a hero." The teaching of the Prayer may be summed up in a few words: that God and His will must be the

controlling influence in every aspect of our life. Coming closer and looking generally at the Lord's prayer, as it is usually called, it is found to have been possibly twice prescribed by Christ; first, as to be found in Matthew vi. 9-13, where it is included in that part of Christ's teaching commonly called the "Sermon on the Mount." It is further recorded by Luke (Chap. xi. 1-4) this time, we are informed, at the request of his disciples. "Lord teach us to pray as John also taught his disciples." In this record there is a slight alteration in some of the words, but the principles remain unchanged. There is a suggestion that "The Prayer" actually is a summary of the eighteen prayers of the synagogue, with the addition of the words "as we forgive them," etc.

It falls into three main divisions: —

(1) The Address. "Our Father who art in heaven" (or the heavens).

(2) Petitions, subdivided under three headings, all of which refer to the Glory of God:

(a) "Hallowed be Thy Name."

(b) "Thy Kingdom come."

(c) "Thy Will be done in earth as it is in heaven."

then four others relating to the suppliant's wants: —

(a) "Give us this day our daily bread."

(b) "Forgive us our debts as we forgive our debtors," or, as Luke xi. 4, "Forgive us our sins; for we also forgive everyone that is indebted to us."

(c) "Lead us not into temptation."

(d) "Deliver us from evil."

(3) Praise to the Glory of God. "For thine is the Kingdom, and the power, and the glory, for ever, Amen."

There can be no mistaking the overarching teaching disclosed. It is God first, His greatness and majesty; and, His purpose, realized in its fulness. His love and His providence, His mercy, His Fatherly care; His protection, and guidance, humbly but absolutely depended upon, compelling Glory to God now, looking forward to eternity when all the earth shall be filled with that Glory. Here is the attitude of the true saint and should be our aim and as a matter of consequence should reveal itself in our private and public prayers. "Out of the abundance of the heart the mouth speaketh" said the Lord Jesus. Let us each prove the correctness of His statement in the way that will be pleasing to Him, so that our condition of mind ordinarily is such that when called upon to lead the brethren and sisters in prayer it will be the very pouring out of our soul's desires regulated by the Truth as it is in Jesus, and not merely words from our lips only. And further, let us pay careful heed to the Master's counsel. "When ye pray, use not vain repetitions (babble not) as the Gentiles do, for they think they shall be heard for their much speaking (Matt. vi. 7). It is a difficult matter and not always wise to criticise the form or mode of prayer in public, but sometimes there seems to be a savour of too much speaking, particularly at the memorial service. At times, much that the presiding brother has sought for in the opening prayer is repeated and even enlarged upon; surely this should not be done, —it seems rather to point to inattention to what has already been said, or even a suggestion that God has not heard, or maybe that the brother who has made our requests known is not acceptable to our Heavenly Father, or has not done it in the correct way; no doubt there is no such intention, but it rather falls under the heading of too much speaking.

When called upon to give thanks for the bread or the wine, that and that alone should be the theme of our petition. It means too much to each one of us personally that there should be need to be searching around for something to say. A few words, from the heart, no matter if, through the weakness of our flesh, they be halting or even broken, surely are more acceptable to our heavenly Father than a polished oration rippling from the lips, and the lips only! A similar suggestion might also be made when asked to close a meeting by prayer: let us do so simply, and not make a supplementary

address. Another point might be suggested also in this connection: the request is to lead the assembly in prayer; that requires that what is said should at least be audible, not necessarily that one should thrust one's personality in voice clamant upon the Father, for if the still small voice be distinct, it will be heard by all and discomfort often avoided. The Lord's Prayer is a splendid example for us. Let us get down deep into our minds the principles, fixed principles as they are, taught therein, and model our lives on them and our prayers will naturally fall into line.

"Our Father which art in Heaven," or the heavens. Here we have the reality of God in exaltation brought to mind; but, though so exalted, we draw nigh to Him in supreme confidence as our Father in the most intimate sense of the word, but withal in perfect reverence, giving honour to Him in every way. Hence the term "Hallowed be thy name." We must never lose sight of the fact that we bear His name, written upon us at our baptism into the name of the Father, the Son, and the Holy Spirit. Frequent prayer will help us to keep that name unsullied.

After due recognition of God and our relationship to Him, comes, in keeping with Christ's teaching, the expression of longing for the completion of God's great purpose. "Thy Kingdom come . . ." "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." (Matt. vi. 33.) Then come our personal needs: "Give us this day our daily bread," or bread required to keep us alive. This goes much farther than the necessities of our physical life, as Christ brings out in Matt. iv. 4: "It is written, Man shall not live by bread alone but by every word that proceedeth out of the mouth of God"; and John vi. 51: "I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever; and the bread which I give is my flesh which I give for the life of the world."

So we are thrown back upon God in daily appeal with perfect trust to supply sufficient for our daily needs to keep strength to live the life in Christ that shall be pleasing in His sight. Christ forbid over-anxiety for to-morrow's supply of the bread that perishes. "Therefore I say unto you, Take no thought (or better rendered: Be not anxious) for your life what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat and the body more than raiment?" (Matt. vi. 25.)

God desires our trust and faith as a real Father!

Then comes the request for strength to overcome our natural weaknesses: "Forgive us our debts (as Matthew) sins (through Luke)." Paul reiterates this as a command: "Owe no man anything but to love one another: for he that loveth another hath fulfilled the law." (Rom. xiii. 8.) It seems fairly evident from a study of these passages that it is not solely monetary matters that are referred to. It is possible to be indebted in other ways than by owing money, and to be guilty of no endeavour to release our obligations, and thus sin; so comes the plea "Forgive us our sins," etc. Thus when praying, as at other times, we must keep in mind the command, "Do unto others as ye would men should do unto you." Thus do we acknowledge and confess our guilt and ask forgiveness for Christ's sake.

"Lead us not into temptation," or allow us not to be led. Keep us from falling in time of trial; again is God brought to the front. "Watch and pray that ye enter not into temptation." (Matt, xxvi. 41.) As was suggested at the opening of this article, prayer will oftentimes prevent us from falling in time of temptation. At such a time the cry goes forth "Deliver us from evil." Full confidence can be placed on relief, as Peter says, "The Lord knoweth how to deliver the godly out of temptation." (2nd Epistle, ii. 9.) "God will not suffer you to be tempted above that ye are able, but will, with the temptation also make a way of escape." (1 Cor. x. 13.)

So the prayer closes with ascription of praise and glory to God, expressing longing for the completion of His glorious and everlasting will.

Here then undoubtedly is the model from our Lord of the way we should approach God in prayer, not only in public praying, but in our whole life, which should be recognisable as a prayer in

itself. That this has been the case can be seen in the lives of the apostles, when we call to mind their life in Christ as expressed so often in their writings. It is easy to see they are builded upon this foundation. The Apostle Paul's life is a striking illustration of this principle. The fact stands out that his recognition of God was habitual, and so essentially as a man of prayer; and his exhortation was "Be ye followers of me even as I am also of the Lord Jesus Christ." When Christ sent Ananias to put Paul into the right way he was told "Behold he prayeth" (Acts ix. 11). Later on, when in prison at Philippi for preaching Christ: "At midnight, Paul and Silas prayed and sang praises unto God, and the prisoners heard them." (Acts xvi. 25.) Again when leaving the elders of the Ephesian ecclesia at Miletus: "And when he had thus spoken he kneeled down and prayed with them all." (Acts xx. 36.) Thus Paul illustrates the position of the true brother and sister of Christ in regard to the position prayer should hold in their lives, indicating how truly he listened to the voice of his Master. How necessary then to heed his exhortation to follow in his steps. "Take the helmet of salvation, and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. vi. 17, 18.) And, in conclusion, "Pray without ceasing, In everything give thanks; for this is the will of God in Christ Jesus concerning you." (1 Thess. v. 17, 18.)

E. W. EVANS.

The Epistle to the Hebrews

In majestic language the apostle commences this epistle by reminding us of the glorious fact that God has spoken, and has revealed in a clear and unmistakable manner the terms on which we may serve Him acceptably. Apart from this expression of divine mercy the human race would have been in a hopeless and helpless condition. In times past angels and prophets have been the instruments through which the Father has revealed His purpose, but now He has spoken through His Son, who is "the brightness of His glory, and the express image of His person." It is of the utmost importance for us to remember that although God has spoken at different times through different agents, the principles of acceptable service to Him have remained unchangeable. The purpose of the Deity has been gradually unfolded, stage by stage, commencing in Eden, developing through Abraham, Moses, David, and Christ to one pre-ordained end, viz., to fill the earth with His glory, through a community of which His Son is the Head.

This Son, as we see from the statement of the apostle, is the crowning handiwork of the Father, being the "word made flesh," and "the only begotten of the Father full of grace and truth." The stirring words at the commencement of the second chapter of this epistle should stimulate us to renewed efforts in the service of God, for the history of His people in the past is a warning to us not to neglect the duties which fall upon us as His children by adoption. The period covered by the subjection of Israel to the Law given through Moses was preparatory, for the Law was a divinely ordained system of discipline to prepare the people for a further stage in the divine plan of redemption, but they "made void the word of God by their traditions." It is easy to appreciate the truth of the apostle's words, that "the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. iv. 2), and therefore they did not attain unto the "rest that remaineth for the people of God." How different in the case of the Son, who always did the works of His Father, and "glorified not Himself." The Law demonstrated the utter inability of man to save himself, for it was ordained that no flesh should glory in God's presence. In Jesus we have the perfect example of obedience to God, but an example is of little value unless it has been produced under similar conditions to that for which it is to act as a pattern, and so Jesus was "made in all points like His brethren," a partaker of the same sin-stricken nature, and "made perfect through suffering." His character was developed under far more difficult conditions than we can ever experience, and the apostle has good reason to exhort us to "consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed Him." (Heb. iii. 1, 2.) Moses was a faithful example "as a servant," that is, in doing the things he was commanded to do, but Jesus is higher than Moses, for He is "a son over His own house; whose house are we if we hold fast the confidence and rejoicing of the hope firm unto the end." (Heb. iii. 6.) Moses passed through affliction before being permitted to lead the people from bondage, and

Jesus also, "though He were a Son, yet learned He obedience by the things which He suffered." Through all the trials and difficulties which He experienced as a descendant of Adam's race, He rendered perfect obedience to His Father's will, thus fulfilling the Law in all points, although suffering its universal condemnation, for the Law saith, "Cursed is everyone that hangeth on a Tree." Therefore it was just as necessary, in His case, as in any other, for the Father's mercy to be manifested and thus God raised Him from the dead; "and being made perfect, He became the author of eternal salvation unto all them that obey Him." (Heb. v. 9.) In view of this unmistakable evidence of the Father's love we ought to heed the apostle's exhortation to so labour that we may enter into the rest that remaineth for the people of God. The standard of acceptable service to God is unchangeable and "the hope set before us" is as "an anchor of the soul both sure and stedfast." These are very comforting words in days when all else is unstable, and the weekly memorial feast is a spiritual oasis on our pilgrimage through the desert of life in the world, but with it all we have the inestimable privilege of the mediatorship of Jesus who is "made an High Priest for ever after the order of Melchisedec." (Heb. vi. 20.) Under the law of Moses the priest officiated for a comparatively brief period and then passed off the scene. During his term of office he entered into the holy place only once a year, and then merely standing for a short time in the presence of the symbol of God's majesty, but our High Priest is of the permanent order and is seated at the right hand of the Father Himself. The sacrifice offered on our account was of God's providing for "without the shedding of blood there is no remission of sins," but "the blood of bulls and goats could never take away sin," being but types of that which was to follow. In the divine arrangement the sacrifice partook of the condemned nature of His brethren, and as the result of His voluntary obedience to His Father's will, "by His own blood He entered in once into the holy place having obtained eternal redemption." Thus was accomplished a co-operative work in the perfect dovetailing, as it were, of commandment given by the Father and obedience rendered by the Son, the actuating motive on both sides being love. Truly Jesus could say, "I and my Father are one." By the sacrifice of one of Adam's race, possessing all its weaknesses and yet at the same time manifesting perfection of character, the law was completed, and having acted as a disciplinary measure unto Christ and its purpose being accomplished it was taken out of the way, and "there remaineth now no more offering for sin." Thus, we who are Gentiles by nature have liberty to enter into the holiest by "a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh." (Heb. x. 20.)

The lesson underlying the apostle's teaching is to the effect that we should endeavour to follow closely the spirit of the commandments of God, and not do as the Israelites and thereby become mere shams. Under the Law it was possible to perform outward service at the tabernacle without the essentials of faith and humility, but under the new covenant the High Priest of the Melchizedekian order will not officiate on our behalf unless we firstly manifest the right type of mind. In the eleventh chapter we are reminded of many who have finished their probation and obtained a good report, and in every case, although different circumstances have been the lot of the individuals concerned, that "good report" has been the result of manifesting faith in God. As we consider the histories of those who are therein mentioned, we remember that many of them occasionally erred from the way of righteousness, but in no case were they guilty of wilful sin concerning which the apostle tells us there is no atoning sacrifice. The true servant of God frequently stumbles in the pathway of probation, and is overcome by a sense of personal unworthiness, but if there is a sincere desire and determination to carry out the will of the Father, there is available the mediatorial services of the High Priest who "in that He himself hath suffered being tempted is able to succour them that are tempted." (Heb. ii. 18.) Faith can only be developed under affliction, hence we are exhorted, "to despise not the chastening of the Lord, nor faint when thou art rebuked of Him." (Heb. xii. 5.) Little by little the character is formed which is well pleasing to the Father, and the carnal mind is gradually subdued by the overshadowing influence of the law of Christ.

While we are engaged in working out our own salvation we should remember that we are members of a large community, even the Body of Christ. This involves an appreciation of the necessity to "Let brotherly love continue" (Heb. xiii. 1) and to "Be not carried about with divers and strange doctrines" (Heb. xiii. 9). As partakers of the new covenant we are related to an unchanging order of things, and throughout the history of the human race acceptable service to God has been

predicated on loving obedience to His requirements. This has always involved strict separation from the world and its associations, "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach." (Heb. xiii. 12, 13.) By following His example we shall ultimately be able to reflect in some small degree the character manifested by Jesus and thus receive His approbation in the day of account.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen." (Heb. xiii. 20, 21.)

C. WHARTON.

"Christadelphians During the Great War"

We have received from the Publisher a copy of the above 32-page booklet. As the title page indicates, it relates the story of WHY, WHEN and HOW the War Office granted Christadelphians exemption from Military Service, and contains important matter which, by the Defence of the Realm Act, had to be excluded from the larger works already published. One thing, above all else, is made perfectly clear by this little production—the wonderful deliverance which the brethren experienced in the last war was of the Lord, and not of man. We recommend every brother and sister to obtain a copy, from bro. F. G. Jannaway, 99 Stockwell Park Road, S.W.9. It faithfully records the position of true Christadelphians in relation to the "Powers that be" and will, we have no doubt, be of great value in the event of a repetition of the circumstances of 1914-1918.

W.J.W.

The Messages to the Seven Churches.

V. — SARDIS

The Ecclesia at Sardis received a much-needed lesson when our Lord Jesus Christ, in the opening words of the message through John, establishes his authority by reminding them that the power bestowed upon him, by our Heavenly Father, over heaven and earth is the complete power of God (symbolised by the seven spirits), and therefore the powers vested in the angels of the Ecclesias (symbolised by the seven stars) were subject to His control.

In the four preceding messages commendation follows the symbolic presentation of the basis of our Lord's authority, but a great change is noticeable in the message to Sardis—the fifth of the seven. Here there is no commendation, for the Ecclesia is in such a corrupt state that the Spirit-powers lent to it are to be withdrawn.

Hence the forceful meaning of the words "I know thy works" and the result of that true knowledge found in the indictment, in striking contradiction to the verdict of those whose spiritual perceptions are obscured by their fleshly mind, having departed from that exalted position from which alone the Divine, and therefore correct, view can be maintained.

"Thou hast a name that thou livest" among those who do not judge aright, but I, who judge righteously according to the relation of the heart to the Divine standard manifested in me, —

"I KNOW"—"THOU ART DEAD."

To everyone professing the Name of Christ these words should make an ineffaceable impression, for the appointed Judge of quick and dead knows the thoughts and intents of the heart. Let us then exercise in ourselves the Spirit's command through Paul to "Examine ourselves" in the light of the Word, lest at the judgment seat we hear the words "Thou art dead," when we had by profession

deceived ourselves in thinking that we were alive and well. Human nature is ever the same, therefore, seeing that the possibility in the case of Sardis became an actuality, it is possible to happen in our case, with like results.

This is more clearly seen by realising the threefold application of the messages so clearly established by our bro. Dr. Thomas, and noted by bro. Strawson in "Smyrna." (See Berean, July 1929.)

Whatever brought spiritual death to the ecclesia at Sardis has the same toxic effect in our day, to delude and blind causing that deep slumber which is unto death. Therefore the warning exhortation to Sardis, mentally digested and assimilated into our spiritual life, will energise us to fully perfect, or bring to completion, our works before God, in order that we may be found among the redeemed, who overcame by the lively exercise of the Spirit's sword.

This message was the last endeavour to rouse the ecclesia of Sardis to a realisation of the contrast between their profession and their position in the sight of God.

"Be Watchful," rendered by Dr. Thomas "Become Vigilant," could only be said to those who professing to watch, were slack in their duties, allowing the destroyer to work such havoc that the greater portion was dead, and many at the point of death, and so they were commanded to stem the disease by energising those who had any life.

This was impossible with the greater number, and the reason of this terrible state of affairs was their lack of diligence, watchmen who ceased to watch and yet deluded themselves that they were fully alive and safe. This complacency of mind can only be evinced by those who are satisfied that they are quite alright and here we perceive the growth of the spirit of satisfaction, so nauseous to the "body of Christ," that later found expression in the phrase "I am rich—and have need of nothing."

They did not fully perform the works required, to bring them to perfection, being slack in the application of the principles and commands of the Word of Truth committed to their trust, by which they had been enlightened, and invited to become co-labourers with God, in the carrying out of His purpose. They ceased to realise that the Spirit life could only be manifested by assimilation of Divine principles, and their indifference to these clearly-defined truths, which form the basis of our fellowship with God through our Lord Jesus Christ, caused them to lower the standard, thus broadening the way, allowing many dead names to enter in, who by their noxious philosophies dulled the spiritual perception of the brethren, until a few years after the messages were given through John, the ecclesias were wholly leavened and ready for cutting off.

Before this happened separation and death removed those faithful few who alone adhered to the whole counsel of God, for the persecution that arose about this time (the fourth seal period) brought to light many pretenders, who when the trial ceased for a little were received back by the church, showing the low level to which it had fallen.

The duties of a watchman to the house of Israel are precisely defined to Ezekiel iii. v. 17, and to all those who claim fellowship with him.

When we add to this the active watching unto prayer commanded by Christ, Luke xxi. 34-36, we see the necessity of developing those spiritual attributes enumerated by Peter 2 Ep. Chap. 1, to make our calling and election sure, for the test both now and at the judgment seat is found in the contrast so clearly emphasised in 1 John ii. 4-5.

All these lessons and many others they of Sardis received, as well as we, but they ceased to regard them. Therefore the Spirit warning to "Remember," to be heedful of the things they had received and heard of God, which they were "letting slip," necessitating the stern command to "hold fast," in the sense of "strictly keeping" those principles and commands committed to their trust as the rule of life, in order to bring about the repentance and reformation required, changing their labours

from the carnal works of death to the energetic life-promising works of the Spirit. They ceased to realise that in Christ is a relationship attained only by an intelligent belief of the Word of God followed by the manifestation of those acts of faith, commencing with baptism, which are necessary to continue this exalted relationship.

If this indifference continued and the warning was not heeded, Christ threatened to withdraw his Spirit, a loss they would not realise through darkness of mind, continuing to claim possession of the power, that on account of unfaithfulness had been withdrawn, as their successors do to this day.

Where the Holy Spirit was received and not "neglected" but "stirred up" as commanded to Timothy, the sense of loss at its withdrawal, as in the case of the Lord Jesus (Matthew xxvii. 46) must have been very real. Therefore for the gift to be withdrawn, without this "sense of loss" (Rev. iii. 3) proves the gift was "neglected" and the power, sanctified to activity, allowed to lie dormant by men who after having tasted the "heavenly gift and power of the age to come" preferred to return to their "own vomit" and to "wallow in the mire."

This was the beginning of the end, for the power which had been given for their upbuilding was turned against them, the Lord fighting against them with the Spirit of his mouth to accomplish their destruction.

There are few, relatively speaking, worthy to be honoured with the call to God's kingdom and glory. Fewer still heed the call, and separate themselves to the purpose of the Deity, and only a few of these continue to walk in the light that keeps in being the fellowship of humble-minded believers with the Almighty Creator of heaven and earth, through the Son of His love.

This was true of Sardis; few kept their garments unsoiled; the others defiled their robes by allowing the flesh to break through or by contact with the world.

Visualise a robe composed of the righteousness which is of Christ, whose whiteness is stained by the outpourings of the heart of the natural man, by thought, word and deed, defiling the garment, like a cloth that by being bound round a suppurating sore is changed from cleanliness to loathsomeness.

Jude speaks of this moral stain when he commands us to "hate the garment spotted by the flesh."

Contact with the unclean dead of the world brings the same result, the conscience, which we are commanded to keep void of offence, is defiled, and this defiling process continuing, the conscience which should have excelled in Godly refinement, as a result of the Divine training, is brought to that useless condition spoken of as being "seared with a hot iron."

But there were a few, who by a diligent daily application of the teaching of the Spirit-word, kept their robes undefiled and were accounted worthy. Worthy because, realising the redemption they have in the atoning sacrifice of Christ, they dedicated their lives to his service, ordered their steps by the Word and cleansed themselves in the laver by prayer, thus offering acceptable sacrifice.

On account of this worthiness they received the promise that they should walk with Jesus in white, symbolising the immortal state to which they, after resurrection to judgment, will be elevated by being clothed upon with the unstainable white raiment of incorruptibility and deathlessness.

At the time when many names will be blotted out of God's memory—the book of life—theirs will remain for ever, and the name written at baptism will be confessed by our Redeemer and Judge as part of His own, before the Father and His holy angels.

Only to the victor is the promise of this comprehensive blessing held out, and we remember that Jacob, after wrestling through the night with the representative of Deity, received the change of name to Israel and the blessing, because he had "as a Prince, power with God and prevailed."

Hosea (xii. 4) informs us that with weeping he made supplication, and we remember our elder brother, who though he had the exalted position of the only begotten Son of God, in his learning of obedience by the things which he suffered, made supplication with strong crying and tears, and was heard for his faithful devotion, receiving the desired blessing "even length of days for ever and ever."

Shall spiritual Israel receive the blessing on any other terms? The answer of the Word of God is very clear, "To him that overcometh" will the blessing be given.

Those who receive much, of them much will be expected, and we have received, in addition to the lessons sent to the seven Ecclesias, the serious lessons of the fulfilment of the word of Christ to them, and many other lessons besides.

If we heed, well, —but if not, we shall receive that recompense which is just; therefore, while opportunity lasts, let us heed the Spirit's warning, "He that hath an ear, let him hear, what the Spirit saith to the Ecclesias."

Oldham.

W. COCKCROFT, Junr.

BABYLON'S DOOM

"Sit thou silent, and get thee into darkness, O daughter of the Chaldeans" (Isaiah xlvii. 5).

"There reigns throughout the ruins a silence as profound as the grave. Babylon is now a silent scene, a sublime solitude" (Keith).

"The Simplicity which is in Christ"

The apostle Paul in 2 Cor. xi. 3 writes: —

"I fear, lest by any means as the serpent beguiled Eve through his subtilty; so your minds should be corrupted from the simplicity which is in Christ."

In these days when knowledge is increased, and education is universal, —we believe there is more need than ever for this inspired warning. In present circumstances, we are in grave danger of forgetting certain fundamental truths concerning the call of the gospel and our relation thereto.

The Lord Jesus said; "Whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein."

There can be no question, that the spirit of our times is the absolute antithesis of this first principle of Divine acceptance.

"Knowledge puffeth up," and the evidence of this is apparent on every hand. So long as intellectual pride manifests itself in out and out opposition to the Truth, it is not particularly dangerous. It is when this propensity is manifested within the brotherhood that it is chiefly to be feared.

In this connection, we see a great change in the character of the Christadelphian Body, during the present century. Prior to the death of bro. R. Roberts in 1898, brethren and sisters of scholastic or literary attainments were few and far between. The great bulk of believers were of the artizan class. To these the Truth principally appealed, as it did in the days of Christ and the apostles: As it is written;

"To the poor the gospel is preached." And again, "Hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom which he hath promised to them that love Him"?

The reason is obvious: The way of life is narrow, and its limitations are stern and uncompromising; and therefore its principles and obligations are unpalatable to the well-to-do and highly educated classes, for whom the pleasures of the present life are so varied and attractive.

To-day, the situation is very different. Many in the brotherhood are "rich in this world's goods"; and have gone through the higher forms of education, —whilst quite a number have University degrees. In these circumstances it is not surprising to note an increased fondness for "The wisdom of this world." Let us emphasize once more, that the world's wisdom, "is foolishness in the sight of God": as bro. Roberts once said: "In the latter days, the Truth has been recovered, not by the wise of this world, but in spite of them." Bro. Roberts never ceased to warn us concerning the innate antagonism of intellectual pride to divine ways and ideas.

The Truth was never intended for the wise of this world. Jesus even thanked God that it was hidden from them. "Hath not God made foolish, the wisdom of this world?"

This was well illustrated in the first century, by the victory of the Truth in the hands of the apostles, over the vaunted wisdom of the Greeks: and we believe, it will yet be more signally fulfilled in the Kingdom; when "the Gentiles shall come unto thee from the ends of the earth, and shall say: surely our fathers have inherited lies, vanity, and things wherein there is no profit."

Both the Truth of God, and the chosen instrumentality of its dissemination, are diametrically opposed to the thoughts and ways of men; and any attempt to bring the two into line is foredoomed to failure. As it is written; "God hath chosen the weak things of the world, to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things which are: that no flesh should glory in His presence."

Divine procedure has been in harmony with this principle all along the line. It is seen in the selection of Jacob before Esau; and in the choice of Israel as God's people and the custodians of his Truth; whilst Egypt and Babylon—centres of learning—were ignored. The selection of the apostles is another illustration: Paul being the exception which proves the rule.

In the light of subsequent events, and in view of present day tendencies: the warning of the Spirit in Col. ii. 8, is most important, and should be taken to heart by all true Christadelphians, in these days of affected learning and wisdom. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ".

The danger indicated, is we think, greater to-day than in the first century. The "rudiments" of the present "world" have a Christian flavour, which they did not possess in the apostles' day.

We have observed a tendency to revert to these "rudiments" of recent years, in more ways than one. To many of us there has been manifest a supercilious self-superiority about some of the Truth's literature of recent years. There is a tendency, sometimes to be patronizing, and at other times hypercritical, towards the writings of Dr. Thomas and bro. R. Roberts. It has even been said, that their works should be re-written, and brought up-to-date. To our mind, there is no one living who is qualified to re-write these classics, which deal with every phase of the Truth as it is in Jesus, in a masterly style which is all their own. At the same time, there has been a general broadening of the "narrow way" both in Faith and Practice. The great doctrines of the Truth are not so prominent as they formerly were, in the ministry to the alien. There is less said about God, the nature and sacrifice of Christ, the Covenants of Promise, and the nature of man, than there used to be. On the other hand, we believe the habits of smoking, card-playing, public amusements, etc., are far more common than they were a generation ago. Also, some have no scruples about going to law, taking oaths, and voting at elections, etc.

Other matters might be mentioned; but sufficient has been said, to show the great need of keeping constantly before our minds the solemn warning of the Apostle Paul, concerning the corruption of our minds from "the simplicity which is in Christ" and also the further warning of Col. ii. 8, "Beware, lest any man spoil you through philosophy and vain deceit; after the tradition of men, after the rudiments of the world, and not after Christ." Remembering also, "The world passeth away and the lust thereof; but he that doeth the will of God abideth for ever" 1 John ii. 17.

Birmingham.

B. A. WARRENDER.

Prayer.

There is a refuge for the mind
More precious far than gold,
A pure and holy sanctuary
T'was given us of old.

Tis found when on the bended knee
At even or at morn
This priceless healing ointment, for
The heart that's tempest torn.

O prayer, O sacred intercourse
Most joyous and sublime,
What consolations, holy, pure
Through thy sweet ways are mine.

How oft when troubled and perplexed
Have I sought refuge there,
And found a solace for my woes
A balm for all my care.

Through Jesus humbly must I come
With spirit meek and low,
For he will bear a brother's load
That he may onward go.

Then pray with faith and struggle on,
O'er trials great to rise,
So in the day of great account
We'll gain a glorious prize.

Derby.

R. J. TOWNE.

Distressed Jews' Fund Report, 1929

ISRAEL COHEN, ESQ.,
(SECRETARY OF THE ZIONIST ORGANISATION.)

"HOMEFIELD," FAYLAND AVENUE,
STREATHAM PARK, S.W.16.
September 26th, 1929.

DEAR SIR, —As Treasurer of the South London Christadelphian Ecclesia, I once more hold a sum of money (about £155), collected by them, and other Christadelphians, which sum they wish, as before, devoted to the "Jerusalem Jewish Hospital." May I therefore again solicit the favour of your forwarding the same to the right quarter, at Jerusalem.

Upon receiving an affirmative reply from you a cheque for the amount shall be forwarded through the post. —I am, dear Sir, yours faithfully,

J. BELLAMY.

* * *

J. BELLAMY, ESQ.

THE ZIONIST ORGANISATION,
77, GREAT RUSSELL STREET,
LONDON, W.C.1. October 1st, 1929.

DEAR SIR, —I beg to acknowledge the receipt of your letter of September 26th, and am very glad indeed to hear that the members of the South London Christadelphian Ecclesia and other Christadelphians have raised the sum of £155, which they wish to devote to the Jewish Hospital in Jerusalem. I shall be very glad to forward this money to its destination if you will be good enough to let me have a cheque for the amount.

I need hardly say how very much we appreciate the continuous efforts of the Christadelphians on behalf of the Jewish restoration of Palestine. —

Yours faithfully,
ISRAEL COHEN, General Secretary.

* * *

October 4th, 1929.

DEAR SIR, —Thank you for your letter of October 1st, offering to serve us as before, in remitting the amount of our collection on behalf of the "Jerusalem Jewish Hospital" to the right quarter at Jerusalem. Accordingly, it is with much pleasure that we herewith hand you a cheque for £168.

Christadelphian interest in your enterprise of establishing a "National Home" for the Jews in Palestine is based upon the Covenant made with Abraham as per Genesis xiii. 14, xv. 18, and xxii. 15-18. And declared to be certain of fulfilment by the prophet Micah (chapter vii. 20). Therefore Christadelphians regard your efforts, as a providential preliminary, and necessary work of God, in preparation for the open manifestation of His hand on behalf of Israel, as intimated by the prophet Ezekiel (chapter xxxviii. 14-23). And, by the bye, if you will excuse us, we would like to point out that "Chief Prince" of the first verse of this chapter—in the R.V. is rendered "Prince of Rosh"—the ancient name of Russia; and that the "Merchants of Tarshish, with all the 'Young lions' (colonies) thereof," point to the British power, now in the land. And further, that the "Gog" of the chapter is no other than the "Agag" of Numbers (chapter xxiv. 7).

With the confidence born of these facts, we therefore say: Go ahead—not fearing all that the modern Sanballats and Tobiahs, or The Daily Mail may do. —Or "Geshem the Arabian" may say. (Neh. ii. 19, and vi. 1 and 6.) God being for the work, He will checkmate all their machinations.

Yours very faithfully,
J. BELLAMY.

P.S. (just by the way). —It is not particularly congenial to speak of self, but upon the evidence of the Hebrew Scriptures, as quoted in my letter, and elsewhere, therein, I have patiently waited for more than fifty years (I now approach eighty years) for that which now obtains in the Land of Promise.

J. B.

* * *

October 8th, 1929.

J. BELLAMY, ESQ.

DEAR SIR, —I acknowledge, with many thanks, the receipt of your letter of the 4th instant, together with a cheque for £168, being the amount collected by the South London Christadelphian Ecclesia and other Christadelphians for the benefit of the Jewish Hospital in Jerusalem. I much regret

the delay in sending you this acknowledgment, which is due to our office having been closed over our New Year. I enclose an official receipt for the amount, which will be sent to the Zionist Executive in Palestine to be used in accordance with your wishes.

I have read with very great interest your references to the Bible on which you place your faith in the realisation of our aspirations in regard to the Jewish restoration of Palestine, and am particularly pleased to know that despite your advanced age you are labouring with such patience and enthusiasm for the furtherance of our* cause.

With Zion's greetings,

Yours sincerely,
ISRAEL COHEN, General Secretary.

* The Lord's, rather (J.B.).

AMOUNTS RECEIVED THROUGH THE "BEREAN CHRISTADELPHIAN."

1928.		£ s. d.	£ s. d.
Oct. 30. —	From D. E. W., Baltimore	1 0 7	
Oct. 30. —	„ J. V. R., Montreal	1 0 7	
Dec. 30. —	„ R. G. B	5 5 0	
1929.			
Jan. 20. —	„ A Brother, North Harrow	0 12 0	
Mar. 10. —	„ S. B. Ecclesia	9 0 0	
Mar. 10. —	„ Two Sisters	<u>0 5 0</u>	
			17 3 2
1928.	MISCELLANEOUS.		
Dec. 13. —	From C. A. B. (per bro. F. J. Button) ...	0 10 0	
Dec. 30. —	„ M., Stadhampton	0 5 0	
1929.			
Jan. 4. —	„ E. S.H .	0 11 6	
Jan. 30. —	„ A. R. (W.B.)	5 0 0	
Feb. 2. —	„ E. W. (N.)	1 0 0	
Mar. 10. —	„ A Brother (in isolation)	0 5 0	
Mar. 18. —	„ D.B.M. (Canada)	1 0 6	
Mar. 28. —	„ Leamington Ecclesia (per A. N. F.)...	1 10 0	
May 16. —	„ A Brother (in isolation)	0 10 0	
June 11. —	„ Plymouth Ecclesia (per bro. Brett)...	2 8 3	
June 18. —	„ A New Zealand Sister (Wellington)...	0 12 0	
July 1. —	„ J.D.B. (Canada)	1 0 5	
Aug. 25. —	„ Leamington Ecclesia (per bro. F. G. J.)	2 0 0	
Sept. 17. —	„ A Brother (in isolation)	2 0 0	
Sept. 19. —	„ A Canadian Brother	2 0 10	
Sept. 19. —	„ Plymouth Ecclesia (per bro. Brett)...	1 13 11	
Sept. 26. —	„ J. D. B. (Canada)	<u>2 0 0</u>	
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1929. CLAPHAM.			
Sept. 22. —	By Ecclesial Collections	116 0 4½	
Sept. 29. —	„ Gift in Ecclesial Collection Bag ...	0 2 0	
Oct. 3. —	„ Private Gifts	10 7 0½	
			<u>126 9 5</u>
			<u>£168 0 0</u>

Oct. 4. —By cheque to the Secretary of the "Zionist Organisation" for the "Jerusalem Jewish Hospital," and duly acknowledged. J.BELLAMY.

Signs of the Times

SIGNS IN THE SUN. —It will scarcely be necessary to inform our readers that the signs in the sun are not to be observed as natural phenomena, but that they have to do with the earthly kings and governors who rule in the political heavens wherein dwells unrighteousness. The days have long passed since such men as Nebuchadnezzar held uncontrolled despotic sway over a multitude of subjects; to-day, the position of kings has become a precarious one, dependent on the goodwill of their people. It is a sign of the end that "the powers of heaven shall be shaken" (Luke xxi. 26).

Thus, as a result of the Great War, many crowns came tumbling down; empires vanished; kingdoms were turned into republics; dictators arose everywhere compelling peoples and kings alike to obey their behests. What signs, for instance, have we not seen in the "heavens" of Russia, Germany, Austria and Italy?

Now once again there seems to be an epidemic of anti-royal outbursts. Truly they would not in themselves constitute a sign of the times, for such epidemics have occurred before, but, in conjunction with the other signs foretold by our Lord, they forge another link in the chain of evidence that proclaims the near advent of Jesus to the earth. On the other hand, we could add, were such signs not apparent, one of the signs for which we are instructed to look, would be lacking.

As we survey the condition of the world to-day we observe the violent disturbances in the Afghanistan heavens, which have caused three or four new rulers to arise in as many months; an attempt in Belgium on the life of the Italian Crown Prince; the expulsion of Queen Marie from the royal palace in Rumania; a defiance of the constitutional rulers in Poland by Marshal Pilsudski; friction between the King of Spain and the Spanish Dictator.

Only to-day (November 5th) we observe a Daily News headline, "A shadow over Europe; fears of Italian policy."

The trouble is that Mussolini is frankly militarist in outlook. Speaking in Rome (November 3rd) he said: "People who have already attained to a place IN THE SUN do not want to make room for peoples who want to, and intend to keep such a place to themselves. We are a people who are ASCENDING and becoming a great people. . . . There is much talk of peace. I venture to say, too much. Do not be deceived by it, for nobody is frankly and effectively disarming."

In harmony with this outlook, Italy is "penetrating into Albania," "turning the Adriatic into an Italian lake." She is practically at war with Jugo Slavia, whose king is, additionally, in trouble with his own people. He is so fearful of assassination by the Croats, we read "that he seldom dares even to visit Zagreb, their capital."

Thus even in the comparatively peaceful times in which we, at the moment, live, it is easy to see there exists a genuine "distress of nations." If we view things wisely we shall not be distressed by it, but "look up and lift up our heads."

W.J.

Ecclesial News.

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia tolerating those who hold the "clean flesh" theories of brethren J. Bell and H. G. Ladson.

All such Intelligence should be sent to Bro. C. F. Ford, at 19 Grove Road, Brixton, London, S.W.9, no later than the 7th of each month for the following month's issue

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines of brother A. D. Strickler.

All such must be sent in the first instance to Bro. B.J. Dowling by the 1st of each month for publication the following month. Address to him at: 5 Florence Road, Worcester, Mass., U.S.A.

ALL NAMES (both CHRISTIAN and SURNAME) must be given in PRINTED LETTERS.

BRIDPORT (Dorset). —Home Cot, Bothenhampton. Sincere greetings in the Name of our Lord. We have been delighted to see, on passing through our district, bro. and sis. Webster of Brighton, sis. Warner of Luton, bro. A. Cheale of Seven Kings and bro. Cuer of Welling; also at our Memorial feast, we were pleased to welcome sis. Carter of Seven Kings, sis. W. Keate of Putney, bro. and sis. Finch and bro. and sis. Wille of Southend. The word of exhortation given by bro. Leslie Wille was very refreshing and upbuilding to us; being in isolation we do appreciate these visits, they are a great help to us on the road to the glorious Kingdom we seek. We would also like to take the opportunity of thanking all who have sent us words of comfort and exhortation by letter, and shall be always pleased to welcome any brethren and sisters of like precious faith passing through this district. We break Bread every Sunday at 3 p.m. With our united love in the Lord, your sincere sisters in Christ. —E. MILLER AND D. HALLETT.

CROYDON. —Gymnasium Hall, High Street. Sundays; Breaking of Bread and Sunday School, 11 a.m.; Lecture, 6.30 p.m.; Wednesdays; Bible Class at Horniman Hall, W. Croydon at 8 p.m. During October, we had a Special series of Lectures, which were given on Sundays and Mondays; the Sunday Lectures dealing with the Return of Christ to the Earth, and the Monday Lectures dealt with some of the signs of His coming. We were much encouraged by a fair attendance of strangers, and we trust the seed sown may, in God's good time, bring forth fruit unto the glory of His Great Name. We take this opportunity of thanking those brethren and sisters from other Ecclesias who supported us in our Special Effort. Since our last report we have had the pleasure of welcoming to the Table of the Lord; sis. G. Feltham (Leamington), bro. and sis. Hunt-Smith, bro. and sis. C. Hatchman, bro. and sis. Cyril Clements, sisters F. White, M. White and M. Bird (all of Clapham), and sis. Wyse (Margate). —A. A. JEACOCK, Rec. Bro.

DERBY. —57, Osmaston Road. Sundays, 3 p.m. and 6.30 p.m. We still continue to proclaim the Truth, and the attendance of strangers is encouraging. Lectures have been delivered by: brethren Southall and Railton (Birmingham), A. Geatley (Oldham), D. C. Jakeman (Dudley), Grimes, Simpson, Strawson, and Heason (Nottingham). We have also had the company of bro. and sis. Heason (Sheffield), and a number of others from Nottingham. Our sis. Margaret Murfin has removed to Nottingham; we are sorry to lose her; this reduces our small meeting to eight. —R. J. TOWNE, Rec. bro.

DUDLEY (Scotts Green). —Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Bible Class, Wednesday, 7.30 p.m. Since last writing we have been pleased to welcome bro. Bellamy, bro. and sis. Jenkins, sis. E. Jenkins and bro. Leslie Evans at the table of the Lord. The following have assisted us in the work of

the Truth: brn. R. Smith, A. C. Simpson, S. M. Harrison and F. G. Jannaway. Bro. Jannaway gave an address on "Our deliverance during the Great War," which was instructive and helpful. We are hoping that good will result from it. Sis. Hilda Wilton of our meeting, was united in marriage to bro. H. Pigott of Shatterford, on Oct. 16th. We trust that their new relationship will be one of mutual help towards the Kingdom. We are hoping to have the labours of bro. W. J. Elston on Nov. 23rd and 24th to follow bro. Jannaway's address with one on "The Fellowship of the Ecclesia of Christ—the Unity of the Body—is Christ divided?" The earnest contention for the faith will purify unto God a people zealous of good works purified and made white, while the wicked will do wickedly. We do well to take heed to make our calling and election sure. Faithfully your bro. —F. H. JAKEMAN, Rec. bro.

HITCHIN. —"Eureka," 61, Radcliffe Road, Sundays; Breaking of Bread, first Sunday in the month, 5.30 p.m.; other Sundays, 6.30 p.m. Thursdays, M.I.C., 7 p.m. We have now resumed our efforts to publish the Truth to the world around us by means of lectures on the first Sunday in each month through the help of the brethren who visit us from Clapham, for which purpose we have engaged the Co-operative Hall. The first of these lectures was given on Sunday 3rd November, on the subject The Enemies of the Bible in the World, by bro. E. A. Clements, when we were cheered by the attendance of five strangers, some of whom expressed their interest. A companion lecture will be given, God willing, on Sunday 1st December, by bro. M. L. Evans, entitled "The Enemies of the Bible in the Churches." We are saddened by the absence of our sis. M. Fletcher, who is in the London Temperance Hospital where she is undergoing an operation, and she misses the meetings from which she always endeavoured to gain the utmost benefit; but she takes every opportunity to speak a faithful word in her ward, and we pray that the Master may bless her sojourn there and return her to us in good health. Since last reporting we have welcomed to the Lord's table brethren W. P. Lane and E. A. Clements of Clapham, bro. E.H. Bath and bro. and sis. F. R. Wright of Holloway, and bro and sis. S. Burton of Luton. We greatly appreciate the words of exhortation by our visiting brothers. — H. S. SHORTER, Rec. bro.

IPSWICH. —78, Rosebery Road. We are thankful for the continued blessings we receive by the visits of the faithful. Since our last report we have had the companionship and fellowship of the following: bro. and sis. Wade, bro. and sis. Prior (Colchester), bro. Kirton, bro. M. L. Evans, bro. and sis. Hayward, bro. I. Milner (Clapham), and bro. and sis. Mettam (Seven Kings). —W. P. HAYWARD, Rec. bro.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately) 8 p.m. Thursdays: Bible Class 8 p.m. It is with great rejoicing that we report the return of sis. Violet Gertrude Lloyd to the Lord's table. Our sister, realizing her terrible position, wrote expressing repentance and after being satisfactorily interviewed by two of our Presiding brethren, was duly received back into Fellowship. We are also pleased to report the obedience of three of our Sunday School scholars, namely, ROGER WILLEY (son of bro. and sis. Willey) who was immersed on October 13th, CYRIL RICHARD WRIGHT (son of bro. and sis. Wright) and EVA MARY DAVIES (daughter of sis. Davies), who were immersed on November 10th. We pray that by patient continuance in well-doing they may obtain the crown of life which fadeth not away. We gain by removal from St. Albans sis. Mary Kelly, who will in future meet with us. The following visitors have been heartily welcomed at the Table of the Lord; sis. Mary White (Croydon), sis. Mabel Hayward (Ipswich), sis. E. Squires (Luton), sis. Stafford and bro. Newman (Margate), bro. and sis. Cockcroft, sis. Aston and bro. Geatley (Oldham), and sis. Allwood (Seven Kings). On Saturday, October 19th, the thirty-first visit of the Mutual Improvement Class to the British Museum took place, when about 165 brethren and sisters were conducted through those rooms containing exhibits of special interest in connection with New Testament times. After tea a Fraternal Meeting was held at "Denison House", Victoria, when four uplifting addresses were delivered under the general title "To-day, if ye will hear his voice." Visitors were welcomed from Bedford, Birmingham, Brighton, Croydon, Hitchin, Holloway, Ipswich, Luton, Margate, Nottingham, Oldham, Putney, Redhill, Sheffield, St. Albans, Seven Kings, Swansea, Welling, Wellington, West Ealing and Wigan; the

Meeting numbering about 400. On Boxing Day, December 26th, we propose (if the Lord will) holding the usual afternoon and evening entertainment for the Sunday School scholars, at the Avondale Hall. There will also be tea and a Fraternal Meeting. Full particulars later. —F. C. WOOD, ASS. rec. bro.

N. LONDON (Holloway). —Sundays: 11.15 a.m. and 7 p.m. Manor Gardens, Free Library, next Royal Northern Hospital, Holloway Road. Thursdays: 8 p.m. London College, 409, Holloway Road, (opposite Nag's head). During the past month we have removed to the Manor Gardens for our morning meetings as well as for our lectures. The change is beneficial and has been made possible by our growing numbers. Our hands have been strengthened by the reception to fellowship of sis. Freda King, daughter of our bro. and sis. G. F. King; also by the transfer to us from St. Albans of bro. and sis. F. R. Wright. We have welcomed the following visitors and several of the brethren helped us with lectures: brethren F. G. Jannaway, M. L. Evans, F. G. Ford, P. L. Hone, and sisters Kidman and Stokes all of Clapham; sister Stafford of Margate, bro. J. Jones of Brighton, bro. Widger of Plymouth and bro M. Joslin of Ealing. Our lectures have all been well attended. But the greatest event of the month has been the remarkable result achieved by a short letter which the Daily Express inserted, written by one of our brethren, offering to send the Bible Companion to any who were interested in Bible reading. The number of people who responded was over 1,200, and we sent a Bible Companion and literature to every applicant. We intend to follow this up in various ways, and feel glad of the opportunity. Many of the letters received were of great interest; a few people are evidently still left who reverence the Bible and are not satisfied with the clerical teachings of the day. The financial burden was rather heavy, but the Bournemouth Ecclesia and members of the Clapham Ecclesia came to our aid, and so we managed all right. We are sure the brethren who read this will feel that we may well thank God and take courage. —G. H. DENNEY, Rec. bro.

LONDON (Putney). —Scouts Hall, Oxford Road, S.W. Sunday: 11 a.m. and 6.30 p.m.; Thursdays: Bible Class 8 p.m. at 2, Schubert Road, East Putney. With regret we have to report that it has been necessary for us to withdraw from bro. F. Smith for long continued absence from the Table of the Lord. We pray that our bro. may be brought to a realisation of his position before it is too late, and that his first love for the Truth may again be fanned into a living flame. We are glad to receive into our midst sis. L. Clarke late of Colchester; her presence amongst us will strengthen us in our labours. Interested friends still continue to attend the lectures, and at the time of writing one has applied for examination, so we hope next month to be able to report the glad news of the birth of another into the Household of God. We have at last been able to find a room in which to hold a Bible Class; we commence October 31st and shall be glad to see any brethren or sisters who may be in the neighbourhood. —A. CATTLE, Rec. bro.

LONDON (West Ealing). —Leighton Hall, Elthorne Park Road, W.7. Breaking of Bread: Sunday 11 a.m.; Sunday School, Sunday 11 a.m.; Lecture, Sunday 6.30 p.m.; Bible Class; 12, Ravenor Park Road, Greenford, Thursday 7.45 p.m. We are pleased to record the addition to our number of sis. Phyllis Lang from Bridgend. The first of the two lectures of our special effort at Greenford was given by bro. F. G. Jannaway to an audience of about 40, 18 of whom were strangers. Some interest has been aroused, as evinced by the attendance at our Sunday evening lecture of 2 strangers, as a result of the effort. We trust the blessing of our Heavenly Father will attend our efforts to spread the knowledge of the Truth. —T. G. BRETT, Rec. bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Sunday School, 2.45 p.m. Thursdays, 8 p.m. It has become an annual event with the brethren and sisters here, to hold in October a Special effort for the proclamation of the glorious "News". This year, the attendance of the stranger has exceeded that of other years and the response has greatly cheered us. On the first night eighteen strangers were present; on the second sixteen; on the third (a thoroughly wet night) there were thirteen; and on the last nineteen. On the Sunday following the effort there were also nineteen. It is gratifying too, to see a number of these displaying more than a passing interest in the tidings which we bring. We have been assisted in the work by brethren M. L. Evans, H. T. Atkinson and G. H. Lethbridge. We gratefully acknowledge their labours and esteem them worthy of that honour due to those who labour in the vineyard. We have had the pleasure of

welcoming to the table of the Lord, sis. Atkinson, sis. Squire and sis. E. Moorhead of Clapham, also bro. and sis. Hart of Flitwick. —A. H. PHILLIPS, Rec. bro.

NEWPORT (Mon.). —Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each Month 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Eureka Class, 7 p.m. Greetings. It is with much pleasure we report that during the past few weeks we have been greatly refreshed and encouraged in the work of the Truth, through the visits of brethren E. H. Bath (North London), T. Davies (New Tredegar), E. W. Evans (Clapham) and W. J. Elston (Nottingham). These brethren faithfully delivered to us the word of exhortation and lectured in the evening, a small number of the alien attending at each lecture. We are truly thankful to the bro. who made it possible for us to have the course of lectures, and pray that God's blessing may rest upon him; also may goodness and mercy still be extended towards us, so that we may be able to continue to show forth the light of His glorious Gospel to those by whom we are surrounded. We take this opportunity once again of thanking those brethren who have helped us in the Truth's service in this part of the vineyard. —D. M. WILLIAMS, Rec. bro.

NOTTINGHAM. —Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m. School, 2.30 p.m. Lecture, 6.30 p.m. Huntingdon Street Schools. Tuesdays, 7.45, Eureka Class. Wednesdays, 7.45. The Sunday School gathering has been arranged for Boxing Day, December 26th, and will take place (if the Lord will) in the Corn Exchange. In addition to the Prize distribution the children are to demonstrate the line of descent from Adam to Joseph and Mary, with the prophets contemporary with the Kings of Judah and Israel. Ribbons and cards, marking the centuries, will show how the whole period from the creation to the birth of Christ is linked up. The three brethren referred to in the Intelligence for September have been required to leave their employment with the Co-operative Society on account of their refusal to be members of the Union. The consistency of their position was clearly recognized, and keen regret was expressed at the loss of servants so trustworthy. For the present they are out of work, but happy that the fear of suffering has not deterred them from their testimony to the Truth. —W. J. ELSTON, Rec. bro.

OLDHAM. —Co-operative Guild Room, Greenwood Street, Huddersfield Road. Breaking of Bread, 10.40 a.m. School, 2.45 p.m. Lecture, 6.30 p.m. Wednesdays, 7.30 p.m. at 140, Werneth Hall Road. On Saturdays Oct. 26th and Nov. 2nd we delivered two lectures at Mossley near Oldham, bro. W. Southall (Birmingham) speaking on the first occasion on "The Second Coming of Christ," and bro. J. B. Strawson (Nottingham) upon the subject "If a man die, shall he live again?" We thank the brethren for their assistance in the work of the Truth, and we were also glad to have the co-operation of brethren and sisters from Ashton, Pemberton and Whitworth. The district, for several miles around, was thoroughly covered on each occasion by means of leaflets, and also cards, advertising the lectures. While the attendance of the stranger was small, several who came appeared to be really seeking after the Truth. We have also had the assistance of brn. W. J. Elston and J. B. Strawson (Nottingham), bro. R. S. Smith (Birmingham), bro. F. G. Jannaway (London), who have helped us by word of exhortation and also at our lectures. Visitors, whom we have welcomed to the Table of the Lord: bro. Freshwater (Birmingham), sis. Mellor (Ashton), bro. and sis. Turner and bro. G. Parks (Pemberton). —A. GEATLEY, Rec. bro.

PEMBERTON. —Christadelphian Meeting Room, Orrell Gardens, Orrell Post. Sundays: Breaking of Bread, 3 p.m. School, 2 p.m. Lecture, 6.30 p.m.; Wednesdays: Bible Class, 7.15 p.m. We are sorry to report withdrawal from bro. and sis. T. Barton as offenders against the Law of Christ; also from sis. B. Foster, for unruly conduct. We long and pray for the time when these disagreeable duties will end, and when God's saints will joyfully unite in thanksgiving and praise. We intend (God willing) holding our annual Sunday School Tea and prize distribution on New Year's day; visitors will be warmly welcomed. We have been assisted in the Truth's service by bro. Mandale of Liverpool and bro. W. Cockcroft, Senior (Oldham), to whom we are grateful. Bro. Mandale was accompanied by sis. Mandale. —R. TURNER, Rec. bro.

PLYMOUTH. —Oddfellow's Hall, 148, Union Street. Sundays: School, 10.30 a.m. Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Bible Class, Thursdays at 7.45 p.m. We have made little visible progress since last writing, but are still hoping that "bread cast upon the waters" will return after many days. During the last few months a few brethren and sisters under the direction of bro. Sandy, having worked on an organised system, have brought the name of the Christadelphians into almost every home in this city; having distributed from house to house no less than 38,000 leaflets, containing a cordial invitation to our lectures, and also speaking in terms of comfort and hope concerning the good time which we know is in store for this earth in the near future. We pray that this labour of love on the part of our brethren and sisters may receive the Divine blessing. In order to attract more strangers to our Sunday lectures, we are trying the experiment of distributing printed cards, each containing a month's lectures in series, and an earnest invitation to the thoughtful to pay more heed to the Word of God. We also purpose, if the Lord will, giving three monthly lectures at the commencement of the year, in place of our Thursday Bible Class, the first to be given on Thursday January 10th. On Boxing Day we hope to have a tea and Fraternal Gathering, to which we invite all who are in fellowship. The Hall will be opened at 4 p.m., and the Fraternal Gathering will be held after tea. The subject arranged for consideration is "The Fruits of the Spirit," to be sub-divided, and dealt with by three speakers. We are looking forward to an instructive and profitable time in consideration of the things most surely believed among us. Hearing of the impending visit of our bro. B. J. Dowling, of U.S.A., we have written to him in the hope of persuading him to disembark at Plymouth and assist us in the service of the Truth in this city. His reply has not yet come to hand, but we are hoping to send along news of a definite arrangement in the near future. —H. R. NICHOLLS, Rec. bro.

ST. AUSTELL. —Since sending on Intelligence last month I have been to Porthleven and broke bread with sis. Amy Hosking, sis. Phillpotts and sis. Ella Hosking. The two latter were on a visit from Plymouth. I also saw bro. Warne of Budock, Falmouth, while on a visit and found him in good health. Faithfully yours in the One Hope, —ALFRED SLEEP.

SEVEN KINGS. —1, South Park Crescent, Green Lane, Seven Kings, Ilford, Essex. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30; Tuesdays: M.I.C. and Eureka Class (alternately) 8 p.m. Thursdays: Bible Class, 8 p.m. We rejoice to report an increase in our number by the obedience to the Truth of RUTH JEAN NICHOLSON (16), only child of our bro. and sis. Nicholson, who, after giving very satisfactory evidence of her knowledge of the things concerning the Kingdom of God and the name of Jesus Christ, was baptised into the sin covering name of Christ on October 14th last. We hope that our new sister will be a help and comfort to all of like precious Faith with whom she may come in contact, and by working out her salvation with fear and trembling attain to that rest which remains to the people of God. We have been very pleased to welcome the following visitors to the Table of the Lord since last report: bro. and sis. Lee and sis. Westley (Clapham), sis. Wellard (in isolation at Burnham-on-Crouch, Essex), sis. Warner (Luton), bro. Widger (West Ealing), bro. Cattle (Putney), bro. L. J. Walker (Clapham), and bro. Crawley (Luton). The last four named brethren were with us in the service of the Truth, and we thank them for their labour of love. —W. J. WEBSTER, Asst. Rec. bro.

SOUTHEND-ON-SEA. —68, Cumberland Avenue, Hamsel Road; 'buses from L.M.S. Station pass top of road. Breaking of Bread: 1st and 3rd Sundays and by arrangement, at 6 p.m. We have been much cheered in our lonely little meeting by the presence and help of a number of visitors as follows: sis. Dorothy Hallett (Bridport), sis. Eva Payne and bro. and sis. Mettam (Seven Kings), and bro. and sis. P. E. White, —bro. White giving us a very helpful word of exhortation; it makes up somewhat for our isolation when we get these refreshments by the way; oases in our wilderness journey to the promised land. —W. L. WILLE, Rec. bro.

WAINFLEET (Lincs.). —"The Sycamores", Croft. Being desirous of again proclaiming the Truth in this district we once again appealed to the Nottingham Ecclesia and they readily responded to our appeal, sending to our assistance brethren Strawson and Simpson, who each exhorted us in the afternoon and lectured in the evening. The attendance of the stranger was small; we did what we could and trust the words spoken may help someone to see God's plan of Salvation. Since our last report we

have been pleased to have the company at the table of the Lord of bro. and sis. Elston, bro. and sis. Simpson, brethren Strawson and Tipping, and sisters Widdowson, Bradshaw, Hewitt, Thompson, Plater and Bales, all of Nottingham. —B. SMITH.

WELLINGTON (Salop). —We continue to hold forth the "Word of Life" in this part of the Master's vineyard. The attendance of the stranger is small, but we are encouraged even if there are only one or two who have "ears to hear." By patient sowing we hope and pray that fruit may abound to the honour and glory of God. We deeply appreciate the valuable co-operation in the work of the Truth by our visiting brethren. During the past few months we have been assisted by brethren W. J. Elston, A. S. Simpson and J. B. Strawson of Nottingham; brethren D. C. and F. H. Jakeman of Dudley, bro. W. Southall of Birmingham, bro. W. V. Butterfield of Oldham, bro. C. F. Powell of Blackheath, and brethren F. W. Brooks and H.T. Atkinson of Clapham. We have also been pleased to welcome at the table, bro. Wesley Southall, bro. and sis. Allen, sisters Osmond, D. C. Jakeman, Wood and W. Meese all of Dudley. —H. G. SAXBY, Rec. bro.

CANADA

HAMILTON (Ontario). —Berean Christadelphian Ecclesia, Pythian Hall Jackson Street, West. Sundays: School, 9.45 a.m. Breaking of Bread, 11 a.m. Lecture, 7 p.m. Thursdays: Bible Class at 8 p.m. On July 1st, we held our Ecclesial and Sunday School Outing at Oaklands Park, being joined again by brethren and sisters from the Maccabees Hall Ecclesia, Brantford. We also had visitors from Lethbridge and Winnipeg, our brethren and sister journeying two thousand miles to be with us on this occasion. Lunch and tea was provided for 150 brethren and sisters and Sunday School scholars. A meeting was held in the afternoon and bro. W. Turner of Winnipeg was called upon to address the assembly. He spoke upon the subject of "Progress," giving us very encouraging words and reminding us there was no standing still in the work of the Truth; an excellent programme was arranged for the Sunday School scholars, and a very enjoyable day was spent by all attending. We have had the company of bro. Sidney T. Batsford of Lethbridge, Alberta, who sojourned with us for a week, speaking to us stirring words of exhortation and addressing a good audience in the evening upon the subject, "Never man spake like this man." Bro. Batsford also spoke at our week night Bible Class upon the subject, "Sowing to the Spirit," which was most encouraging and enjoyed by all present. Bro. W. Turner of Winnipeg, Man., visited us a week later and exhorted the brethren and sisters at the Breaking of Bread, and lectured in the evening to a good audience, upon the subject, "The return of Christ to the earth." We have also been assisted in the Truth by bro. D. Gwalchmai of London, Ont., and bro. J. Hawkins, of Guelph, Ont., and we take this opportunity of thanking our brethren for their labour of love, their encouraging and inspiring words of exhortation to "hold fast". We have been pleased to welcome into our midst sis. Sims of Guelph, Ont., who has come to reside in Hamilton, while on the other hand we are sorry to lose sis. F. Sparham, who has gone to reside in Chatham, Ont. We have been pleased to welcome the following visitors: bro. and sis. W. Turner, Winnipeg, bro. S. T. Batsford, Lethbridge, bro. and sis. D. Gwalchmai and sis. Clara Gwalchmai, London, bro. and sis. W. Pole, sis. Round, sis. I. Holt, Toronto, bro. and sis. Biers, Rochester, N.Y., sis. Gruitt, Buffalo, N.Y., sis. Sprague, Philadelphia, Pa., sis. Tinker, Montreal, sis. Nellie Livermore, Brantford. —E. D. COPE, Rec. bro.

TASMANIA

LAUNCESTON. —Temperance Hall, York Street, small room. Breaking of Bread, 11 a.m. Lecture, 7 p.m. Sunday School, 2.45 p.m. Wednesdays: Bible Class 7.15 p.m., 14, Frederick Street. The great enemy of mankind has visited our small ecclesia, and taken from our number, sis. Madia Ward, who died on Tuesday, August 6th, age 45, after an illness of about six weeks. She was laid to rest in Carr Villa cemetery on Thursday, August 8th, in the presence of brethren, sisters, relatives and friends; the writer, and bro. Wrex Case doing what was necessary. We also lose the company with much regret, of our aged sis. Ward, mother of sis. Madia, who has gone to reside with a married daughter in Melbourne; we recommend her to the care of the Melbourne brethren. Providentially none of the

household of faith in this place suffered through the recent heavy floods in Northern Tasmania, all being on higher ground than the flooded area in which some houses were submerged to the roof. —J. GALNA, Rec. bro.

UNITED STATES

CANTON (Ohio). —Eagle block, Corn Market Ave. and 6th Street S.W. Sundays: School, 9.15 a.m. Breaking of Bread, 10.15. We are pleased to report the safe and welcome return of sisters Annie, Dorothy and Rachel Whitehouse after their visit in England during the summer vacation. We have gained two more to our number by the removal of bro. and sis. Hankinson from Zanesville to this place; we trust their presence among us may be a benefit to them as well as ourselves. Recent visitors bro. and sis. Smith (Detroit, Mich.), and bro. J. McAuslan (Rocky River, O.). —P. PHILLIPS, Rec. bro.

ECCLESIAS IN THE UNITED STATES AND CANADA IN FELLOWSHIP

The Brethren named will be willing to supply information as to Meetings
in their vicinity on the basis of purity.

CANADA.

Brantford, Ont. —H. W. Styles, 117 Victoria Street.
Guelph. —J. Hawkins, 9 Elizabeth Street.
Halifax, N.S.—Pauline M. Drysdale, Brae Burn Road, Armdale.
Hamilton, —E. D. Cope, 120 Flatt Avenue.
Hatfield Point, N.B.—J. S. Ricketson.
Lethbridge, Alberta. — Sydney T. Batsford, 412 7th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B.—T. Townsend, 11 McAllen Lane.
Montreal. — J. V. Richmond, 2051 Wellington Street.
Quebec, P.Q.—R. Manicom, 17½ Cremarie Street.
Oshawa, Ont. —Geo. Ellis, 305 Courcellette Avenue.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B. —A. D. Duncan, 46 Adelaide Street.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Vancouver, B.C.—John B. Allen, 790 40th Avenue, E.
Winnipeg. —W. J. Turner, 108 Home Street.

UNITED STATES.

Baltimore, Md.—D. E. Williams, 1939 W. Mulberry Street.
Beaukiss, Texas. —A. C. Harrison.
Boston, Mass.—John T. Bruce, 23 Hosmer St. Everett, Mass..
Buffalo, N.Y. —L. P. Robinson, 43 Birch Place.
Canton, Ohio. —P. Phillips, 1123 Norris Place, N.E.
Carlton, Texas. —S. S. Wolff.
Chicago, Ill. — Frank Coverley, 120 Albion Street, Park Ridge.
Clyde, Texas. —T. H. Tunnell, Route 2, Box 138, Callahan, Co.
Dale, Texas. —J. Bunton.
Denver, Colorado. — Percy Dixson, No. 340 Irvington Place.
Detroit, Mich. —G. Growcott, 3985 Field Avenue.
Dripping Springs, Texas. —J. O. Banta.
Elgin, Texas. —F. I. Beardslee, Route 1.
Elizabeth, N.J.—Ernest Twelves, 409 Washington Avenue.

Forestville, Conn.—Adam Johnson, 110 Central Street.
Freeland, Luzerne Co., Pa.—Ivor Morgan 125 Highland.
Glendale, Pa. —T. J. Llewellyn, 105—15th St. Scranton, Pa.
Hawley, Pa. —H. A. Sommerville, Lake Ariel, Pa.
Hebron, Texas. —J. Lloyd.
Houston, Texas. —Joseph H. Lloyd, 7211. Avenue C., Houston, Texas.
Jasonville, Indiana. — Aude Plew, R.F.D., No. 3.
Jersey City, N.J.—S. L. Van Akin, 82 Caryl Avenue, Yonkers, N.J.
Lampasas, Texas. — W. A. Ray.
Los Angeles, Cal. — Jas. C. M. Sharp, 2725 So. Rimpau Blvd.
Lackawaen, Pa.—John L. D. Van Akin.
Lubec (North) Maine. —A. L. Bangs.
Mason, Texas. — E. Eastman.
Newark, N.J.—R. W. Seldon, 852 So. 15th St., Newark, N.J.
Pomona, Cal.—Ernest Irwin.
Portland, Oregon. —Carl Hanson, 779 Roosevelt Street, Portland, Oregon
Post City, Texas. —A. W. Greer.
Robert Lee, Texas. —James Greer.
Rochester, N.Y. —G. G. Biers, 243 Genesee Pk. Blvd.
Rochdale, Texas. —R. O. Greer.
Santa Barbara, Calif.—W. S. Davis, 310—5th Avenue
San Saba, Texas. —S. H. Farr.
Scranton, Pa. —See Glendale.
Seymour, Conn.—Geo. Carruthers, 31 Pershing Ave.
Stephenville, Texas. —R. R. Wolff.
Stonewall, Texas. —Clarence Martin.
Taylor, Texas. —E. Swayze.
Winters, Texas. —J. M. Clayton.
Worcester, Mass. —B. J. Dowling, 5 Florence Street.
Yucaipa, Cal.—R. Smead, R.R.I., Box 57.
Zanesville, Ohio. —J. P. Phillips, 1520 Euclid Avenue.

→ Errors and omissions will be gladly rectified by sending particulars to B. J. Dowling, 5 Florence St., Worcester, Mass, U.S.A.

Notes.

IN TYPE but held over through lack of space: “Notes by the way”; “The Millennium in Scripture and History,” Part V.

BRILLE. —Will any brother or sister who can read and write Braille please communicate with bro. R.J. Towne, “Aziel,” 54 Beaufort Street, Derby.

FORTHCOMING FRATERNAL MEETINGS. —Clapham, Nottingham, Plymouth, all December 26th.

ECCLESIAL NEWS received too late for insertion: Blackheath, Plymouth (additional).

CORRECTION. —Berean for November, page 414, line 13: “There ought to be” should be “There ought not to be.”

WANTED, the following back numbers of the Berean Christadelphian: March 1922, October 1925, August and December 1926. If any brother has spare copies of the above, kindly communicate with bro. F.J. Morse, 37 Thornton Road, Clapham Park, London, S.W.

H.W.S. (TORONTO). —Thanks for your letter pointing out the error in your previous calculation; it is not of great importance; the chief thing, as you say, is to “wait in faith and patience and endeavour to be found worthy of association with Christ in the great events to follow his glorious advent.”

“HOW TO READ THE BIBLE.”—Leaflet received from the Holloway ecclesia, and referred to in their “intelligence,” as having been sent to the 1200 applicants for a Bible Companion, in response to the letter of bro. Bath in the Daily Express which we noticed last month. We are sorry we could not find space to reprint the leaflet in full in the “Ecclesial News.”

REVIVALS IN PALESTINE IMMIGRATION. —January-June 1929

Jewish Immigrants into Palestine	1825
Jewish Emigrants from Palestine	<u>781</u>
Net Immigration	<u>1044</u>
1928 Excess of Immigrants (Jewish) over Emigrants	<u>10</u>
1927 Excess of Emigrants (Jewish) over Immigrants	<u>2358</u>

(Jewish Chronicle, October 25th 1929).

THE BRITISH MANDATE. —The Labour Government, like its predecessor, has made it quite clear that the Balfour Declaration is to be upheld. Commenting on their decision the Morning Post says: “In Iraq they renounce the Mandate. In Egypt they dismiss the High Commissioner, and agree to withdraw British influence; but in Palestine they refuse to abate any responsibility, although the policy which they adopt involves them in the violation of their own principles.” These things may puzzle the politicians and the scribes, but—“they are all plain to him that understandeth” (Proverbs viii, 9).

THE BIBLE TRUE. —Egypt. “It shall be the basest of the Kingdoms; neither shall it exalt itself any more above the nations” (Ezekiel xxix. 15). “A prophecy that has received a fearful fulfilment! For more than 2,000 years Egypt has been without a prince of her own, —tributary or subject only to slaves or foreigners. It became subject first to the Babylonians; then to the Persians; afterwards to the Macedonians; and then to the Romans. From them it passed to the Saracens; to the Mamelukes, or slave usurpers; and from the Mamelukes to the Ottoman Empire, of which it formed a province, and was in base servitude and humiliating subjection”—Cassell’s Bible.

CLAPHAM. —The Annual Fraternal Gathering will take place on Dec. 26th, if the Lord will, at the Avondale Hall; when five addresses will be given on THE FAITH AND PATIENCE OF THE SAINTS. There will be an afternoon meeting at 3.00; tea at 4.30; Evening Meeting at 6.00. Programmes from bro. F.J. Button, 1 Hillsborough Road, E. Dulwich, S.E. 22.