

Price 8d

November 1930

# **The Berean CHRISTADELPHIAN**

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

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

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

Published by W. J. WHITE, 77 Farley Road, Croham Heights, Selsdon, Surrey to whom all  
orders and subscriptions should be sent

B. J. DOWLING, 5 Florence St., Worcester, Mass., U.S.A.

Subscription ... 8/- per annum, post free

CONTENTS	PAGE
Be not Discouraged ... ..	401
God's Witnesses (R. Roberts) ... ..	404
Editorial ... ..	410
Notes by the Way ... ..	412
The Bible and the British Museum – IV. ... ..	415
The Six Seal ... ..	420
The Millennium in Scripture and History – IX. ... ..	423
Lessons from the Journeyings of the Children of Israel. – VI. ... ..	426
Signs of the Times ... ..	429
Ecclesial News ... ..	431

CROSSKEY BROS., PRINTERS, HIGH STREET, LEWISHAM, S.E.

# The Berean CHRISTADELPHIAN

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

PUBLISHED BY  
W. J. WHITE, 77 Farley Road, Croham Heights, Selsdon, Surrey

VOL. XVIII No. 11 NOVEMBER 1930 Eightpence

## Be not Discouraged By Dr. John Thomas

We need not be discouraged because of the stolid indifference of the people to the Truth. Flesh and blood is naturally swinish and unimpressible by the thoughts of God. The world, which is choked with religion, such as it is, is made of this stiff-necked material. It is in the state of an inebriate who has caroused himself into delirium tremens, or a snoring apoplexy. Its excitation or brain-congestion can only be relieved by copious depletion. To preach the Truth to it is like telling fables to a deaf man; putting a jewel in a swine's snout; or casting things holy to dogs. This is the nature of the flesh and blood world—it is only evil, and that continually. But all the individuals of this perverse race are not so absolutely controlled by the evil thereof as to be incapable of sobriety in word and deed. The race has some "honest and good hearts" yet, which are as salt, preserving it from total and irretrievable corruption. They require, however, to be salted with wisdom, and persecution, or fire, for the Truth's sake, to make them fit for the Master's use (Mark ix. 49, 50; Col. iv. 6). It is for the salting of these hearts that those who are already salted have to labour with a right good will. They must "contend earnestly for the faith once delivered to the saints," with the conviction all the time that a Paul may plant, and an Apollos water, but only God gives the increase. All we have to do is dig, plow, sow, work, as men do who leave it to the sun by day, and moon by night, and to the air, earth, and rain, to give the increase from that begotten in the soil. We, as day labourers, need not be discouraged if we do our duty, be there increase or not. All that we have to do in the premises is that we be "workmen who rightly divide the Word of Truth" (2 Tim. ii. 15), and not as those who handle the Word of God deceitfully; and fear to affirm His principles boldly lest some whose corns are pinched by the Gospel-shoe (feet shod with the preparation of the good news of peace—Ephes. vi. 15), should cry out "sectarianism!" and threaten you with the rebuke of Jesus and the Apostle Paul! The Word, where properly put into the right kind of soil, will yield just such an increase as God has predetermined. He has sent it as the rain and snow of heaven for the fructification of the earth, that sowers, and reapers, and eaters, may all rejoice together at harvest-home. Read Isaiah iv. 10, 11, where Jehovah says: "As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

What hath He pleased, and what hath He sent His word to do? "To take out of the Gentiles a people for His name" (Acts xv. 14). He is going to set up a kingdom which is to rule over all the earth and sea; and He requires a people sufficiently numerous to administer it to His praise, honour, and glory. This being His purpose, He does not need as great a multitude as is generally supposed when men entangle themselves in speculations about the number of the saved. "Many are called," says the King, "but few are chosen; straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it"; "Many will seek to enter in, and shall not be able." (Matt. vii. 14, xx. 16; Luke xiii. 23.) These

are not our words; but they are his, who spake the words of God.

Jehovah then requires a chosen few for His Kingdom ; "a chosen generation," " from the beginning chosen of God to salvation through sanctification of the Spirit and belief of the Truth," called thereunto by Paul's gospel " unto obedience and sprinkling of the blood of Jesus Christ," " to the obtaining of his glory." (1 Pet. ii. 9; 2 Thess. ii. 13, 14; 1 Pet. i. 2.) John saw this company, this "little flock," as Jesus styles them in Luke xii. 32, to whom the Father will give the kingdom. John, we say, saw them in military panoply and array, surrounding their Generalissimo in his wars upon the kings of the earth; and he says they were "called, and chosen, and faithful." (Rev. xvii. 14.)

But though relatively few, they are absolutely "a great multitude which no man can number" (Rev. vii. 9). They are few compared with all the human race that ever fretted and stewed out their brief existence on the earth. A few taken out of each of the generations of the Old Man of the flesh : a few out of Enoch's generation, and a few out of Noah's, and a few out of Moses', and so on, until these parcels of the few, separated from the solid mass during 6,000 years, being gathered into one Glorious Company Of Ancients, become absolutely a great multitude, and numerous enough to establish the will of God upon earth, and to cause it to be respected for a thousand years.

The Father hath given this company of the redeemed ones to the Son for his brethren and associates in all his future enterprises upon earth. "They follow the Lamb," saith John, " whithersoever he goeth. They are redeemed from among men, first-fruits to God and to the Lamb" (Rev. xiv. 4). "All that the Father giveth me," says Jesus, "shall come to me; and him that cometh to me I will in no wise cast out. And this is the Father's will, that of all He hath given me I should lose nothing, but should raise it up again at the last day." And, again, "No man can come to me, except the Father who hath sent me draw him; and I will raise him up at the last day." It is written in the Prophets: "And they (who attain to the resurrection he was speaking of) shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me "(John vi. 37-45). "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God" (John viii. 47). And again, he saith to these goats: "Ye believe not, because ye are not my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them the life of the Aion, and they shall not be destroyed in the Aion, neither shall any one wrest them out of my hand" (John x. 26).

Men have been commanded to preach the word, to be instant in season and out of season, to contend earnestly for the Faith, and so forth, as the means appointed for the separation of this people. Testimony and reasoning, or Scripture and reasoning out of the Scripture, are the spiritual agency for their "sanctification of the Spirit." This spiritual agency is just adequate to the numerical completion of this people, termed "the fulness of the Gentiles" in Romans xi. 25; and no more. It is adequate to the accomplishment of this, for this result is that for which the word was given; and Jehovah saith it shall accomplish this. It is not adequate to the conversion of all the world. This is a result never contemplated in the premises. If God had designed the conversion of all nations as such in the absence of His Son from the earth, He would have instituted a system of means adequate to such a result. The Spiritual Agency was more potent in the days of the Apostles in that it consisted not only of a declaration of the testimony, and a reasoning out of its points, but a confirmation also of the reasoning by signs, wonders, miracles and gifts. Here were God and man visibly co-working in the separation of this people for His Name. Yet with this more potent spiritual Agency the world could not be converted; nay, a multitude even of those who were primarily turned to God turned from Him again; and that too while the Apostles lived, and while the gifts of the Holy Spirit continued to be bestowed.

(To be continued).

were seized with a panic on Israel's approach. If we ask the reason of this panic, we touch the hand of God. How came it that a nation of slaves, intractable and rebellious against Moses, should inspire terror in nations great and mighty, with trained soldiers, and cities walled to heaven? Rahab indicates the answer in her speech to the spies:

"We have heard how the Lord dried up the water of the Red Sea for you when you came out of Egypt, and what ye did unto the two kings of the Amorites that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we heard these things our hearts did melt, neither did there remain any more courage in any man because of you; for the Lord your God, He is God in heaven above and in earth beneath."

This was a perfectly reasonable explanation of the fear created by Israel's approach. It is the only reasonable explanation of Israel's triumph over the warlike nations of Canaan. Those who deny the miraculous co-operation of God with Israel in the Exodus, create an insoluble historical problem. The fact of the Exodus cannot be disputed: the fact of the military conquest of Canaan forty years afterwards is equally beyond question. If God were not with Israel, how came a multitude of people to subsist in the wilderness, away from all source of supply? How came they to remain in such a place at all? And how came they to be able to live in the presence of the military league formed against them in Canaan when they entered, not to speak of their total discomfiture of that league, and the overthrow of the nations that entered into it ?

But God was with them. It is this fact that gives the history of Israel its meaning, both as regards the past and the future. It is the one glorious spot in the gloomy history of this our world. It was first eulogised by Moses, when he said:

"Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take Him a nation from the midst of another nation by temptations, by signs and by wonders, and by war, and by a mighty hand and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes ? "(Deut. iv. 32.)

It is the marvel of all history that God should have formed and used and guided a nation as He did in the case of Israel, and that that nation should be extant to the present day in the very position foretold by Moses over three thousand years ago—scattered among all other nations. It is a marvel with a meaning. It is no mere episode. It is not a mere passage of history. It is part of a plan. We comprehend the plan in the light of the prophets evangelized to us by the apostles of the Lord Jesus. The plan is in fact the programme of the earth's deliverance in harmony with the honour of the earth's possessor and Creator. The plan consummated shows us the earth

"full of the glory of the Lord as the waters cover the sea ";

and Israel restored, the head of a family of enlightened and happy nations, united in the service of Israel's God. The foundation of the plan had to be laid ages ago. There had to be a gradual working up from a time when the earth was poorly peopled and overgrown with forest, to a time of immense population and extensive subjugation of the soil and occupation of the earth with cities. To replenish the earth and subdue it is the mission of the first Adam. An empty world would have been a poor theatre for the revelation of the glory of the Lord. It requires an "all flesh" to "see it together." And this "all flesh" requires in some measure to be civilised. A world of Zulus would not be a suitable basis for the interesting work of God.

While the first Adam in multitude has been doing the physical part of the preparation work,

name might be declared in all the earth." (Exodus ix. 16.)

The succeeding history of Israel tends to the same point. The knowledge of God was kept alive by the ministry of the prophets, and His requirements, by the Mosaic service. When Christ appeared there was an extension of the work. A miraculously-attested embassy going out from Judea in the name of Christ, summoned "all men everywhere to repent," and to

"turn to God from idols, to serve the living and the true God, and to wait for His son from heaven."

Though the result of this appeal was not very bountiful as regards widespread and effectual "repentance towards God and faith towards our Lord Jesus Christ,"

yet a humanizing effect was produced in vast communities of the human race. The basis of European civilization was laid in the substitution, in 300 years, of State Christianity for Paganism as the religious constitution of the Roman Empire. The work of the apostles while it accomplished the primary object of taking out a people as the associates of Christ in his coming glory, has indirectly reclaimed the population of Europe from a state of utter barbarism to a state of comparative enlightenment, in which they are more fit to be operated upon by that dispensation of judgment and instruction which is about to come into force in all the world.

The nation, "terrible from the beginning hitherto," is a nation whose future is bound up with this coming dispensation. Though "meted out and trodden down," God has not cast them off for ever. This He cannot do, for He has pledged His word to the contrary:

"If heaven above can be measured and the foundation of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done." (Jer. xxxi. 37.)

"Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure." (xxx. 11).

When this "correction in measure" has reached its appointed limits, the nation terrible from the beginning hitherto, will become terrible again in the same way. Israel is again to be employed as the instrument of those wonderful acts by which the world, at the coming of Christ, is to be taught righteousness. So, Zechariah testifies, as you know, in the language of prophecy uttered in the past tense:

"The Lord of Hosts hath visited the house of Judah, and hath made them as His goodly horse in the battle: . . . and they shall be as mighty men which tread down their enemies as mire of the streets in the battle, and I will strengthen the house of Judah and save the house of Joseph, and I will bring them again to place them; for I have mercy upon them, and they shall be as though I had not cast them off."

A direct parallel is drawn in Micah between these coming days and the days of Egyptian deliverance:

"According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth: their ears shall be deaf. They shall lick the dust like a serpent: they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and fear because of thee." (vii. 15.)

In the prospect of these things we have been made personally concerned by the adoption of which we have become the subjects in the obedience of the gospel. Before that adoption we had no connection with them. We were Gentiles "afar off," and without hope (Eph. ii. 12), but now in Christ Jesus we have been brought nigh, and are fellow-citizens with the saints, and partakers of the covenants of promise. This language is expressive not merely of a change of mind and disposition in ourselves, but a change in our relation to those outward coming events which will shortly fill the world, first with woe, and then

hope is great. The word of divine consolation says:

"Yet a little while and he that shall come will come, and will not tarry"—

that is, he will not tarry always. He had to tarry a while. It was part of the plan. It was "needful" said Jesus, and for more reasons than we in our short-sightedness can at present realise. But the tarrying is not so great as it seems. It seems long to us because we are small. Our conception of things is not the standard of measurement in the case. The plan is a plan of God, and we must look at it from the standpoint of Him with whom a thousand years are as a watch in the night. From this point of view

"the triumphing of the wicked is short, and the joy of the hypocrite but for a moment."

David truly says:

"Yet a little while, and the wicked shall not be, yea, thou shalt diligently consider his place, and it shall not be: but the meek shall inherit the earth, and shall delight themselves in the abundance of peace."

The day was when Moses performed the wonderful works of God in the sight of Israel. Israel became familiar with the marvels: their effect waned: Israel growing disobedient, came under punishment, and the time passed on. A long interval of inaction elapsed. The day came when Jesus, walking among men, said:

"I am the light of the world: he that believeth in me shall not walk in darkness, but shall have the light of life."

Men listened to his words and were struck, for he spake as one having authority and not as the scribes: but the effect was not deep. His wonderful words and works became common things; and those who profited by them crucified him. The miraculously-attested testimony of his resurrection filled the Roman world for a while with light and hope; but evil men prostituted the privileges of the apostolic age for their own exaltation. They grew accustomed with and then slighted the presence of the apostles. The apostles died; the light went out; a corruption of their doctrines became popular: the times of the Gentiles prevailed in all their darkness: and now we have come on the scene. Let us not mistake the appearance of things. The state of things we have opened our eyes upon is utterly transient. The state of things we now see will shortly be no more seen for ever. The day will as certainly come as the days that are past, when the voice of Christ will again be heard, but this time with power and with enduring effect—an effect that will make him the accepted head of all mankind and the possessor of the utmost bounds of the earth. If we remain steadfast in this gloom, ours will be the glory when it dawns. Well might Paul say:

"Cast not away therefore, your confidence which hath great recompense of reward."

Paul addressed this exhortation to some who had suffered much more than we are ever likely to do. He says they "endured a great fight of affliction," and became a gazing stock of the ignorant through the reproach attaching to their profession of the faith, and "partly while they became companions of them that were so used."

Not only does he show us that they had been great sufferers: he acquaints us with the way they took it: ye "took joyfully the spoiling of your goods."

It is for us to look back and realise this. The brethren of whom Paul writes these things were in their day flesh and blood like ourselves, with all the sensibilities, and affections, and anxieties, and fears of which we find ourselves possessed. The picture of their joyful submission to spoliation ought to be of some use to us. It ought to help us the more easily to endure the suffering, that comes to our lot, for doubtless our position is a position of suffering though not of the same order as that of our brethren of the first century. We suffer reproach on account of our hope: we suffer disadvantage on account of the law of Christ which separates us from the friendship of the world, and unfits us from fighting on equal terms with the world, the battle of the present life; we suffer deprivation in being forbidden to resist evil or follow pleasure. Our whole course is one of self-denial "strangers," not at home where we are "pilgrims"—passing on to another destination. Therefore, like the Hebrews, we have need of patience. It comes

heart of man to conceive, and which it is impossible for the heart of man to conceive. We look into the earth and behold darkness and sorrow in the toiling and stricken masses of mortals who barely manage to live, and whose life at that is ignoble, joyless and burdensome. We listen to the promises; they tell us of the purpose of God to spread a feast of fat things for all people, which will make the nations glad and sing for joy, and call its founder blessed. We survey with agony the prosperity of the wicked, and the pomp and renown of men who have no claim to honour but the possession of riches, which they heap to themselves in a towering monopoly, protected by law which knows no mercy for the poor, and takes no account of justice. The promises give us the prospect of an hour when God will overturn the house of the wicked in the tempest of His anger, and set up the house of the righteous in all the earth in its place. We contemplate our own feeble natures, and our own dwarfed, and pinched, and narrowed surroundings, yearning to bless, but powerless to lift a finger in alleviation of the misery around us. The gospel tells us to wait a little, and this poor body will be regenerated and immortalised; and power and wealth put into the hands of the sons of God everywhere, for the blessing of all families of the earth. There is no evil we can think of that a cure is not provided for in the gospel; no good we can desire but what is embraced in its covenants. Having been put in possession of this most blessed hope, let us hold fast the confidence of it with the tenacity inspired by the conviction of its truth, and the certainty that at the last it will burst upon the world in glory, like the sun long hidden on a cloudy day.

## Editorial

"THIS ONE THING I DO" (Paul). Phil. iii. 13.

We frequently remind ourselves and others of the glories and the joys which will be experienced by those who are privileged to reach the Kingdom of God, and in so doing we are following scriptural example; the outstanding illustration of which is afforded by Christ Himself, of whom it is written, " Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God " (Heb. xii. 2). "The joy that was set before Him," is but another means of giving expression to the glories of the Kingdom of God. It was this prospect of coming joy that enabled Christ to endure the cross and all associated with it; we also encourage each other to endure this present night of darkness, and to overcome the difficulties, by reminding ourselves of the Kingdom to which we have been called. The Kingdom of God is a coming reality; it will endure in all its glory when everything belonging to this evil age has for ever passed away. Those who reach the Kingdom will be in the possession of all things; eternal life: unalloyed happiness: and will enjoy the everlasting companionship of the best and the worthiest men and women of all ages, the chief of whom will be Christ Himself.

Sometimes, when faith is weak and hope is dim, we are apt to forget the truth of these sayings. They are nevertheless true; time will prove them to be so. What infinite wisdom then underlies the words of Christ: "Seek ye first the Kingdom of God" (Matt. vi. 33). It is at once the simplest of common sense, and yet the highest reason. If the Kingdom of God be the one, real, glorious hope to which we stand related ; if it be so immeasurably higher than the things which belong to this mortal life, wisdom directs us to seek it before all else.

This is an age when " eating and drinking " and " wherewithal shall we be clothed," make great calls upon men's minds; the world is busy labouring for the meat that perisheth, and it is thought to be most commendable if a man by sheer hard work, and by taking anxious thought, and at the expense of neglecting everything else, can succeed in ascending a few rungs on the social ladder. How futile! how vain! "All is vanity and vexation of spirit," said Solomon. Is it not true? What is the end of all this labour and anxiety? Is it the Kingdom of God? No; death is at the end of it; the realm of darkness for ever. The end of all this striving and toiling, which in the end will only result in a state of

reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus " (Phil. iii. 13, 14). Here is Paul's one aim: his one work: his one thought; he sought first the Kingdom of God ; this was the one real, enduring thing in the apostle's life. For it he was prepared to sacrifice all present things, that he might win Christ (Phil. iii. 8).

Paul is now asleep and resting from his labours, but we stand to-day in the same relationship to present things and to the Kingdom of God as he did when he wrote to " the saints in Philippi " ; like him, let us have one object in our lives ; let us " do one thing " ; let us seek first the Kingdom of God, giving the things which belong to God the first and the supreme place in our lives, and whilst so doing, let us seek also His righteousness, that is seek earnestly to do His will, so that we may indeed be like Him ; manifesting in ourselves to some extent His character, His love, His holiness ; in a measure having His righteousness. This is our high calling in Christ Jesus; the beloved apostle John sums the whole matter up in a few arresting sentences, and says:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure "(1 John iii. 1-3).

Paul likewise exhorts us:

"For the grace of God that bringeth salvation hath appeared to all men,  
Teaching us that denying ungodliness and worldly lusts, we should live soberly,  
righteously and godly, in this present world:  
Looking for that blessed hope, and the glorious appearing of the great God and our  
Saviour Jesus Christ "(Titus ii. 11, 13).

W. J. W.

---

---

We are born with two ears but one tongue;  
Therefore be swift to hear but slow to speak.

## Notes by the Way

### LOS ANGELES TO ARIZONA AND HOME

On Sunday morning sis. L. M. Golden, of Los Angeles, arrived in Pasadena bright and early with her car, to carry a party of four to Pomona, 30 miles distant. We arrived there in good time for the Breaking of Bread meeting, after which we visited bro. Hugh' Wolfe's home, and then, retracing our steps to the Lecture Hall, we spoke in the evening to a good sized audience, returning the same night to Pasadena.

A large social meeting was held in Los Angeles on the following Wednesday evening, when several

are struck dumb, and many shudder and shed tears at the fear-inspiring sight.

As we stand upon its brink, we look down some six or seven thousand feet into the depths of the earth—depths that are filled with mighty terraced gorges and caverns, of appalling yet ineffable grandeur and glory.

Its wilderness is primeval, chaotic and disturbing, yet lovely and majestic beyond all human thoughts; bestowing upon us a new sense of earth's beauty and size, and a wonderful and mighty architectural conception of what God hath wrought in the earth. It is a matchless revelation of the earth's anatomy. Its magnitude is so great that we feel it quite impossible to adequately describe it.

Fancy, if you can, looking down for nearly three-quarters of a mile into a terrific gaping abyss, from ten to twenty miles in width and hundreds of miles long, where the earth has been slashed to its very bowels with a titanic gash.

The break is steep and precipitous, and from almost any part of the rim you could fall for at least two thousand feet without touching anything.

To fully realise the surpassing grandeur and sublimity of the place, one needs to stand upon the brink of the murmuring and erosive river in the bottom of the canyon, and looking upward behold the continuous transfiguration of the whole scene, as the golden rays of a setting sun dance upon the many terraced peaks, changing the colourful spectacle from one glory to another.

As we stand beneath the canyon's sculptured ramparts that seem like mighty temple walls, we fancy we can yet hear the tumult of the ages, that marked the birth-years of the earth and feel the sacred thrill of the presence of Him who hath said :

"My hand hath laid the foundation of the earth, and my right hand hath spanned the heavens."—Is. xlvi. 13.

It is all so fearful, so terrific and yet so full of the power of God, for He alone—the only true God—the Almighty Architect of the universe, could create all these things.

This unparalleled canyon is more impressive in its depths than are the Rocky Mountains in their heights.

If the Yosemite and Yellowstone Canyons, although great in themselves, were cast into its bosom, you would scarcely be able to distinguish them from hundreds of just such other canyons that rib this vast gorge.

If the majestic Niagara, with its dominating roar, could possibly be installed in the depths of the Grand Canyon, you would need field-glasses to locate the mighty cataract if you were looking down from the rocky rim of this wonderful chasm.

The Grand Canyon of Arizona is simply unparalleled in all the wide world. With its unnumbered painted giant mountains, its shadowy temple types, and its huge altar-like piles in all their fantastic groupings of varied coloured strata, this vast opening in the earth offers a wonderful opportunity to the student of geology to investigate the wonders of earth's formation, with the scenes and marvels that everywhere astonish us.

The devout geologist with Bible in hand will find that Book without a compeer as an aid and source of information, both reliable and satisfactory, upon all matters pertaining to the earth.

In that wonderful Book we learn of the great and benign purpose of Him

"Who laid the foundations of the earth, that it should not be removed forever."—Ps. civ.

5.

At what period in the lapse of the eternal ages of the past this great event took place we are, of course, not informed.

We are not bewildered with a description of the various changes and revolutions through which the earth may have passed, nor are we troubled with any needless information concerning the different forms of animal and vegetable life which it bore upon its surface during the remote ages of pre-adamic

But of the time just previous to the six days work of fitting or preparing the earth for man's habitation, it is written:

The earth "was without form and void and darkness was upon the face of the deep."—Gen. i. 2.

A study of geology reveals certain facts that are in harmony with the conditions here described, that the earth in pre-adamic times underwent some terrible convulsions and revolutions. The internal fires bursting from their prison-house upheaved the mountains from their ocean beds, destroying every form of animal and vegetable life, and "darkness was upon the face of the deep" : not because there was no sun, but because thick murky clouds utterly obscured the light of the sun. But God had not abandoned the work of His hands, and so

"The Spirit of God moved upon the face of the waters, and God said, Let there be light, and there was light." — Gen. i. 2, 3.

The dense clouds were dissipated and the great work of preparation went on, and the earth was fitted up for a new and earth-formed race made in the likeness of those Lords of Creation styled in the Hebrew, the Elohim or "angels," who said:

"Let us make man in our image."

The formation of man as compared with that of the earth is a comparatively recent event. The dateless antiquity of the earth and the recency and insignificance of man are further disclosed in the elohistic question:

"Where wast thou when I laid the foundations of the earth?"—Job. xxxviii. 4.

Also the following, opposed to which vanity and conceit can give no permanent aid:

"All nations before Him are as nothing, and they are counted to Him less than nothing and vanity."—Is. xl. 17.

But we must not out-write discretion. Having already overstepped the limits of our space, we must now close.

Yet to the

"Strangers from the covenants of promise,"

whose eyes may possibly fall upon these lines, and who may desire to know something about the future glory in store for this earth and the friends of Christ, we would say, lead Christendom Astray, which is on loan in every public library.

Leaving the Canyon in all its flaming sunlight glory, we steamed away for hundreds of miles to busy Denver, where we made a passing call on the beloved brethren and sisters of that mile-high city, after which we continued our journey homewards, to the bow'ry mazes and billowy bloom of fair New England, where no parched and barren wastes depress the eye, but nature spreads her mantle green o'er forest, hill and valley.

## The Bible and the British Museum

VISIT No. 4.

Our Title, implying as it does that the British Museum contains matter of interest to Bible lovers, we shall find fully justified in to-day's visit to the Manuscript Departments, especially in the " Case " labelled "G" wherein is to be seen one of the most ancient and world-renowned Greek manuscripts of the Holy Scriptures.

Entering the Museum, we, as usual, make for the Umbrella Counter, immediately facing us on our right hand ; and having duly deposited our umbrellas and sticks with the Attendant (receiving a numbered metal acknowledgment in return) we turn immediately to the right into the Grenville Gallery, at the end of

about 500 years, and is most scrupulously guarded night and day by two priests. Until about fifty years ago it was practically inaccessible to outsiders, however influential they might have been. Even that eminent Bibliologist, Dr. Samuel Tregelles, notwithstanding his exceptional credentials, was not permitted to look at it until his pockets had been searched to make sure he had neither pen, pencil, ink, or paper about his person. Moreover, the two Papal custodians kept him continually engaged in conversation the whole time he was looking at it, evidently with the object of preventing him memorizing any portion of the MS. Thanks, however, to Pope Pius IX., reproductions have been made, and fac-similes are now found in all the chief libraries or museums of the world.

The volume is about twelve inches square, and comprises about 700 leaves. Each page is divided into three columns. Certain portions are missing—namely, Genesis i to xlvi., and Psalms xc. to cxxxvii. And from Hebrews ix. 14 to the end of Revelation was apparently written by a later hand.

The Manuscript was very beautifully written in the first instance, judging by what can now be seen. We say now because the original lettering was all written over about the ninth century by someone who feared it would otherwise fade and disappear. The fear, however, was quite unnecessary, seeing that some of the words not so written over are quite legible, in spite of them being 1,500 years old.

The writing is all in uncial (large capital) letters, without any division between the words. At the end of some of the lines the letters are much smaller than those at the beginning, so as to complete a word. Sometimes, too, the last letter on a line has a dash (--) over it, to denote that another letter should have been on that line.

Now look at the sheet of parchment adjoining, on the right, with four columns of Greek lettering; it is a photographic reproduction—a facsimile of one of the pages of

#### THE SINAITIC MANUSCRIPT.

It is labelled No. 105 and is also known as "Codex C". Like the Vatican MS ("Codex B") it dates back to the fourth century, although a few years less ancient. Its discovery was due to the famous German scholar, Dr. Tischendorf, who, on one of his many expeditions in the East, seeking for old manuscripts, quite perchance—at the St. Catherine's Monastery, Mount Sinai, came across a basket filled with old parchments. It was in the year 1844. He was informed there were also two other baskets containing similar papers, which were about to be destroyed as rubbish. Upon examining them he at once saw what they really were, and realising their value he secured forty or fifty of the sheets. He feared to tarry any longer, or to enquire for more, lest his manifest anxiety or delight should arouse suspicion. Upon his return to Germany his discovery created quite a sensation among the literary savants. He carefully concealed from them the source from whence he obtained the valuable parchment sheets, as he intended to return with a view to recovering more if possible.

Meanwhile, it seems, antiquarians in England "got to know"—and sent out an agent, who, however, did not meet with much success. The monks also at Sinai had "heard something," and their suspicions were aroused. It was, therefore, not surprising that when Dr. Tischendorf returned to Sinai, he only succeeded in finding one sheet! That, however, proved to be a page of Genesis, which convinced him that the original MS comprised the whole of the Old Testament. Just prior to leaving Sinai, and when he had abandoned all hopes of a successful mission, he paid a parting visit to a friendly monk, who informed him he had a copy of the Holy Scriptures in Greek. To Dr. Tischendorf's amazement and joy, the monk produced the very precious documents he had seen fifteen years before—and much more beside. To cut a long story short, the Doctor, with the aid of the Czar of Russia, succeeded in getting possession of the priceless and invaluable MS. and it was soon safely lodged in the Imperial Library at St. Petersburg (Petrograd or Leningrad, as it has been renamed by the Revolutionaries since the Great War of 1914).

Having been fortunate enough to personally see the Vatican MS. in Rome, and the Sinaitic MS. in St. Petersburg, we are always interested in showing and talking about the Alexandrian MS. in London,

greeted us were to us "barbarians ", to use Paul's words (1 Cor. xiv. 11), as we, no doubt, were to them.

It was a long story that of seeking personal contact with the Sinaitic MS., but it ended in our not only seeing, but handling the famous " Codex B." It was produced to us in the very identical and time-worn silk wrapping in which it was brought by Dr. Tischendorf from the Convent of St. Catherine at the foot of Mount Sinai.

The incident, with its successful issue, was another confirmation of our long ago learnt experience that "Fortune favours the Bold"! A few of the leaves of the MS. are wanting, the missing ones being in the possession of the German University Library, Leipsic. The MS. as we can see by the specimen sheet before us (in Case G) has four columns to the page.

Now let us have a close view of the " Codex A," known as

THE ALEXANDRIAN MANUSCRIPT.

That is it labelled "No. 2," immediately below the two photographic illustrations of the Vatican, and Sinaitic MSS. Although the least ancient of the three veterans, it is one of the most valued of our British Museum treasures.

Formerly the property of the Patriarchal Chamber at Alexandria (Egypt), it was presented to King Charles I., in 1627, by Cyril Lucar, the Patriarch of Alexandria, hence it came to be named the Alexandrian MS. It is written in Uncial Greek letters, and has two columns on a page. Only a few leaves from the Old Testament are missing; and of the New Testament, portions of Matthew, John, and Corinthians are also wanting. The date of the MS. is about the middle of the fifth century.

It is noteworthy that these three most ancient MSS. of the Holy Scriptures should be in the possession of the three antagonist divisions of the Church claiming to be "Christian"—the Papal, Greek, and Protestant—mutual rivals.

\* \* \*

Before leaving this Case G, let us have a look at a few other ancient MSS. therein, which are worthy of our consideration; for instance, there, in the left-hand lower corner of the case is

THE PENTATEUCH IN HEBREW.

It is labelled "No. 1." By many authorities it is claimed to be the oldest MS. in existence containing any considerable part of the Bible in Hebrew. We notice that the text is furnished with vowel points and accents; and, also, that it has the greater Massorah in the upper and lower margins.

\* \* \*

Just above the foregoing there is an excellent

PALIMPSEST MS.

It is labelled "No. 3," and comprises the Gospel according to Luke, dating back to the VI<sup>th</sup> century. A Palimpsest MS. is a parchment document containing writing which has been sufficiently washed out to make way for later writing. In the MS. now before us the first writing was in Greek, while the later is in Syriac of three centuries later, and is at right-angles to the first (the Greek) writing. Probably parchment was so expensive in those days that economy demanded this re-using of the skins.

Notice, too, in the same "Case G," just round the corner on the right, in the lower centre, the Syriac version of the Pentateuch known as

THE PESHITO.

It is tabulated "No. 9." The word Peshito means "plain" or " simple." Neither the date or place of the original of this version is known, but it is thought to be the work of several hands, and as early as the second century. It contains the whole of the Old Testament and most of the New; the exceptions being the Second and Third Epistle of John, the Second Epistle of Peter, the Epistle of Jude, and the Book of Revelation. The copy now before us was written in the fifth century, and is one of the earliest extant of the Peshito, as it is also the earliest MS. of the Bible in any language of which the exact date is known,

bigoted and envious co-religionists, so much so that it is not to be wondered at that he was occasionally tempted to meet abuse with abuse, and to designate them "two-legged donkeys." Their successors, however, were ultimately compelled to accept the version of Jerome as the Authorised Version of the Eastern Church.

In the same case is a fine specimen of

THE WYCLIFFE BIBLE.

Look at that labelled " No. 26." This book was the first complete Bible produced in the English language. John Wycliffe translated it from the Latin Vulgate in the years 1380-1384. Like all his predecessors who fought for an open Bible, he met with considerable and terrible opposition from his religious contemporaries —the clergy — the Scribes and the Pharisees of those days; so much so that, in order to peacefully and successfully carry out his work he had to leave England and flee to the Continent.

Among the many charges brought against Wycliffe by his traducers was that: "Worst of all he filled up the cup of his iniquity by translating the Scriptures into the English tongue, making it common and more open to laymen and to women than it was wont to be to clerks well learned and of good understanding, so that this pearl of the Gospel is trodden under foot of swine."

Even an archbishop joined in the abuse by declaring, "That pestilent wretch, John Wycliffe, the son of the old serpent, the forerunner of anti-Christ; who had completed his iniquity by inventing a new translation of the Scriptures."

But, notwithstanding Wycliffe's " invention " of the English Bible, very few people were able to obtain a copy, or even to inspect such. Every copy had to be entirely produced by hand ; hence it was the cost was so enormous that its possession was absolutely impossible except to the fabulously rich. It was not until printing was invented that the Bible came within reach of the people.

I had intended to include "Printed Bibles" in our programme to-day, but must leave such until our next visit.

F. G. JANN AWAY.

## The Sixth Seal

A.D. 312-324.

"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair and the moon became as blood. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth and the great men and the rich men and the chief captains and the mighty men and every bondman and every freeman hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb. For the great day of His wrath is come: and who shall be able to stand?"

Under the fifth seal the emperor Diocletian was responsible for terrible persecutions against all professing the name of Christ. Multitudes saved themselves by renouncing Christianity, but others, among whom were thousands of our brethren and sisters, were cruelly tortured and put to death. The sufferings of the saints during this terrible period are fitly expressed in the cry put into the mouths of the

persecutions against the Christians ordered by Diocletian (under the fifth seal) were strongly disapproved by Constantius who ruled the west. Constantius indeed was able to successfully use his authority to protect the Christians in his part of the Empire from the more extreme persecutions meted out in other parts. His son Constantine inherited his father's bias in favour of the Christians. He took their part and declared himself to be their protector. Pagan Rome was greatly dismayed when, on the death of Constantius, his son Constantine was proclaimed by the army of the west as his successor. The reigning emperors in Italy and the east, supporters of State Paganism, were alarmed at Constantine's election by the army; for here was a man of proved ability, and strength of will, who had openly avowed sympathy with the Christians, elected to the position of leadership of the Roman army of the west.

A feeling of tension was developed; the political atmosphere grew overcharged, and very soon there burst that terrible storm which utterly overwhelmed and destroyed Pagan Rome. Friction between Constantine and the Pagan emperors led to war. Constantine, with amazing rapidity, marched over the Alps into Italy, completely overpowering his enemies, and he was approaching Rome almost before the Imperial Court was aware even of his intentions. He was victorious in every conflict, and before long found himself established in Rome as ruler of the chief part of the Empire. After a brief peace, the struggle broke out again with terrific intensity. It was recognized by all parties that the matter had resolved itself into a death conflict between Paganism and Christianity. Foreseen and described by the Spirit over 200 years previously, the result was a complete victory for the cause of Christianity. Constantine met with extraordinary and uniform success; the armies of the Pagan emperors were crushed and defeated, and all the effects of the convulsion described in the symbols were seen. The sun of the political universe had "become darkened" in the eclipse of the pagan emperorship, the pagan priests, symbolized by the moon, had been put to the sword, and thus the moon "became as blood." The stars, representative of the various leaders in the political heavens, fell out of their places. "The heaven," indicating the whole system of pagan imperial authority, was rolled up and put on one side as a thing finished; and the mountain and island dominions and principalities of the Pagan Roman Empire were moved out of their places. "The kings of the earth, great men, rich men, chief captains" and others sought to hide themselves from the terrors of the times. It was recognized on all hands that these judgments were retributions inflicted by "the God of the Christians." This is to be gathered from the writings of those contemporary with these times. One of the Pagan emperors, dying in agony, protested he had not been guilty of the persecution of the Christians.

This great political cataclysm wrought a tremendous change in the civilized world; it took a number of years to accomplish, but when the storm of God's judgments against Pagan Rome passed away and the dawn of a new era broke, what a change it wrought in the position of Christ's followers. Instead of being persecuted and hunted down, afraid to meet, or read the scriptures openly, they became in favor with the authorities, and thousands professing the name of Christ received the favors and revenues which were formerly bestowed on the Pagan priesthood. But how did this change affect the faithful and earnest brethren and sisters of Christ? It was a divinely provided opportunity for the consolidation of those holding the Truth. It gave them scope to develop and to preach the Word; to establish ecclesias and prepare from among the Gentiles a people for God's name. This appears from the symbols immediately following the events of the sixth seal, where John saw four angels holding the four winds of the earth, that the wind should not blow on the earth. And another angel, having ascended from the east, cried to these four angels, saying, "hurt not the earth, neither the sea, neither the trees, till we have sealed the servants of our God in their foreheads." Wind is a symbol of trouble in the form of war. Angels holding the four winds from blowing indicates God's control in the affairs of the nations. Here the angels control events so as to prevent trouble from any quarter whilst the sealing process upon the saints is in progress. What is the sealing? All of us brethren and sisters have experienced this process. A seal is a device for making an official mark on a suitable substance. The seal always makes the same mark on the proper substance. On

Covenants of Promise.

This sealing process is still going on, and will continue to do so until our labors finish with the summons that Christ is here. The time of peace following the fall of Paganism was divinely provided. The present opportunity we have of proclaiming the Truth in peace is also divinely provided. Another storm is about to break, of an intensity far exceeding that of the sixth seal. Our duty as faithful watchmen is to proclaim the Truth in this fast closing day of opportunity, and to help our brethren and sisters, and thus help ourselves to be ready for the return of the Master.

G. M. CLEMENTS.

## The Millennium in Scripture and History

(Continued from page 344)

The origin, then, in England of the Baptist body was brought about by a union of the remnant remaining of the Lollards with some of the Mennonites of Holland and Germany. There is good evidence that there was a considerable body of these peoples to be found in this country in the early years of the seventeenth century, and the doctrine of the Millennium is very often spoken of by writers of Baptist history as a characteristically Baptist doctrine. One writer (Mr. J H. Shakespeare, a well-known Baptist name), says that the early Baptist dream was of a golden city on earth. He is doubtless endeavoring to give the impression that they believed in such a millennium as Gibbons attributes to the early Christians (see Gibbon, chapter 15, doctrine of the Millennium). In 1638 the Baptists were considerably reinforced by a number of those who came out from the Independents, and who, having despatched one of their number to the Mennonites in Holland to be baptized by them, were, on his return, themselves baptized by him. It was this particular section of the Baptists who presented that confession of faith to Charles II. which occurs in Crosley's History of Baptism, and in which there is a very full and clear statement of the doctrine we are considering. The reader will find the article which relates to the Millennium in the pamphlet by Dr. Thomas, entitled What is the truth?

The reader may also be interested in the following extracts which have been culled from Cramp's History of the Baptists. The first, which is taken from a Baptist Confession of Faith of the year 1606 is as follows:

Article 15 "That the Lord's Supper is the outward manifestation of the spiritual communion between Christ and the faithful, mutually to declare his death until he come. (1 Cor. x. 16-17; xi. 26).

(Article 19 declares, among other duties, that of assembling on the first day of the week, for the breaking of bread, etc.).

The same writer tells us that in the year 1684 "Benjamin Reach, a Baptist Minister, wrote a small book for children," which advocated that "believers, or godly men and women only, who can make confession of their faith and repentance should be baptized. The personal reign of the Saviour on earth for a thousand years, held at the time by some Baptists, was taught." Mr. Reach also affirmed the perfectly true sentiment that Christ's true ministers do not depend on universities for their wisdom in preaching the Gospel, but on the gift of God, doubtless obtained from the Scriptures; indeed, the whole account shows considerable knowledge of these Scriptures to have been possessed by Mr. Reach. For writing the book he was sentenced to stand for two hours in the pillory, where, giving his reasons for doing so, he warned his hearers "to be very careful, otherwise," says he, "it will be very sad with you at the revelation of the Lord Jesus from heaven."

Among the seventeenth century Baptists may be reckoned those two ever memorable names, John Milton and John Bunyan. The former was a Baptist in principle, if not avowedly so, and was also a

the type speaks of; the once in the end of the world, as our Apostle says, then it follows, that the people of God should all stand waiting for his benediction that to them he shall bring with him, when he shall return from thence." He further on exhorts his readers to look and wait, and further on still, expresses his conviction that the Lord will come quickly and not tarry. It is, therefore, evident that the signature of Bunyan to the document mentioned above as having been presented to Charles II. in 1660, was a sincere testimony to his faith in Baptist doctrines, including the noble testimony to Millennial truths, and not a mere formal assent thereto.

Although no person was burnt for heresy so-called after 1611, yet there were many Baptists who, on false testimony, were put to death for treason in the times of the later Stuarts. John James of Whitechapel, Elizabeth Gaunt, and others suffered, and many died as a result of imprisonment. Macaulay says that many of the sectaries who engaged in Monmouth's Rebellion (1685) sang as they were undressing for the butchery that Christ " would soon come to rescue Zion," " to make war on Babylon," " would set up his standard, would blow his trumpet, and would requite his foes tenfold for all the evil which had been inflicted on his servants." It would thus appear that among the English Nonconformists Millennial views were somewhat widespread, and not confined merely to the Baptists; indeed, according to Mr. Hartley, who was Rector of Win wick in Northamptonshire in 1764, no less a person than King Edward VI. (1547-1553) was a Millenarian. The evidence Mr. Hartley gives in support of this will be found in a book published by him in 1764, and entitled Paradise Restored, or a Testimony to the Doctrine of the Blessed Millennium : with some consideration on its approaching advent from the signs of the Times. On page 232 he quotes an extract from the Catechism of King Edward VI., preserved by Mede (who, the reader will remember, is mentioned in the preface to Eureka, Vol. III., which see), and in which Edward applies the petition " Thy Kingdom come," to the time when the little stone cut out of the mountain without hands should smite the image on its feet, the fulfillment of which prophecy he clearly states would only occur when Christ alone should have the dominion, "and reign with His Saints, according to the divine promises." He also confesses his faith in the perfect state beyond the thousand years reign.

Readers of Eureka will be fully aware of Joseph Mede's views on the Millennium; those of Mr. Hartley are manifest from the foregoing. Mr. James Richens is the most noted Millenarian among the Baptists of the late eighteenth and the early nineteenth centuries ; indeed, his testimony may be said to mark the first awakening of a witnessing for Gospel truth after the ending of the symbolic three and a half days of the death state of the witnesses (see Rev. xi. 9). About this time there was an earnest movement among Baptists for a return to apostolic simplicity; the result was the formation of Baptist bodies known variously in our days as Campbellites and Adventists. It was among the former that Dr. Thomas learnt the doctrine of the Millennium. There can also be little doubt that the literature current among them would contain some allusions to the doctrines of the Dutch Anabaptists currently known as Mennonites, which included a rejection of immortal soulism, and a belief, a real belief, in the doctrine of the resurrection. It was probably the doctor's medical training together with his perusal of these writings which led him to question the doctrine of immortal soulism. With regard to the Adventists, the reader will remember that the first Christadelphian Ecclesia in Britain was formed by the obedience to the truth of the Adventist Church of Nottingham, not in units but as a body. Here, then, is the nucleus of the present Christadelphian body from among the Baptists, and we submit to the reader the interesting fact that through the line we have traced the doctrine of the Millennium, the very key note of apostolic doctrine, has descended from the earliest Christian times down to our own day.

It may interest the reader if we remind him that Dr. Thomas's birthplace, Hoxton Square, probably No. 49, and 3, Brudenell Place, where he wrote *Elpis Israel*, is in very close proximity to Spitalfields, which, in 1685 was literally Spital Fields, and that it was by some of those very same Huguenots, whom we saw reason in our last article to regard as Millenarians, that these fields were

## VI.

After the defeat of Amalek, Jethro took Zipporah, the wife of Moses, and her children and brought them to Moses in the Wilderness. What a joyous meeting it would be after so many months separation, and what thrilling news Moses would have to relate to them. "Moses told Jethro all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake."

Jethro was a believer in God. It cannot be thought that Moses had lived so near to him without speaking of the Lord, neither can it be supposed that the affections of Moses would go out to anyone who failed to respond. We read therefore, that : "Jethro rejoiced for all the goodness which the Lord had done to Israel . . . and said, Blessed be the Lord who hath delivered you out of the hand of the Egyptians, now I know that the Lord is greater than all gods : for in the thing wherein they dealt proudly he was above them. And Jethro took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God." Like Abraham, the father of the faithful, Moses experienced that cutting off from kith and kin which the called sometimes find so difficult to respond to, but the resigning of earthly ties turns the obedient to God as their guide and helper. Moses called his firstborn, Gershom, for said he, "I have been an alien in a strange land," and the younger he called Eliezer, "for the God of my father was my help." Next Jethro advised Moses to arrange for help in his work of ministering to the people, but here again the recognition that all must be done according to the will of God manifested itself, for Jethro said, " If thou wilt do this thing and God command thee so, then thou shall be able to endure, and all this people shall also go to their place in peace."

Before leaving Sinai for Kibroth-hattaavah (the graves of lust), Israel is to pass through a most solemn experience. It is the third month of their journeyings and Moses is called into the mountain to hear the words of the divine covenant. First it is promised to them that if they will obey God's voice indeed, and keep His covenant, that they should be "a peculiar treasure to God." The Almighty is collecting treasures and they are people who "obey His voice indeed, and keep His covenant," and by-and-by these jewels will all be collected together. Through the last of the prophets (Malachi), God reveals a little more of their identity. "They often meet to speak one to another," because they ' fear the Lord and think upon His name,' and " they shall be mine saith the Lord of hosts, in that day when I make up my jewels." (Jewels here is the same Hebrew word as that rendered ' peculiar treasure ' in Exodus xix. 5.) How fitting then to find that in the Revelation, the keepers of God's covenant are symbolized by a city, the wall foundation of which is garnished with all manner of jewels. How gracious is God's promise then that these people should be His jewels, and that they should be to God "a kingdom of priests and an holy nation." In response to this offer, the people declared that all that God had spoken they would do. So Moses returned to the Lord and declared that the people had promised to obey His voice and to keep His covenant.

God then declared that He would manifest Himself to Moses in the sight of all the people, and what a remarkable scene followed! Both the mountain and the people were sanctified, bounds were set round the Mount Sinai, and neither man nor beast must touch it. It was the Lord's holy mountain. Then on the third day "there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled." Even Moses quaked exceedingly and feared, for the whole mountain "quaked greatly." Those who have been awed by a dreadful thunderstorm can appreciate how dreadful this scene would be—the awful lightning, the terrific thundering and the voice like a trumpet but exceeding loud. In this dreadful presence the people stood, trembling with fear. Moses spake to God in their presence and God answered him. How dreadful the position. It was necessary to again warn the people, for had they touched the mountain they would have

is Jesus the Son of God, and when the mountain is set up the voice of the Almighty will be heard from it, shaking out of power all that is not firmly fixed upon that foundation which cannot be moved, but those who ARE firmly fixed upon this foundation will receive an everlasting Kingdom.

Going back to the shadow of the good things to come, we find that after God had given His commandments which the people had covenanted to keep, that Moses, Aaron, Nadab, Abihu and seventy of the elders were required to leave the camp and approach the Lord to worship Him, while Moses alone was to approach still nearer to the Lord. Then after the people had repeated their promise to do all that the Lord had commanded, there was another wonderful work to be performed. The words of the Lord were written down, and an altar was built under the mountain, twelve pillars were raised according to the twelve tribes of Israel. Then the sacrifices were slain and the blood collected, half of the blood was thrown over the altar and the other half was put in basins. This having been done, the words of the covenant, now written down, were read over to the people, who again declared their determination to be obedient and to do according to the word of the Lord. Then the blood contained in the basins was sprinkled over the people, and as Hebrews ix. 19 states: "on the book." Moses said: "Behold the blood of the covenant which the Lord hath made with you." The blood was sprinkled for the purifying of the people. So that upon the altar, the Word and the people, the blood of the sacrifice was seen. Why? God explains! He has said: "The life of the flesh is in the blood ; and I have given it to you upon the altar to make an atonement for your souls ; for it is the blood that maketh an atonement for the soul " (Lev. xvii. 11). When therefore the holy covenant had been made and sanctified by the blood of the sacrifice, then the selected ones of the congregation were able to see the God of Israel. In this transaction is there not foreshadowed the new covenant dedicated by the blood of Christ?

Through the Lord Jesus, both Jew and Gentile have access to the Father. They must first learn the divine commandments, then they must declare their willingness to be obedient; not only to the precepts which do not directly interfere with their desires and ambitions, but there must be a determination to be obedient and to do ALL that the Lord has said. After this confession, they must be brought within the bond of the covenant through the blood of the covenant Ratifier. And how are they thus joined in covenant seeing that in the New Covenant blood is not really sprinkled on the people? God has taught His children that the blood of the foreshadowing sacrifices was accepted for the life because the life is in the blood. In the new covenant the obedient are placed into Christ by Baptism, and henceforth must show forth the life of Christ which is placed over them, making them clean and white, and thus preparing them to see the God of Israel whose typical manifestations are next to be considered.

W. J. ELSTON.

Nottingham.

Take care of your character, and your reputation will take care of itself.

## Signs of the Times

"**THE TIME OF JACOB'S TROUBLE.**"—"Alas, for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it " (Jer. xxx. 7). This time is no doubt coincident with the time of trouble that is to come on all the world in the latter days ; that time, of which Habakkuk " heard," causing him to " tremble in myself that I might rest in the day of trouble " (Hab. iii. 16).

Naturally speaking it might have been supposed that the toleration of the Jews, which has developed

the end and that the more recent tendency to Jewish toleration must receive a check.

The events of the past month show a very distinct movement in this direction. The National Socialist Party in Germany (led by Adolf Hitler) received over six million votes at the recent election; one of the cardinal and openly declared aims of this party being hostility to the Jews, of whom there are 500,000 in Germany. The battle cry during the election was "Make it hot for the Jews and clear them out of Germany." They are being denounced as "racially impure," and unfit to associate with the pure Nordic German nation.

The newspapers regard the situation as one of real danger for the Jews, many of whom have already left the country. The News-Chronicle of Sept. 22nd reports a speech by a leader of the National Socialists in which he says, "/ have been told that the Jews think the only means of getting rid of us is to pick off our leaders one by one. If a single one of our leaders falls, we shall answer with a pogrom."

In Russia it is reported that 3,000,000 Jews are suffering under the lash of Bolshevism. They have endured greater distress than any other community and "hundreds of thousands of Russian Jews have been branded as enemies of the Soviet, have been ruthlessly persecuted and are starving" (Daily Express). The anti-God laws have, of course, hit the Jews very hard. Stalin himself is anti-Semitic, and has succeeded in ousting the Jews from the Communist Party, even such prominent members as Trotsky and Zinovieff.

In Poland another 3,000,000 Jews suffer social ostracism and their "economic plight is grave and their distress widespread." In Rumania there are 2,000,000 Jews against whom a reign of terror prevails. They are restricted in trade and social life; many have been attacked; synagogues have been destroyed.

In Hungary, anti-Semitism has been revived; the Jews are practically barred from the universities, and are subject to frequent violent attacks. Even in America, we are told, hatred of the Jews is manifest. In several of the leading universities their admission is restricted; many clubs and societies ban them altogether.

On Sept. 23rd the Welsh Rabbi declared at Cardiff that anti-Semitism was still rife.

These particulars, mostly culled from the Daily Express during September, will be sufficient to indicate the trend of events. To add to the complications of the times, the League of Nations has officially criticized Britain's administration in Palestine, to which Britain has replied "tartly"; the Jews in England are incensed at the Government's restriction of immigration; the Daily Mail seeks to get the mandate transferred to Italy.

On this last point there is considerable friction, the Sunday Referee, for instance, proclaiming in large headlines: "HANDING THE EMPIRE OVER TO BRITAIN'S ENEMIES." "AMAZING DEVELOPMENTS OF THE ITALIAN ANTI-ZIONIST PLOT." It says: "the insolent strictness of the Geneva upstarts must be dealt with firmly even if it leads to sweeping away the pedagogic structure wherein they roost."

So we see the world is filled with hatred and animosity. What the end will be statesmen cannot (or will not) see, but the wise can see the path shining "more and more unto the perfect day."

"Lord, what is man, that thou takest knowledge of him?" This sentiment distinguishes the Bible from all other exhibitions of the estate of the sons of men, and is a proof that it is superhuman.

## 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 Recognized 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.VV.9, not 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

Gathering in the Shakespeare Rooms, Edmund St. for Saturday Nov. 8th and extend an affectionate invitation to the brethren and sisters in fellowship. We shall appreciate if those intending to come will let me know, so that adequate provision can be made for catering. We shall be pleased also, to meet any who may not know the whereabouts of the room. Tea is at 4.30 and the after meeting at 6.0 and a very interesting programme is prepared on the Subject of "The Blessedness that awaits the Faithful". Programmes may be had on application. We have welcomed the following visitors :—bro. F. G. Jannaway, bro. and sis. Jenkins and sis. Jenkins Jr., and bro. M.L. Evans, all of Clapham; sis. Grocott of Ealing; bro. and sis. Wilson of Nuneaton; bro. Harrison of Lichfield; bro. Elliot of Blackheath; bre. Chas. and Fred Jakeman, and bro. and sis. Allen of Dudley. Bro. and sis. Timms, after a 12 months stay here, have returned to Toronto ; we were sorry to lose them, having much enjoyed their company and fellowship.—W. Southall, Rec. Bro.

BOURNEMOUTH. —850, Wimborne Road, Winton. Sundays : Breaking of Bread, 11 a.m.; Eureka Class, Sunday Evening, 1 p.m., and Bible Class, Thursday Evening, 8 p.m., both at " Bethany," 138, Portland Road. We continue, though few in number, our witness to the Truth of God by means of monthly distribution of leaflets. So far there seems little response. It is indeed a sign of the times, that where some response is provoked, it invariably happens that the "Delusion" is too strongly entrenched, and the "free course" necessary to the establishment of Truth is not permitted. Nevertheless, we are not discouraged; there are several copies of Christendom Astray on loan and we trust some impression may be made. The Truth is our Father's—we are but stewards, and in our planting and watering look to Him for such increase as His wisdom decrees acceptable. We have been pleased to welcome many brethren and sisters to our meetings and have been strengthened and encouraged by their help and presence. Visiting brethren and sisters since our last report have been :—Brethren James and. Eve (Eastleigh) ; J. T. Warwick, J. L. Young, A. Cottrell, C. Hatchman (Clapham) ; A. Restall (Oxford) ; H. H. Elston (Nottingham). Sisters Harris (Eastleigh); Denney, Walker, Thirtle, Killard, Brooks, Young, Cottrell, Warwick, Crumplin, P.eade, Hatchman, E. McCree, Singleton, Ford (all of Clapham) ; Lethbridge and Ettie Lethbridge (Holloway) ; Furneaux (Margate) ; Henderson, Eva Potier and Potier, Senr. (Brighton); H. Thompson, Humphries, Elston (Nottingham); Warrender (Birmingham); Grant (Plymouth).—J. Wilkinson, Rec. Bro.

BRIDGEND. — Dunraven Place. Sundays, 11 a.m. and 6.30 p.m. Tuesdays, 7.30 p.m. In our intelligence for September we inadvertently omitted to mention bro. Reggie Williams and sis. P. Lang of the Baling ecclesia, who were among our list of visitors for August. We are also pleased to report visits from bro. and sis. E. Cuer (Horns Cross) and bro. and sis. Hawley and bro. Kitchen (Clapham). Bro. Cuer spoke words of exhortation and encouragement at the memorial table, which were fully appreciated. Bro. and sis. Ellis (Rhondda) have also been with us again. There is little else to report in this part of the "vineyard," save that we are surrounded by indisputable facts all pointing to the Dawn of the New Era, when the Sun of Righteousness shall arise and shall disperse the darkness of superstition and unbelief and establish the Truth throughout the whole earth. What a glorious prospect, brethren. "To him that overcometh shall inherit all things." God grant us strength sufficient for the effort and task that lies before us.—Gomer Jones, Rec. Bro.

BRIDFORD (Dorset). — "Home Cot," Bothenhampton. Sincere greetings in Jesus' Name. We have been pleased to welcome at the Table of the Lord bro. and sis. Finch and sis. Paine of the Southend meeting, also sis. Pinchen and bro. and sis. Townsend of Clapham. We much enjoyed the word of exhortation given by the brethren; such times as these are very refreshing and helpful while the Master tarries; may we be given strength to hold fast and keep the Truth in all its purity, until the end. We would

their help upon this occasion. We have welcomed the following visitors to the Lord's table:—Bro. and sis. Joslm, bro. and sis. J. G. Mitchell, bro. and sis. L. Evans, bro. and sis. Jenkins, sis. E. Jenkins, sis. A. McCree, sis. Hughes, sis. Reeves, sis. Knight, sis. C. Fletcher, sis. I. Woodward, sis. C. Bullen, bro. Bellamy and bro. D. White (all of Clapham); bro. WT. Davis, sis. Davis, sis. M. White (Croydon); sis. Keats (Putney); sis. Stokes, sis. W. Irving, sis. M. Bath (Holloway). We thank brethren Jenkins and Joslin for assisting us in the Truth's service, and also would thank brethren W. R. Mitchell, L. J. Walker and M. L. Evans for their faithful ministrations.—J. D. Webster, Rec. Bro.

**BRISTOL.** — Druids Hall, Perry Road (top of Colston Street). Sundays : Breaking of Bread, 11 a.m. ; Sunday School and Bible Class, 3 p.m. ', Lecture or Bible Study, 1 p.m. Tuesdays : Bible Class, 7.30 to 9 p.m. We have recommenced our lectures and Bible Class at above hall and have been strengthened and upbuilt by our meeting together and thus encouraged to go on. We lose by removal to London our bro. I. J. Milner, whose business has caused him, to leave Bristol, and we commend him to the Clapham ecclesia, with whom he is now meeting. Our Sunday School scholars paid a visit to a Palestine Exhibition held in this town and spent a very profitable and instructive evening studying the models, costumes and manners of the East depicting biblical times.—A. G. Higgs, Rec. Bro.

**COLCHESTER.** — 2, Barrack Street (corner of Brook Street). Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. During the month of September we have been helped in our witnessing for the Truth by bro. W. J. Webster (Ilford), bro. E. W. Evans (Clapham) and bro. E. ('nor (Horns Cross), and we have been pleased to welcome at the Table of the Lord, bro. and sis. Hayward (Ipswich), sis. Westley (Clapham), sis. Williams (Plymouth), and bro. Rivers (Clapham). It is with very deep sorrow we have to report the loss of our beloved bro. J. W. Watsham, who was in his 70th year. Bro and sis. Watsham were staying with bro. and sis. Burton, of Dunstable, and on Sunday, Sept. 7th, while journeying home to Dunstable from Luton in bro. Burton's car after the Breaking of Bread they met with a very serious accident; Soon after leaving Luton, a three-wheeler Morgan approaching at a high speed, skidded, and smashed into them, causing serious injuries to the four brethren and sisters. Bro. Watsham was conveyed to the Bute Hospital, Luton, where he remained in a semi-conscious state until he died on. Sept. 11th from the serious injuries received in the head. Bro. ami sis. Burton and sis. Watsham were taken to their home, where they remained in a critical, condition for some days, due to head, arm and leg injuries. At the time of writing we are pleased to say in the mercy of God they are progressing favorably, and our prayers are that they may soon be restored to health again. Bro. Watsham was brought from Luton and buried on Sept. 16th in the Colchester Cemetery by bro. J. M. Evans, of Clapham, who kindly traveled from London for the purpose. We desire to express our great appreciation of the deep sympathy which has been expressed by brethren and sisters, including acts of loving kindness and thoughtfulness, which have been shown during this time of great trial. Our bro. will be greatly missed in our ecclesial life, and we indeed mourn his loss; but we have the consolation that he was sincere in his love of the Truth, and believed that what God has promised He will surely perform,. We therefore look to the future, praying that we may be among the chosen of God.—L. Wells, Rec. Bro.

**COWES (I.O.W.).** — "Holywood," Mill Hill Road. Bro. and sis. W. A. Quin having removed from Glasgow, are now residing at the above address, and will be pleased to see brethren and sisters who may be staying in the island. The time for Breaking of Bread can be arranged if a note is sent beforehand.—W. A. Quin.

**CROYDON.** — Gymnasium Hall, High Street. Sundays : Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays : Bible Class (at Horniman Hall, North End, W. Croydon), 8 p.m. It

October 6th, in the Horniman Hall, West Croydon. The subjects were: "The Coming of Jesus Christ" and "When will Christ Return? Signs which indicate His near approach." We were much encouraged by the presence of about 37 strangers at the first lecture and about 30 at the second. We pray that our Heavenly Father will bless our efforts, that the seed sown may bring forth fruit to the honor and glory of His great name. We are endeavoring to keep in touch with these strangers by arranging for a further lecture or lectures in our Bible Class Room, and thus get them sufficiently interested to continue at the Gymnasium Hall on Sundays.—A. A. Jeacock, Rec. Bro.

LONDON (Clapham).—Avondale Hall, Landor Hall, S.W. Sundays: Mutual Improvement Class, 9.45 a.m., Breaking of Bread, 11 a.m., School, 11 a.m.; Lecture, 1 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. We have pleasure in recording the obedience of four more who have put on the Name of Christ in the appointed way, and who have our prayers for their success in the race for life eternal. The names are:—Sept. 14th, George Birch (formerly Baptist); Sept. 28th, Francis Henry Dean (formerly Neutral); October 5th, William John Mason and his wife, Annie May Gertrude Mason (both formerly Neutral), who will meet with the brethren at Seven Kings. Also on Sept. 7th we were pleased to assist the Brighton ecclesia by baptizing on their behalf Mrs. Sarah Anne Holder; whilst on October 3rd we assisted the Croydon ecclesia to baptize Reginald Alfred William Ell. Bro. Ivor Milner has returned from Bristol and will again meet with us. We have had the company at the Table of the Lord of the following brethren and sisters, all of whom we have been very pleased to welcome, namely:—Bro. and sis. C. F. Evans, sis. Potier, sis. Henderson (Brighton); bro. and sis. Prior (Colchester); bro. Crowhurst (Croydon); sis. D. Shorter (Hitchin); sis. H. Lethbridge (Holloway); bro. and sis. Hembling, bro. and sis. Drummond, and bro. Linggood (Horns Cross); sis. Ivy Hayward (Ipswich); sis. Allen (Luton); sis. Keats (Putney); bro. W. Webster (Seven Kings); sis. Finch (Southend); bro. Saxby (Wellington); sis. Gillespie (West Ealing).—F. C. Wood, Asst. Rec. Bro.

LONDON (Holloway). — Sundays: Manor Gardens Free Library, 11.16 a.m. and 1 p.m. Thursdays: London College, 409, Holloway Road, 8 p.m. We regret to report the removal to Swindon of bro. and sis. H. Dyer. We shall greatly miss their company. Bro. Dyer has filled many positions worthily in our ecclesia, and has been an ardent worker for the good cause for many years in N. London. We hope and trust that he may be blessed of God in his new sphere and that sis. Dyer's health may greatly improve. Our fraternal gathering on Sept. 27th was very helpful and upbuilding. The general topic, "The Stone which the Builders rejected," proved to be a good one both for exhortation and food for thought. Visitors welcomed to the Table of the Lord have been bro. and sis. S. Jeacock (St. Albans), sis. Kidman (Clapham), and bro. D. Jakeman (Dudley) (who faithfully exhorted us on Sept. 14th); also sis. H. Denney (Clapham), bro. and sis. Aske (Welling) and sis. Phillips (Luton).—G. H. Denney, Rec. Bro., per G. H. L.

LONDON (West Ealing).—Leighton Hall, Elthorne Park Road, W.I. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m. We have been cheered by the presence of the following brethren and sisters at the Table of the Lord: Sisters Willmore, M. Rangecroft and I. Barrett, and bro. and sis. L. Walker (all of Clapham); and bro. and sis. Adams (St. Albans). Brethren Adams and Walker also gave us the word of exhortation. Bro. A. A. Jeacock also assisted us in proclaiming the Truth concerning the "signs of the times." We much appreciate the help of these brethren.—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. Since we last wrote an incident has

operation has been performed and sis. Burton is progressing as well as can be expected. We assure our brethren and sisters, the relatives of bro. Watsham, both here and at Colchester, of the loving sympathy and prayers of all our brethren and sisters. We might add that at tin: inquest the coroner observed that the accident was due to an error of judgment on the part of the driver of the tri-car. We have been pleased to welcome at the Table of the Lord the following: Bro. and sis. Hart, bro. and sis. Stevenson, bro. Carter and bro. Collis (St. Albans); bro. Jones, bro. and sis. Southgate (Clapham); sis. Williams (Plymouth); bro. and sis. Johnson and bro. Brookes (Glapham).—A. H. Phillips, Rec. Bro.

MANCHESTER. — 15, Middlewood Street, Harpurhey. It is not often we have any intelligence to send, but some interest, I am glad to say, has been aroused by a debate between bro. A. Geatley, of Oldham, and a Mr. Solomon, a Jew, on the subject " Is Evolution against Design, or against the Belief in God? " Bro. Geatley, although handicapped by short notice of the subject, did remarkably well, and was asked to go again. There were some 200 people in the hall, at the "Queen's Park Parliament Forum," Manchester, and a sprinkling of the brethren. It is no little pleasure to me to be the means of even this slight effort. We can but do our best, hoping that God will bless the effort put forth, to the glory and honor of His great name. The meeting took place on Thursday, October 2nd, 1930. Your brother in hope. — Geo. J. May.

MOTHERWELL (Scotland). — Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m.; School, 1.15 p.m.; Lecture, alternate Sundays, 6.30 p.m. Week-night Class, alternate Thursdays, 7.30 p.m. We purpose (if the Lord will) commencing our winter course of lectures on Sunday, October 5th, which we are advertising by poster and in the local press, also by distribution of pamphlets, which we hope will arouse some from the indifference to things spiritual which seems to be settling over the minds of the people. There may yet be a remnant who will give glory to God for His wonderful love to the children of men, through Jesus Christ our Lord. We were indeed pleased to have a visit from sis. Alexander and sis. Statham, both of the Nottingham ecclesia, whom we welcomed to the Table of the Lord. We extend a cordial invitation to any bro. or sis. who may be passing this way.—Rod. H. Ross, 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: Bible Class, 1 p.m. We are pleased to state that on Sept. 7th we had a visit from bro. E. H. Bath of London, and on Sept. 21st bro. T. Pearson of Dudley. Both brethren faithfully delivered to us the word of exhortation, which was much appreciated, and also lectured in the evening, a couple of strangers being present. — David 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, Tuesday, 7.45 p.m. Eureka Class, Wednesday, 7.45 p.m. The work of proclaiming the Truth continues in this place, in which we have been assisted by bros. Mitchell, W. J. White and J. M. Evans, of London. On Saturday, Sept. 27th, the fraternal gathering arranged by the Eureka Class took place, when we were joined by bro. and sis. Saxby, sis. Burton and bro. Brewer from Wellington; bro. and sis. Bradshaw and sis. Eato from Leicester ; bro. Geatley from Oldham ; sis. Rutherford from Cleethorpes; and bro. J. M. Evans from Clapham. A most upbuilding time was enjoyed together. Bro. Strawson, speaking of "Our High and Holy Calling and the grace of God in passing by the great and the high ones and reaching out to the weak and humble-minded." Bro. Simpson urged upon the brethren and sisters the recognition of work to be done, and of the necessity of keeping the garment which had been graciously bestowed, lest like the ecclesia at Laodicea, we should become naked.

(Coventry) on Sept. 14th, and bro. and sis. J. Weetman (Edmund Street) on Sept. 21st. Bro. Weetman ministered to us the word of exhortation. We would again remind our brethren and sisters that a hearty welcome awaits all of like precious faith who may be passing our way. Faithfully your bro. and sis. in Israel's hope.—W. H. and W. Wilson.

**OLDHAM.**—Guild Room, Greenacres Hill Stores, Greenwood Street. Breaking of Bread, 10.40 a.m.; Sunday School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m., Mechanics Institute, Manchester Street, Werneth. We continue to proclaim the Truth to all who will listen, and are encouraged by the sustained interest of a few—hoping that our Heavenly Father will bless our efforts and give us increase that will be to His honor and glory. We have been pleased to welcome at the Table of the Lord : Bro. and sis. Elston (Nottingham), bro. Saxby (Wellington) and bro. R. Smith (Birmingham). The brethren encouraged and assisted us in the service of the Truth by the word of exhortation and lecture, to whom, our thanks are tendered.—Wm. Cockcroft, Rec. Bro.

**PEMBERTON.** — Orrell Gardens, Orrell Post. Sundays: Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m. We are pleased to report that on Sept. 6th bro. G. Hill and sis. C. Ashurst were united in marriage; we pray the Father's blessing upon them, in their new relationship. We have been pleased to welcome bro. G. H. Lethbridge of London and bro. J. B. Strawson of Nottingham in the service of the Truth, to whom we are thankful. We still continue to proclaim the Truth, and feel thankful to see a few promising friends.—R. Turner, Rec. Bro.

**PORTHLEVEN** (Cornwall).—Sis. Hosking has requested me to send on Intelligence from, Porthleven for the Berean. She reports that bro. and sis. Mercer have visited her, and that the word of exhortation given by bro. Mercer was very upbuilding, as was also the company of sis. Stafford from Brighton and sis. Phillpotts and sis. Ella Hosking from Plymouth.—A. Sleep (*St. Austell*).

**PLYMOUTH.** — Oddfellows' Hall, 148, Union Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45 p.m. During the past month we have been pleased to welcome the following in fellowship at the Lord's Table:—Sis. Pope (Holloway) and bro. F. G. Ford (Clapham). We were grateful to bro. Ford for his able ministration in proclaiming the Word, when he lectured here on Sept. 14th on the subject, "The Coming New Age." His was a message which stimulated the brethren and sisters, and which gave the few strangers who were present something upon which to seriously meditate; and we all much appreciate his labor of love in the Master's service. The time for our annual election of serving brethren is now very near, and therefore we find the articles which have been published in recent numbers of Berean dealing with this matter to be very opportune; a thoughtful reading of the same impressing upon us the need for care and discrimination in appointing the brethren who shall conduct the business of the ecclesia, and be answerable to the Master for the proclamation of the Living Word. We therefore thank the brethren responsible for their publication.—H. R. Nicholls, Rec. Bro.

**REDHILL.**—Rees Rooms, Warwick Road. Sundays: 11.15 a.m. and 7 p.m. Bro. Robert Wilson and sis. Beatrice Stannard were united in marriage on Sept. 22nd; we pray that our Heavenly Father's blessing will rest upon them in their new relationship. Will brethren address all communications to bro. W. H. Whiting, 65, Frenches Road, as the undersigned is shortly moving from the district.—Albert T. Abbotts, Rec. Bro.

**WHITWOETH AND ACCRINGTON.** — 345, Bk. Market Street, Whitworth, Rochdale, Lanes. 1st Sunday each month. Greetings to all. There is not much to report. We continue to do what we can in

to report an average of 8-10 visitors on Sunday evenings. We have been pleased to welcome several brethren and sisters from other ecclesias in fellowship, to our memorial meeting, and take this opportunity of expressing our appreciation of the labors of the many brethren who have faithfully exhorted and proclaimed the good news. We very much regret to report that it has been found necessary to withdraw fellowship from, bro. W. Collis for conduct contrary to the commands of Christ.—S. Jeacock, Rec. Bro.

**SOUTHPORT.**—73, Oak Street. Breaking of Bread (by appointment). It gives me great pleasure to report the visit of the following brethren and sisters to the Table of the Lord during August and September:—Bro. D. Jakeman, bro. and sis. C. Jakeman (Dudley); bro. F. G. Jannaway (London); bro. and sis. R. Barton, bro. and sis. P. Barton, and sis. J. Lea (all of Pemberton). Their words of comfort and encouragement are most assuredly appreciated.—Doris F. Jannaway.

**TIERS CROSS.** — Haverfordwest, Pembrokeshire. Breaking of Bread, 2.30 p.m. We are pleased to report that on August 31st we had the company of bro. and sis. Jenkins, sis. Eileen Jenkins and bro. M. L. Evans of Clapham. We had a most encouraging exhortation from bro. Jenkins at the Breaking of Bread, which strengthened each one of us, so we had a very uplifting and encouraging time together, their company and help was much appreciated. Will brethren and sisters please note address.—H. Thomas.

**WAINFLEET (Lincs.).** —**The Sycamores, Croft.** We are pleased to report that we have had a good number of visitors this summer from Nottingham, and bro. and sis. Bradshaw from Leicester. Exhortations have been given by brethren Bradshaw, Tipping, Stubbs and Barratt, and bro. Strawson has addressed three Bible Classes at the writer's house. With the help of brethren Strawson and Packer of Nottingham, four lectures were given in Wainfleet during July, but although well advertised the attendance of the stranger was poor. We extend our thanks to all who have helped with their service, and are always pleased to meet those of like faith.—Bernard Smith.

## **AUSTRALIA**

**BURWOOD (Sydney, N.S.W.).**—School of Arts. Greetings in Christ Jesus. Since our last communication, we are very sorry to report the loss of our bro. and sis. Allwood, who departed for England on July 1st by the S.S. "Barrabool." We bid them God speed, and trust that the Day of Christ will find them worthy of a place in God's glorious Kingdom. On the other hand, we rejoice to report the addition of another son of Adam to the Family of Christ, by the baptism on June 16th of Mr. Harry Crouch, son of our sis. M. Crouch and bro. in the flesh to brethren V. and E. Crouch. We trust that with the help of God he shall continue to walk worthy of his High Calling, and at last receive that crown of life that fadeth not away. We are also pleased to announce the visit to the Lord's Table of sis. Barnard, of East Launceston, Tasmania. Sincerely your bro. in the Master's service.—V. J. Crouch, Rec. Bro.

## **CANADA**

**BRANTFORD.** — Maccabees Hall. Sundays: 10.30 a.m., 3 p.m. and 1 p.m. Wednesdays : 8 p.m., at homes. Visiting speakers since last report include brethren Smallwood and Beasley of Toronto, and Hall of London. Additions: Bro. J. A. Hickman from Vancouver and bro. H. A. Johnson from Flint, Mich. Bro. Johnson is residing in Caledonia, about 15 miles away. Departures: Bro. and sis. Clifford Styles and sis. Esther Hickman to Iroquois Falls, some 500 miles North of Toronto, and sis. Nellie Hickman (now the wife of bro. Herb. Styles) to Detroit. Visitors to the Table of the Lord include bro. and

ministered to our spiritual upbuilding and also for the enlightenment of the stranger. A fraternal gathering was arranged during the visit of bro. and sis. Turner and sister daughters, when the gathering was addressed by brethren Turner, Batsford, Pickford and Blacker. We enjoy these seasons of refreshing with those of like precious faith, and were delighted to have the company of the visitors mentioned for a period of about ten days. A visit was made by auto to see Canada's vast natural playgrounds, the Rocky Mountains and national parks in Alberta and British Columbia, which, seen in the brilliant morn of summer, hold a magic charm, of inspiration and invigoration. Surely the firmament showeth the handiwork of God, and makes one feel how small is man, when compared to the mountain which rises about 13,000 feet above sea level. May it be ours to gaze upon these sights in the presence of Him whose coming will be like the rising of the sun upon the dark still valley of death, quickening old forms into new and everlasting life, whose incorruptible and eternal friendship will remain the same while the moon endures, and His love-laden heart will never cease to beat in the interests of universal man, redeemed at last from every slaying trouble, and crowned with glory, honour and immortality.—Sidney T. Batsford, Rec. Bro.

LONDON (Ontario).—Orange Hall, 388, Clarence Street. Sundays: Sunday School, 10.15 a.m.; Breaking of Bread, 11.30 a.m.; Lecture, 1 p.m. Thursdays: House to House Bible Class, 8.15 p.m. Since our last report we have great cause to rejoice that five more have put on the sin-covering name of Christ in baptism. Mrs. M. Empey, on November 2nd, 1929, in isolation, R.R. No. 5 Aylmer. Wm. Pyne, on February 13th, 1930. Joseph McConnell on June 5th, 1930. Mr. and Mrs. Hatch and Mrs. Clubb, on July 17th, 1930. Our earnest prayer is that our new brethren and sisters will be found patiently waiting the Master's return. We have been assisted in the proclamation of the Truth and exhortation by bro. J. Beasley, of Toronto. We thank our bro. for his labor of love. We held our Sunday School Outing at Port Stanley on August 5th. We had a very enjoyable repast, accompanied by brethren and sisters from other ecclesias, about 65 brethren and sisters and children being present. We are pleased to report visits from bro. and sis. L. Hedden, bro. and sis. Harvey of Detroit; bro. and sis. D. Percival, sis. Percival (Senr.), sis. Sims, sis. A. Turner of Hamilton; bro. and sis. J. Beasley, bro. and sis. G. Jackson, bro. and sis. McCharles of Toronto. Bro. and sis. McCharles have moved from Toronto to Stratford, and are now meeting with this ecclesia.—W. D. Gwalchmai, Rec. Bro.

MONTREAL (Que.).—Allies Hall, 618, Charron Street, Ft. St. Charles. Sundays: Breaking of Bread, 11 a.m. We take great pleasure in announcing the immersion of Miss Ivy Field (Anglican), on Sept. 6th. We rejoice and pray that she might find the rest which remains to the people of God. Bro. Gibson, who was with us for a few months, has returned to Toronto. Bro. Webb, late of Hawkesbury, Ont., is with us permanently now, and a great help to our small numbers. We also had a visit from, bro. and sis. Mannicom of Quebec.—J. V. Richmond, Rec. Bro.

TORONTO. — Kimbourne Hall, 1484, Danforth Avenue. Breaking of Bread, 11 a.m.; Public Lecture, 7 p.m.; Sunday School, 9.45 a.m. Wednesdays: 8.15 p.m. Occasion to rejoice has again been afforded us by the obedience of faith of several interested friends. On Sept. 3rd, Mr. and Mrs. Benjamin Hird, also their daughter, Mrs. Emily Feaver, were baptized into the Saving Name of Christ, and on Sept. 24th we baptized Mr. Douglas Pegg (Mt. Albert, Ont.). Our new bro. and sis. Hird are the parents of our sis. H. E. Wilcox, whose baptism was reported in the August Berean. Our new bro. Pegg learned the Truth through the efforts of our bro. Howard Toole (Mt. Albert), with whom he has been employed. We have welcomed the following visitors at the Lord's Table: bro. and sis. Gwalchmai, Senr., sis. Clara Gwalchmai and sis. Heddon (London); bro. and sis. H. W. Styles (Brantford); bro. and sis. Will Styles (Detroit); bro. and sis. Tinker (Montreal); bro. and sis. Mannicom (Quebec); bro. and sis. Cope

AUCKLAND.—Mrs. A. Doidge, Falcon Street, Parnell. On the last few visits of the writer to this city we hired a large room, at the Kitchener Hall, Kitchener Street, near the Public Library, to hold the meetings. It is centrally situated, and in a quiet neighborhood on a Sunday, and handy to all transport institutions. The laborers are few in this large town of almost a quarter million people. Visitors to the Lord's Table during the past three months are bro. and sis. A. Surgenor and sis. Ivy Chappell, all of the Huntly (Waikato) ecclesia, whose company and fellowship sis. Doidge has very much appreciated.—T. J. Connolly.

**CAMBRIDGE (Waikato).** Since the last intelligence was sent we cannot record any increase in numbers, but we press onward "preaching the Gospel to every creature" as far as possible as "workers together with God," knowing that He alone can give the increase. Bro. W. J. Galna of the Launceston ecclesia (Tasmania) is at present on a visit to New Zealand and looking for employment. He was with us from August 3rd to 11th, and is now on his way to Auckland and the North. Though young in years, his speech and manner of life clearly indicate his love for and knowledge of the Holy Scriptures, consequently his visit has been a source of enjoyment.— T. J. Connolly, Rec. Bro.

#### UNITED STATES.

LOS ANGELES (Calif.).— Woodman of the World Hall, 1040 So. Grand Avenue. Since our last report the hand of death has been among us, and we have lost the following members :—On April 30th, bro. George Seagoe, after 45 years' service in the Master's work, and was laid away by bro. A. Wolfe, of Pomona; on June 19th, sis. S. Lloyd-Jones, 64 years in the Truth, the services being conducted by bro. A. E. Smith; and on July 13th, bro. Samuel H. Grafton "finished the course" of about 60 years' labour in the Truth, and was laid to rest by bro. E. Round. Truly they had "borne the burden and heat of the day." The Truth has passed through many strange and trying experiences since they embraced it, both in the hands of friends and enemies, but with the help of God they held fast. And now "they rest from their labours and their works do follow them." Our hope is that expressed by Paul, "that as ye are partakers of the sufferings, so shall ye be also of the consolation." We have lost by withdrawal bro. and sis. W. Taylor, because of long continued absence from the Table of the Lord, and sis. E. McGruder, who has left the faith. Also by removal sis. I. Osborne, who has returned to Denver, Colo., and sis. A. Roscoe to Detroit, Mich. We have gained the following new members who have come to reside here: Bro. W. Leeper from Newark, N. J., bro. and sis. E. H. Gamble from Elizabeth, N.J., bro. and sis. C. Stevens from Saskatchewan, Canada, and sis. H. Eraser from Newark, N.J. Sis. Eraser came to us from a meeting not in our fellowship, but after carefully going over the situation with our brethren she realised that our position as regards the fellowshipping of current errors, or those who condone such, is true and scriptural, and was accordingly welcomed among us. On February 11th, bro. James D. Laidlaw and sis. Mabel Magill were united in marriage, and on July 29th bro. J. R. Moon and sis. Gwendolyn Quinn. These all have the best wishes of the ecclesia in their new relationship, and our hopes that they will be of mutual help to each other in their way to the Kingdom of God. Visitors who have been welcomed around the Table have been: Bro. and sis. Corbett of Denver, Colo.; sis. Epperson of Oroville, Cal.; bro. and sis. Barcus of Chicago, 111.; bro. McDermott of Hamilton, Canada; and sis. M. Grant of Philadelphia, Pa. —W. M. Biggar, Rec. Bro.

Halifax, N.S. – Pauline M. Drysdale, Brae Burn Road, Arindale.

Hamilton. - E. D. Cope, 120 Flatt Avenue.

Hatfield Point, N.B. – J. S. Ricketson.

Lethbridge, Alberta. – Sydney T. Batsford, 412 7<sup>th</sup> 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. Mancom, 17 ½ Cremazie Street.

Oshawa. Ont. - Geo. Ellis, 305 Conrcelette 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. Allan, 790 40<sup>th</sup> 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 Third Street, N.E.

Carlton, Texas. – S. S. Wolft.

Chicago, Ill. –A. S. Barcus, 3639 No. Springfield Ave.

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 - 15<sup>th</sup> 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.

Lackawaxen, Pa. – John L. D. Van Akin.

Lubec (North) Maine. – A. I. Bangs.

Mason, Texas. – E. Eastman.

Newark, N.J. – R. W. Seldon, 852 So. 15<sup>th</sup> St., Newark, N.J.

Philadelphia, Pa. – 1626 Arch Street Ecclesia. D. C. Wilson, 3330 North 15<sup>th</sup> St.

Pomona, Cal. - Oscar Beauchamp, 261 West 8<sup>th</sup> Street.

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.

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.

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

Accrington (Lancs.) – See Rochdale (Lancs.)

Ashton-under-Lyne. – J. H. Mellor, 27 Newmarket Road, Waterloo.

Bedford. – W. H. Cotton, 23 Rosamond Road.

Bewdley. – H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Road, Franche, Nr. Kidderminster.

Bexley Heath. – See Welling.

Birmingham. – W. Southall, 91 Hampton Road, Birchfields.

Blackheath (Staffs.) – C. F. Powell, 34 Beeches Road, Blackheath, nr. Birmingham.

Bournemouth. – J. Wilkinson, 850 Wimborne Road.

Bridgend. – Gomer Jones, 3 Grove Road, Bridgend.

Chepstow. – Mrs. Jaine, Tyrie Cottage, Brockweir, Nr. Chepstow.

Colchester. – L. H. W. Wells, 45 Drury Road.

Cowes (I. of W.). – W. A. Quin, “Hollywood,” Millhill Road.

Crewe. – Mrs. Steele, 158 Earle Street.

Croydon. – A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey.

Derby. – R. J. Towne, 54 Beaufort St., Cowsley Estate.

Dudley. – F. Jakeman, “Halford,” Stourbridge Road, Scotts Green.

East Dereham (Norfolk). – Miss Wells, 23 St. Nicholas Street.

Falmouth. – W. Warn, Budock House.

Glasgow. – See Motherwell.

Great Bridge. – T. Phipps, 91 New Road.

Grimsby. – Mrs. G. Jennison, Corby House, Mill Road, Cleethorpes.

Hitchin. – H. S. Shorter, “Eureka,” 61 Radcliffe Road.

Horn’s Cross (Kent). – E. R. Cuer, “Zoar,” Arterial Road, St. Paul’s Cray, Kent.

Ilford. – See Seven Kings.

Ipswich. – W. Hayward, 78 Rosebery Road.

Leamington. – Leigh Feltham, “Holmdene,” 36 Warwick New Road, Leamington Spa.

Leicester. – A. C. Bradshaw, 52 Beechfield Avenue, Birstall.

Lichfield. – S. M. Harrison, 102 Birmingham Road.

London (Holloway, N.) – G. H. Denney, 47 Birchington Rd., Crouch End, N. 8.

London (Putney). – A. Cattle, 17 Harbledown Road, Parsons Green, S. W. 6.

London (South). – F. Button, 1 Hillsboro’ Rd., S.E. 22

London (West). – J. M. Taylor, 39 Gloucester Road, Ealing, W.5.

New Barnet. (Herts.) – E. C. Clements, 5 Hadley Road.

Newport (Mon.) – D. M. Williams, 3 Constance Street.

New Tredegar. – T. Davies, Sunny Bank, 32 Upper Road, Cwmsyfiog.

Northampton. – G. Helms, 34 Cedar Road.

Nottingham. – W. J. Elston, 97 Woodborough Road.

Nuneaton. – W. H. Wilson, “The Elms”, 344 Tuttle Hill.

Oldham. – W. Cockcroft, 43 Werneth Hall Road.

Oxford. – F. Mayes, Hunt Stables, Stadhampton.

Pemberton (near Wigan). – R. Turner. 5 Orpington Street.

Plymouth. – Hubert R. Nicholls, 13 Riga Terrace, Laira.

Porthleven (Cornwall). – Miss A. Hosking, Cliff House.

Purley. – See Croydon.

Redhill. - W. H. Whiting, 65 Frenches Road.

Rhondda. – G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.

Rochdale (Lancs.) – T. Heyworth, 345 Bk. Market Street, Whitworth.

Ropley (Hants.) – S. Marchant, Monkwood.

Seven Kings (near Ilford, Essex). – S. H. Coliapanian, 27 Wanstead Pk. Rd, Ilford.

Shanklin (I. of W.). – Mrs. A. Mulliner, “Berwyn,” St. Martins Ave.

Sheffield. – S. Heason. 21 Robert Road, Meadow Head.

Slough (Bucks.). – Geo. L. Barber, “Hazeldene,” Farnham Road.

Smethwick. – A. E. Tandy, 135 Bearwood Rd.

Southend. – W. L. Willie, 68 Cumberland Avenue, Southchurch.

Southport. – Miss Doris Jannaway, 73 Oak Street.

Wainfleet (Lincs.) – Bernard Smith, “The Sycamores,” Croft.

Walsall. – A. M. Jordan, 12 Edward Street.

Welling (Kent). – Percy G. Kemp, 179 Ancona Road, Plumstead Common, S.E. 18

Wellington (Salop). – H. Saxby, 39 Ercall Gardens.

Worcester. – H. Blake, 54 St. Dunstan’s Cres.

-----

#### East Africa

F. Browning, P.O. Box 121, Nairobi, Kenya Colony.

#### India

L. W. Griffin, Chakadahpur.

#### Australia

Victoria. – J. Hughes, 55 Glenhuntly Road, Elsternwick, Melbourne.

#### New Zealand

K. R. MacDonald, P. O. Box 55, Whangarei.

#### Tasmania

J. Galna 5 Lanoma St., East Launceston.

A sister through ill-health wishes to dispose of a Circular Knitting Machine; practically new, perfect working order, moderate price. L. E., 271, Clapham Road, S.W.9.

Apartments.—A sister has two rooms to let furnished, bed-sitting rooms or bedroom and sitting-room, with use of bathroom, etc.; large airy rooms, good views; electric light; attendance given to an elderly sister, or two business sisters. High healthy position near Coulsdon Station, easy access to Victoria, Charing Cross and London Bridge. Buses from bottom of road to London. Terms moderate. Address letters c/o Editor.

Forthcoming Fraternal Gathering.—Birmingham, Nov. 8th.

Mr. H. G. Wells on War.—"I think that an outbreak of war in the Near East, or nearer, is quite possible in a few years' time. Some sort of accident might happen next year or the year after. It is as close as that."—(News Chronicle, Oct. 20th).

Distressed Jews' fund. — We acknowledge receipt of 5/- from Stadhampton, which we are sending to bro. F. G. Ford (Clapham Ecclesia) who has taken over the duties of Finance brother, recently relinquished by bro. Bellamy.

Change of Address.—Brother J. H. Dyer (late of N. London) asks us to notify correspondents of his new address : 36, Ashford Road, Swindon, Wilts.

"Bible Companion" Effort.—Will brethren and sisters living in towns where there is no ecclesia, send address to brother E. H. Bath, 5 Imperial Road, London, N. 22, with a view to co-operation in this effort.

"God not in all their thoughts."—"Men and women are deserting the religions which have a God. Will they want to join one without a God? I believe that many would." Prof. Julian Huxley, 2/10/30. How can there be religion without God? See Berean April 1930, p. 134.

The Russian Anti-God Campaign. — It is decreed that from Nov. 1st all ministers of religion and church workers are to be excluded from the Russian rationing system. How they are to obtain their food is not revealed. The proscriptions include choirmasters, organists, Jewish rabbis, Kosher slaughterers and even artists who paint religious subjects.

German Union with Austria. —Several times during the last few years reference has been made in ' Signs of the Times ' to the probability of this event. It now seems near accomplishment. "The first stage, which has already been reached is the codification of criminal law. Germany and Austria now have the same criminal codes."— (Sunday Referee, 7/9/30.)

"The Threat to Europe. " — Under this heading Mr. J. A. Spender says: "One of the melancholy features of European politics is the power which extremists have of stoking each other into activity ... A bandying of words between M. Poincare and the German Fascists is the very last thing to be desired in the interests of Europe."—(News Chronicle. 2/10/30.)

Destruction of the R 101.—On October 5th Britain's most horrifying disaster, since the war, occurred in the destruction of the world's largest airship. It was the result of being too proud to admit that weather conditions might even yet prove more than man can master. But it is a lesson man is ever unwilling to learn. As it is written on the monument commemorating the defeat of the Spanish Armada, "God blew with His winds and they were scattered."

The loss of the Titanic was another example of the same kind.

It is still true that "He rules the sea and land, O'er boundless realms He sways; He holds the ocean in His hand, And mighty mountains weighs."

It may prove to be not altogether a figurative prophecy that the ships of Tarshish are to be destroyed with an east wind.

Death of Bro. S. H. Coliapanian (of Seven Kings) — At the last moment as we are going to press, the news has come