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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

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

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EIGHTPENCE

A Day for a Year

By Dr. John Thomas

The letter to the Smyrneans is the first place in the Apocalypse where "days" stand for years. The Apocalypse is a book of symbols, in which the greater is represented by the less. Its agents, and their operations, and its times preliminary to the thousand years, are all miniature representations of the reality—great things illustrated by small. This is the rule of prophecy, whether the truth be stated literally or by symbols—the verbal always falls short of the real, which is "joy unspeakable and full of glory"; things which cannot be expressed. Because of the Spirit's working by this rule it is that so much has been revealed in so small a book. It is a condensed view of the deep things of the Deity, which, if they had been magnitudinously revealed, "I suppose," as John says, "that even the kosmos itself could not contain the books that should be written".

Condensation, then, is the general principle of divine revelation; but of the symbols, it is the special. The apocalyptic times are an apportionment of the times of the Holy City, or of the Saints, corn current with "the Times of the Gentiles", during which Jerusalem's polity, Hebrew and Christian, is trodden under their feet. Hence Jerusalem has her times, and the Gentiles have theirs; but the two sets of times are not times of concurrent prosperity and triumph. On the contrary, when Jerusalem's polity is subject, her times are times of adversity; and those of the Gentiles relatively prosperous; and when she "arises and shines because her Light is come", she becomes victorious, and the Gentiles prostrate, according to the words of Isaac, who said to Jacob, "Let the peoples serve thee, and the nations bow down to thee; be lord over thy brethren, and let thy mother's sons down to thee; cursed is every one that curseth thee, and blessed be he that blesseth thee"—Gen. xxvii. 29

Day is frequently used in scripture to represent a year. The first intimation of this is in Gen. xlvii. 9, where Jacob says, "the days of my pilgrimage are 130 years"; and in ver. 28, "the days of the years of his life were 147 years". In this we have 47,450 days of pilgrimage represented by 130 years. Now, as many thousand days are condensable into a few years, upon the same principle many years may be compressed into a few days. Hence, "the days of the years were 147 years," or, Jacob lived 147 days, each day for a year of days, or 52,691 days.

This principle of the ideal condensation of a great while into a little, is practically exhibited in Numbers xiv. While the twelve tribes of Israel were in the wilderness, they sent twelve spies to search out the land of promise; "and they returned from searching of the land after forty days". Now these were literal days, and so would have remained purely and simply, but for an incident which was made the occasion of converting them into typical or symbolical days. The spies caused the tribes to despise the land, so that they refused to go up and take possession of it. Therefore the Spirit said, they should wander in the wilderness forty years. His words are, "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise". Here is the day for a year rule plainly indicated. Forty days searching of the land in a faithless spirit, working disobedience in the multitude, made typical of forty years bearing of iniquity, ending in death in the wilderness.

The next notable example of a day being appointed to represent a year, is in Ezek. iv. 4. In this place he states that he was commanded to lie upon his left side 390 days, during which he would be considered as bearing the past iniquity of the house of Israel. After these were expired, he was to lie upon his right side 40 days, to bear the iniquity of the house of Judah, making in all 430 days for the iniquity of the whole twelve tribes. All these were sign-days, for the Spirit said, "I have appointed thee each day for a year". They were memorial of the past, and prophetic or significant of the future. They memorialized the iniquity of the nation, from their revolt against the house of David, in the fourth year of the reign of Rehoboam, to the nineteenth of Nebuchadnezzar, B.C. 589, when the temple was burned, an interval of 390 years; and the iniquity of Judah from the fourth of Solomon, when the foundation of the temple was laid, to the fourth of Rehoboam, when his dominion was restricted to Judah and Benjamin. The whole 430 years marks the existence of the temple built by Solomon, a period of national transgression coextensive with the interval between the typical Confirmation of the Land-Covenant with Abraham (Gen. xv. 7-21), and the end of the sojourning in Canaan and in Egypt—Exod. xii. 40. This text is obscure as it stands in the English Version and the Hebrew, unless we read "who dwelt in Egypt" as a parenthesis, thus, "Now the sojourning of the children of Israel (who dwelt in Egypt) was 430 years". That is, "their sojourning was 430 years," partly in Canaan and partly in Egypt, and is so expressed in the Septuagint, which, after Egypt, adds the words and in the land of Canaan.

But the 430 days of Ezekiel became typical of 430 years, during which the children of Israel "should eat their defiled bread among the Gentiles, whither I will drive them," saith the Spirit—ver. 13. That is, as

Ezekiel eat defiled bread for the 430 days he typically bore their iniquity, so the people scattered by Nebuchadnezzar should eat their defiled bread 430 years. History shows this to have been literally fulfilled in the condition of the nation from the burning of the temple to the recovery of independence under the Maccabees, B.C. 169. Thus, 430 years of transgression were visited with 430 years of national humiliation, the former memorialized by 430 sign-days, and the latter typified by the same.

The next instance that may be adduced is illustrative of a day representing years in prophecy, as found in Dan. viii. 14. In the previous verse the question is asked, "For how long the vision of the Daily, the desolating transgression, to give both the holy (city) and the host, for a treading underfoot?" The answer is, "For an evening-morning of two thousand and three hundred, then the holy shall be avenged". In Gen. i. 5, Moses says, "the evening and the morning were one day ". Here then is one day of 2300. This is a long day. Is it a day of 2300 days, weeks, months, or years? When the answer was given, the Holy City was nothing but heaps of ruins, and the host of Israel scattered abroad. Now 2300 days are six years, three months, and twenty days; but the period could not be literal days, because from no date that can be selected with the least plausibility did the things predicted come to pass at their expiration. The fulfillment belongs to the times of the Little Horn Power, and this did not appear in the Holy City until B.C. 63. No termination, therefore, before that event can be admitted. The only conclusion that can be arrived at is that it is a day of 2300 years. This long day was to form an interval at the expiration of which means would be instituted for the vindication of the Holy from violence. The years have expired, and "the time of the end" has come in which the vindication is to be consummated. It is a day containing the first, second, and part of the third, days of Hosea vi. 2, where the Spirit represents Israel as saying, "after two days will he revive us; in the third day he will raise us up, and we shall live in his sight". These are days of 1000 years each; of the third of which 586 years have passed away. Some time in the third day of a 1000 years the twelve tribes of Israel are to be the subject of a national resurrection.

But we come to understand that the 2300 is a period of years from the evidence afforded in the prophecy of the Seventy Weeks. These relate to the Holy and the Host, and the suppression of the Daily, as well as the 2300. The seventy are evidently weeks of years; for they are stated as beginning at the commandment to restore and build Jerusalem, and ending at the cutting off of Messiah the Prince, which was exactly 490 years to a day; and containing seven seventy times.

The Lord Jesus spoke according to the day for a year rule in Luke xiii. 32. When certain of the Pharisees said to him, "Get thee out and depart thence, for Herod will kill thee"; he replied, " Go ye, and tell that fox, Behold, I cast out demons, and I do cures to-day, and to-morrow, and the third day, I shall be perfected. Nevertheless, I must walk to-day and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem." In this passage a day is used six times for a year. Jesus ministered during the latter half of the seventieth week, or the last three years and a half of the 490. When the Pharisees warned him of Herod, there were yet three years for him to occupy; and these years he represented in his reply by as many days.

From these examples we see that a day, according to the nature of the subject treated of, may signify a year, a thousand years, or two thousand three hundred years. In Numb. xiv. and Ezek. iv., for the Old Testament; and in Luke xiii. and Apoc. ii, for the New, the day for a year cypher is clearly adopted. And I may remark here that the apocalyptic times can be correctly interpreted upon no other. It is true, that the day for a year cypherists have not hitherto succeeded in interpreting the book; but it is also as eminently true that those who affirm, that a day in symbolic writing means a literal day of twenty-four common hours, have as signally failed as their opponents. What they have urged in support of the tradition delivered to them by Romanist and German controversialists and critics, has so little weight in it, that it is not worth the time and space of a formal refutation in these pages. We shall therefore give the objectors the go-by, and when we treat of the apocalyptic times as they severally occur, show the correctness of the principle by the fitness and historical accuracy of the interpretation.

Modern Demonology and Roman Catholicism

An Eccles (Lanes.) house has been sprinkled with "holy" water by the local Roman Catholic clergy to exorcise it of the ghost of a Romish priest who died in it 38 years ago. To excuse this ridiculous mummery, the "reverend" gentleman who performed it gave it as his belief that a soul might return to the world " either because, of undischarged duties or as a reminder ". (News Chronicle, Oct. 23rd). And yet, whilst the Church of England and the Nonconformist Churches have declined by 32,000 and 20,000 respectively, Roman Catholicism in England and Wales is spreading and increasing. They have in the past year added 23 churches and 135 priests, 10,240 school children, and 31,571 members.

Right Views of Life An Exhortation by Bro. Roberts

The matters presented in the portions of the Scripture read this morning, if thoroughly realized, will greatly help us to form right views of life. It is of very great importance to have right views of life. There is a tendency in modern times to deprecate this idea. It is common for people of advanced sentiments, as they imagine, to scout all care about "views" one way or other. They say, "Out upon your 'views', go home and eat your dinner, and sleep, and enjoy yourself, and don't trouble about 'views'". It only requires a very little reflection to see the unwisdom and absurdity of this. "Views" constitute the basis of personal acceptability or otherwise everywhere. What is the essential difference between a man you love and a man you cannot love? It will be found to lie in the state of his mind. The mental perceptions and appreciations of the one, as expressed in his words and manners and doings, create a sense of acceptability and delight

which is not at all excited by the other, who, on the contrary, excites aversion and disgust by his want of these. What is the difference between an intelligent man, whose company gives you pleasure, and an idiot who creates loathing? They are both the same in some points. They both have arms and legs, mouth, nose and eyes, and yet how differently they affect you. It is not a difference of beauty, for an idiotic-looking person, who is intelligent and wise, will evoke your love, while a person ever so beautiful in a classic sense, will fail to interest you if he lacks intelligence. No, it is a difference of "views", understanding this in the widest sense of intellectual recognitions.

Now, this rule, holding good among men, holds good also in our divine relations. It is a matter of revelation, whether we like it or not, that God takes pleasure in wise men, and

"hath no pleasure in fools."

"The foolish shall not stand in thy presence."

"The wise shall inherit glory, but shame shall be the promotion of fools."

"Be not unwise, but understand what the will of the Lord is."

The foolish virgins found the door shut.

"Be not like the horse or the mule which have no understanding." Such is the almost universal drift of Scripture teaching. Consequently, so far from "views" of life being unimportant, they are of the first consequence for good or evil. Right views are to be sought carefully after, with the diligence a man bestows on everything affecting his life in a common sense. Right views acted on are our life; wrong views, death.

Wrong views are natural, because without special information, we cannot help coming to wrong or uncertain conclusions from what we see. We see life an aimless journey from the cradle to the grave, if we are to judge by the sight of our eyes. A man, with much toil and anxiety, conducts himself to old age, and dies, and is forgotten. We see this in the untold millions of cases in the past. We see it going on around us. We see no exception. What is the impression it makes—what is the "view" it gives us apart from special information? Why, that it is of no use troubling about anything:

"Let us eat and drink for tomorrow we die";

let us take all the pleasure we can while we live, for we came out of darkness and go soon to darkness again, and to darkness for ever. What a depressing, demoralizing, degrading "view" this would be: a view that would soon destroy us; a view, natural, judging from what we can see for ourselves, yet a view untrue to facts that have not come within the range of our actual vision, but which have been within the range of other people's vision, and which have been credibly testified to us—yea, more, which have left marks in certain phases of human history which can be seen and deciphered by those who are concerned for the formation of right views.

These remarks apply to individual life: but they are true also of larger matters. They are true of national life. History, to the eye of a merely contemporary observer, seems a chaos, without plan, without result, a meaningless struggle—an endless repetition of little incident, without a goal in the progress of the ages. Let a man give in to this view, and he will be dwarfed and withered by it. He will consider only the exigencies of the passing hour, and respond only to ideas of self-interest and consult his pleasure only. His natural tendency to stunt and smallness will be increased by the powerful superincumbent pressure of this immensely drearifying "view".

We shall be helped in the struggle for right views by trying to realize the matters and facts presented in the three portions read this morning. In the first we see David in the centre of bustling scenes, arising out of the organization and establishment of his kingdom after the death of Saul. The tribes come to him from various parts. The Levitical families offer their allegiance. In conjunction with them, he conveys the ark of God, with much circumstance of pomp and gladness from one part of the land to another, and sets it in the midst of a tent he had pitched for it, and offers sacrifice. He organizes the Levites into orders for alternate service in the courts of the tabernacle. Some are musical one way; some another. All are in hearty harmony with the business in hand. David delivers into their hands a noble psalm, which they sing to instrumental accompaniment, and all the people joyfully say "Amen"! That is the picture we get a glimpse of as we peep into the past through the particular window we stand at in the reading of the 15th chapter of I. Chronicles.

Now, looking at that picture, we ask what is the meaning of it? How came David there? How came the tribes to be in the land? How came they to be engaged with the ark, and how came they to be offering sacrifice and singing praise with joy? When these questions are rationally answered, we get facts which throw light on the, apparent darkness of human history. We see God on the scene with a plan shaping and guiding the chaos to an appointed end. We see Him invite Abraham from his native country, and covenant to him everlasting possession of the land of Canaan. We see Jacob and his family go down to Egypt and sojourn there till they become a numerous community oppressed of the Egyptians, as their descendents are to-day in the European countries. We see Moses appear on the scene, and show the world the great marvel of an unorganized race of serfs delivered from the grasp of a great military nation by an interposition of power from without on their behalf, power of an unnatural sort—power that paralyzed all human resistance in the infliction of noisome plagues, and the ravages of the angel of death. We see this defenseless assembly cross the Red Sea followed by their pursuers, who are destroyed in the returning waters. We see them wandering, with apparently aimless feet, among the wasteness of a barren peninsula, among whose frowning hills they encamp and murmur. We see them sit down at the foot of Sinai, from whose cloud-invested summit, amid darkness, and earthquake, and flame, they hear the voice of God proclaim commandments for their observance.

After a twelve months' encampment, we see them strike their tents and march. We see them arrive on the borders of the land of promise. We see them despatch twelve men to spy the land. We see them receive the spies and listen to their report, and then we see the whole congregation break out into a mutiny against Moses and Aaron, refusing to go forward, and proposing the stoning of Moses and a return to the land of Egypt. We see the glory of the Lord flame out blindingly before them, arresting their madness, rescuing Moses from their hands, and sentencing the whole congregation to a forty years sojourn in the wilderness. The forty years at an end, we see them cross the Jordan under Joshua, and carry all before them, destroying the Canaanitish inhabitants, and settling down in their place. We see them turn aside to idol worship, and brought under the harrows of affliction in consequence, from which they are repeatedly delivered, till God raised them up David to be their king.

As we reflect on these things, and trace the story downwards on the stream of time to our own day, when the land lies desolate, and the people are everywhere in dispersion, and forward (not far forward, thanks be to God) to the appointed restoration of the kingdom to Israel under the Son covenanted to David, we have enlightened "views" formed within us which neutralize and destroy the views of the natural man touching the chaos of all human things. We see that human history is not the unmitigated vanity it seems. We see that the hand of God is in it, and as we contemplate the consummation exhibited in the prophetic delineations of the glorious futurity to which He is guiding affairs on earth, we take heart amid the despondencies of the merely natural mind, and adapt ourselves to the new and enlightening "views" with strengthened hand and ennobled heart, waiting for God in the season of His appointed visitation.

Help of the same sort, though not in the same form, comes to us with the portion read from Ezekiel (xxvii. and xxviii.). Here we are introduced to the most reliable picture which ancient history furnishes of the maritime and commercial greatness of the Britain of ancient days. The Phoenicia of profane historians — whose power and riches were concentrated in the seaport city of Tyre, is addressed in this chapter. The picture is full of detail, and life, and colour. There is a glimpse of the various countries, and lands, and people that traded with Tyre, and a description of the articles of merchandise they contributed to the Tyrian fairs. As the result of her busy commerce, Tyre became rich; and, as the result of her riches, she became proud. So Jehovah here tells her:

"With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures. By thy great wisdom and by thy traffic hast thou increased thy riches, and thy heart is lifted up because of thy riches."

Now, this is a common picture, among the peoples and nations of the present day; and the spectacle of their undisturbed, unrighteous might is liable to trouble righteous minds. Because of this, how profitable to listen to the divine estimate of these things in the case of Tyre:

"Therefore, thus saith the Lord God, Because thou hast set thine heart as the heart of God, Behold, therefore, I will bring strangers upon thee, the terrible of the nations, and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit and thou shalt die the deaths of them that are slain in the midst of the seas."

And so it came to pass. Tyre was prevailed against by enemies that God raised up against her, and all her glory vanished, and her very existence came to an end. The relics of her departed greatness are now to be seen at the bottom of the sea on a clear day, in the neighborhood of the spot which was once the centre of universal commerce, and the seat of much power and pride.

The application of these facts to our own day must be obvious in view of the existence of just precisely the same state of things. We are here in the midst of a small but great country, exercising a wide empire. Britain is the centre of the world's commerce. By reason of her wisdom in a variety of directions, she has multiplied riches; and because of her riches, her heart is lifted up. Pride and arrogance prevail on every hand. It is considered the right sentiment to foster nationally and individually. Successful commerce is looked at as the result of skill wisely applied, and a man is considered to be justified in being proud of his abilities, and therefore, of their results. The popular philosophy on this point is very shallow. The true key is struck in the words of Moses to Israel on the plains of Moab, on the eve of their entry into the land of promise. He told them of the prosperity that awaited them in the event of obedience, and then cautioned them against wrong "views" on the subject: He told them to beware, lest in the midst of their prosperity, they should say,

"My power and the might of mine hand hath gotten me this wealth. But thou shall remember the Lord thy God: for it is He that giveth thee power to get wealth"—Deut. viii. 17.

This is the true view of the case. Consequently, pride, national and individual, on account of prosperity, is an unreasonable thing. The true attitude is that of thankfulness to God and mercy to man; but as for pride, it ought to be put far away. It is an absurd, and odious, and hateful thing. If it is so to man, it is much more so to God. He has declared His hatred of it in all the Scriptures. His hatred of it is exhibited to all the world in the absolute nonentity of Tyre in the present day. Tyre once proudly flaunted her glory and her greatness in the face of heaven, as Britain does to-day. He brought her to nought because of her pride, as is declared to us in the oracle read from Ezekiel. And God has not changed. And Britain also will come under the same retribution. It is written that,

"The Lord of Hosts hath purposed to stain the pride of all glory, and to bring into contempt all the honourable of the earth."

The image vision of Daniel shows that this is intended in the most comprehensive sense. Consequently, are we not enabled to wait patiently for God? It is written,

"They shall not be ashamed that wait for me."

Waiting may be trying; it is intended to be: but it will not be destructive to a wise man. Such a man knows that God is great, and the ages long, and that man has no claim to existence, and that it is a privilege to stand by any length of time and see how God works, out His purpose.

"Though the vision tarry, wait for it. It will surely come."

The prosperity of the wicked will come to an end. The pride of those who neither fear God nor regard man will not always rear itself unmolested in the earth. The day will come, and that not a long distant day, when Jehovah will arise and shake terribly the earth, and bring down the haughty and save and exalt all the meek who tremble at His greatness, fear His word, hope in His mercy, and wait on His purpose. The condition of Tyre to-day is a guarantee. It was very unlikely in the day of her power that her greatness would ever be disturbed. Now behold her—a desolation, scarcely to be identified in the land of the living—a deserted place of ruins where fishermen spread their nets, as was foretold. As we look, let us ponder and mentally assimilate the only right views in the case. Let us refuse to be compromised in the general insanity of the people. Let us repudiate in our own practice, their principles and habits of pride, and indifference, and worldliness. Let us remember that the glory of the present order is a passing scene which will soon have vanished as completely as a dream of the night; while the glory of the world to come will be lasting as the universe, and delightful as the wildest poetical conception.

We have another guarantee of this consummation, in the third portion of the word read this morning (Gal. i.). In this case we have Paul, the apostle, speaking to us. On this point, there is not the least doubt. No one, except the most blatant and unconscionable blasphemer, whose heart does not go with his words, denies or in the least, doubts, that the words read in our hearing this morning were written by Saul of Tarsus, afterwards called Paul, whose head was taken off by the emperor Nero, because of his ringleadership of the hated Christians. What are his words?

"I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

On what ground does Paul make this claim to a divine origin of the gospel he preached? He recites those grounds several times in speeches recorded in the apostolic history. He constantly laments the fact that he was once a persecutor. He takes consolation in the fact that he persecuted with a righteous motive, but in ignorance of the truth. He told the Jews over and over again how he ceased to be a persecutor, and became a preacher of the faith he once destroyed. In brief, he says it was because he had seen the Lord Jesus. He recites the circumstance so as to show it was real. There was no room for deception or mistake. It happened, not at night, but in the full blaze of noonday. It did not happen when he was by himself, but when he was in the midst of a retinue of officials who were witnesses of the strange phenomenon. It did not affect him only, but threw them all to the ground. It was not a sensation limited to himself; they were all overpowered by the light, and heard the voice that addressed Paul, though they could not make out the words. It did not pass off and leave no effect; it sealed Paul's eyes, and left him blind. It did not remain isolated from a logical sequel, as a hallucination might be supposed to do: the leading professor of the faith of Christ visited Saul, while yet with closed eyes, and cured his blindness, and this logical sequel was independent of Saul's volition or knowledge (and therefore, unconnected with any such hallucination as his enemies suppose him to have been the subject of): for the said leading professor—Ananias—came independently of any message from Saul, and purely as the result of supernatural instructions from Christ to do so, to which he raised objections in the first instance, on the ground of Saul's notorious enmity to Christ. When, after all these facts are weighed and considered, we come to look at Paul's life, consider Paul's apostolic success, and read Paul's wonderful epistles, there is only one conclusion left for earnest logic, and that is, that Paul's testimony in this first chapter of Galatians is true; that the gospel he preached was not in any sense a human affair, but a gospel emanating from God, and founded on facts as palpable as our present existence.

Here is a powerful contribution to enlightened "views", for if these things are so, then Christ lives, and Christ is coming, and the future belongs to him, and the present is only wisely used, when used in harmony with his mind and will. Animated by such views as these, a man will not be content to live as if he had no future. He will not be content to live simply as he inclines as a natural man. He will not be content to remain in ignorance of the will of Christ, or in indifference to it when he knows it. He will not be content to live for present objects and present enjoyments. He will rise superior to the pressures and appearances of this passing life. He will take the mental attitude expressed in Paul's question when the Lord met him:

"Lord, what wouldst thou have me to do?"

He will study the commandments of Christ and the law of the Lord, and he will aim to carry them out with a steady hand and firm step, regardless of human opinions or human consequences.

"Consequences" may be often unpleasant—yea, worse than unpleasant—hurtful, evil, deadly. This the apostle found, who suffered the loss of all things, and paid the last tribute of faithfulness on the executioner's block. But shall we shrink from submission to Christ because of the results? How, in that case, shall we be fit to stand with those Apocalyptically revealed in glory as those who loved not their lives to the death? Nay, nay, let us heed the Lord's exhortation who says,

"Be thou faithful unto death"—

not that we shall necessarily go to death; but be prepared for that in case of need. The mode of tribulation is graduated and diversified according to the endless variations of individual requirement. The Lord knoweth them that are His: and He knows how much and what sort of tribulation each case requires. Let us humble ourselves under His mighty hand with this confidence.

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him."

This is the counsel of eternal wisdom: it is founded on the highest reason and goodness. Tribulation is a moral necessity. We cannot be brought into a reasonable state without it. Paul defines its mission thus:

"Tribulation worketh patience,"

and through much tribulation it is appointed we must enter the kingdom of God. The wisdom of it is not difficult to see. Humility and patience are indispensable attributes of excellence of character. They are characteristic of the angels, to equality with whom the gospel invites us, and who have known evil in their day. They come only with tribulation. They do not come with luxury and indulgence. The silver spoon usually generates pride and impatience. Tribulation stews those out of the natural man, and helps us to come more arid more into that state in which God will be able to find pleasure in us, and forgive us for Christ's sake, and give us an abiding place in the glorious household of His Son. Recognition of this will enable us to take trouble with a little more composure than if we supposed it were a pure and aimless evil. It is by no means such. It is pre-eminently among the "all things" which

"work together for good for those who love God, who are the called according to his purpose."

Editorial

SHOULD WE USE UNLEAVENED BREAD?

Some are disposed to think it should be used in the Breaking of Bread. They claim that it would be another step in the direction of purity. We think not, and could only regard it as a retrograde movement, because it would certainly tend in the direction of self-commendation—a "desire to make a fair show in the flesh" (Gal. vi. 12), with regard to our eating.

It is not what we eat that "commendeth us to God": for neither if we eat unleavened bread are we the better; neither, if we eat leavened bread are we the worse; for "Christ is the end of the law for righteousness to everyone that believeth"—Rom. x. 4, 1 Cor. viii. 8. "Ye are complete in him."

To claim that because the Mosaic Law required the unleavened bread to be used at the feast of the Passover, therefore we should, use the same in remembering Christ our Passover, is to Judaize after the manner of those Jews "who would constrain you to be circumcised", because no uncircumcised person could eat the passover—Gal. vi. 12, Ex. xii. 48. Therefore, they claimed that the Gentile believers in Christ should be circumcised to qualify them for eating "the Lord's supper". The arguments are along the same lines, and to this style of reasoning Paul replied: "If ye be circumcised Christ shall profit you nothing"—Gal. v. 2.

According to the Mosaic Law the Passover was to be eaten with unleavened bread (Deut. xvi. 1-3), but on the occasion of the feast of the first fruits, the command was that the bread "shall be baked with leaven"—Lev. xxiii. 17.

Therefore as Christ was

"The first fruits of them that slept"—1 Cor. xv. 20,

we might justly claim that the leavened bread was the most appropriate. But Paul wrote concerning circumcision, saying, that with those "in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love"—Gal. v. 6.

So from this we may conclude that the quality of the bread we eat, availeth nothing; for if "any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new"—2 Cor. v. 17.

Paul wrote that we have in the law, a shadow of good things to come, not the very image of the things (Heb. x. 1) but serving unto the example and shadow of heavenly things (Heb. viii. 5), patterns of things heavenly, but the body or substance is of Christ—Heb. ix. 23, Col. ii. 17.

Leavened and unleavened bread were shadowy or typical, not the very image of the things to come, and Paul's application of these elements of the law, prove it to be so. He wrote:

"Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth"—1 Cor. v. 8.

Paul here uses the old leaven as a symbol of an incestuous person, from whom he commends the ecclesia to withdraw, saying:

"Purge out therefore the old LEVEN, for a little have leaveneth the whole lump"—vs. 6 and 7.

This wickedness was exceedingly defiling and if allowed to remain in the ecclesia would soon infect, after the manner of leaven, the whole community: not that everyone would commit that sin, but their countenancing of the evil proved the insincerity of their claim to spiritual perfection. "Your glorying is not good."

The same principle applies in the case of an ecclesia countenancing false doctrine, as in the Temperance Hall fellowship. Their glorying is not good. Paul would have them keep the feast with the unleavened principles of sincerity, purity and truth.

But it does not follow from this demonstration of the principle involved, that leaven always typifies or implies evil.

On account of its penetrating and diffusive nature, it is used typically of mental and moral influences, whether their tendency be for good or evil.

In Matt. xiii. 33, for example, leaven is used to signify the Gospel of the Kingdom—the good seed of the word.

This leavening process of the gospel has been developing in all the ages from Abel downwards, through the Patriarchal, Mosaic and Christian dispensations, agitating men and women, bringing them into harmony with the doctrine of God, enunciated and declared as being His purpose, namely, to fill the earth with His Glory as the waters' cover the sea.

Thus we perceive that leaven has a distinctly transforming energy for good as well as for evil. In this instance, it is quietly yet powerfully working with a penetrating force that will, in the end, conquer or overcome the world.

Meanwhile "the doctrine of God our Saviour", symbolized by leaven, has been continuously resisted and opposed in every age, by "the doctrines of men"—Col. ii. 22.

Of this latter class was the leaven or doctrine of the Pharisees and Sadducees, of which Christ warned his disciples, saying:

"Beware of the leaven (doctrine, vs. 12) of the Pharisees and Sadducees"—Matt. xvi. 6.

It is of this quality of leaven that Christ has warned us, saying:

"Beware of false prophets which come to you in sheep's clothing"—Matt. vii. 15.

It was this kind of leaven that so greatly concerned the Apostles Peter and Paul, as they wrote, saying:

"Beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness"—2 Pet. iii. 17.

"Beware lest any man spoil you through philosophy and vain deceit; after the traditions of men, after the rudiments of the world, and not after Christ"—Col. ii. 8.

Because these rudimentary sacrifices of the Mosaic world, offered sometimes with unleavened bread and again with leavened, could "never make the comers thereunto perfect", it is written: "He taketh

away the first, that he may establish the second. In burnt offerings and sacrifices for sin, thou hast had no pleasure, Lo I come to do thy will, O God; by the which will (of God) we are sanctified, through the offering of the body of Jesus Christ, in the end of the (Mosaic) world, to put away sin by a sacrifice of himself"—Heb. ix. 26, x. 1-10.

Purification, sanctification and redemption cometh not now by the eating of a certain quality of bread, but by God's mercy are ye in Christ Jesus, who fulfilled every jot and tittle of the law; and who, of God, is made unto us wisdom, righteousness, sanctification and redemption, that no flesh should glory in His presence—1 Cor. i. 29, 30.

Under the law, the quality of the bread signified much: it must be leavened or unleavened, as variously stipulated by the law; but in Christ Jesus, who "is the end of the law for righteousness to every one that believeth", it is the quality of the faith that is of consequence. It must be "unfeigned" faith or that which "worketh by love".

Those who partake of the memorials, expecting to attain to purity and perfection through the quality of the bread which they use, whether it be leavened or unleavened are to say the least, attaching an importance to the quality of the bread, that the Scriptures do not warrant.

Such a view is calculated to darken the perception of what it really means "to be found in Christ", not having a "righteousness which is of the law—but that which is of God by faith"—Phil. iii. 9. Paul asks the question:

"Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh?"—Gal. iii. 3.

"We should serve in newness of spirit, and not in the oldness of the letter"—Rom. vii. 6.

"For the letter killeth but the spirit giveth life"—2 Cor. iii. 6.

This "oldness of the letter" conception also has a tendency to detract from the importance of the "good things" signified by the words under consideration.

Leaven typifies doctrine, both true and false (Matt. xiii. 33, xvi. 6, 12; Gal. v. 9; 1 Cor. v. 7); we must be "pure" in the doctrine and "beware" of the false.

The unleavened phase typifies purity of life and character, or "sincerity and truth"—1 Cor. v. 8.

Both of these features of the "One Faith"—purity of doctrine, and purity of life, are absolutely essential to Salvation, for "Faith without works is dead".

The works of faith are the fruits of the Spirit which are defined by the Apostle as follows:

"Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law—Gal. v. 22, Rev. Ver.

Therefore, the "faith which worketh by love" is the great essential. So whether the bread we use be leavened or unleavened is really of little moment to us; but the things typified by these rudimentary elements of the law are of paramount importance to us all.

1932

Another volume of the Berean Christadelphian reaches its completion with the present number, and the time has therefore come to invite subscriptions for 1932 (God willing) from all who desire to continue to receive the Magazine.

The Signs of the Times clearly indicate that the last number of all will not be long in making its appearance, but meanwhile we shall endeavor to keep on, encouraged by the assurances which we frequently receive that the magazine is a source of comfort and cheer to many in their journey towards the Kingdom for which we are waiting. From the view-point of the present world, with its literary attainments and educated Godlessness, the Berean Christadelphian is, no doubt, a poor affair and a feeble effort, but our appeal is not to this present evil generation but to the called out ones, who look for a city which hath foundations, whose builder and maker is God. These are not included amongst the mighty and noble of this age, but are contented to be accounted foolish, knowing that "God hath chosen the weak things of the world to confound the things which are mighty", with the Divine object "that no flesh should glory in His presence". If our humble efforts in this department of things are conducive to the glory of God, and the making ready of some to enter into His glory, we are not only willing, but anxious to be accounted foolish. The day of Christ will declare who are truly wise.

Will those brethren and sisters who desire to receive the magazine for 1932 kindly fill in the enclosed Order Form and post it early to bro. W. J. White. The late arrival of subscriptions renders the preparation of posting lists much more difficult and laborious.

Once again we desire to thank the many subscribers who have helped to provide free copies for those who cannot afford to pay for the magazine. Our Free List has considerably increased, and during the present distress will no doubt continue to grow, but we are thankful to have been able to satisfy all requests in this direction during 1931.

Our thanks are also again due to all the willing-hearted workers who by their unselfish labors in the contribution of literary matter have made a continuation of the magazine possible. We gratefully acknowledge the help thus given during the past year, and appeal for similar co-operation in the future.

Eds.

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The future of Zionism in Parliament is somewhat confused in the changed political circumstances. It is to be kept in mind, however, that Mr. Thomas (Secretary for the Dominions) is strongly pro-Zionist, and that Mr. Malcolm Macdonald (a member of the Government and son of the Prime Minister) is the best non-Jewish friend the Zionists have in Parliament. The Prime Minister is now guided by his son in Zionist matters, upon which he received ill-balanced information from the Colonial Office during the Passfield regime.

(Jewish Chronicle, November 6th.)

Notes by the Way

CLAPHAM, LONDON

Our visit to this ecclesia was purposely delayed until July, that we might enjoy the warmth and the cheerfulness of companionship with our beloved brother Frank G. Jannaway, whose praise is in the gospel in all our ecclesias.

It is well known everywhere that brother Jannaway is greatly enamored of the gates of Zion, more than all the dwellings of Jacob, because glorious things are spoken of her, this city of our God; even as it is written by her famous poet and king:

"The Highest himself shall establish her"—Ps. lxxxvii. 6.

Our brother has made eight different trips to Palestine, the land of promise and light divine, diligently observing from time to time, the wonderful progress now being made in preparation for the thrilling events so clearly and vividly described by the prophet Ezekiel in chapter xxxviii., which "shall be in the latter days"; and there is probably no other living writer as well qualified, from a Biblical standpoint, as bro. Jannaway, to give first-hand information in relation to the development of the signs of the times, that are so invariably and unmistakably entwined around the Zion of the Holy One of Israel, together with the one people upon earth whom He hath chosen for Himself.

Shortly after we arrived in England we received a message of welcome from our brother Jannaway, who was then in Egypt on business connected with his visit to the Holy Land. Later on we received a radio message from him, bidding us "God-speed", while he was in mid-ocean, on his homeward bound voyage across the "great and wide sea"—the Mediterranean; and now we were able to grasp his hand with the assurance that it was not a hand without a heart, but a union and a unity of hearts and hands in the work of the Truth, declaring "all the counsel of God"—nothing more and nothing less.

The brethren had previously arranged a fraternal meeting for Saturday evening, July the twelfth, in Essex Hall on the Strand; and as our acquaintance was now becoming more intimate all round, it proved to be one of the largest and most enthusiastic that we had ever attended, there being from 350 to 400 brethren and sisters present.

Brother E. W. Evans was chairman, and there were five speakers: brethren F. G. Jannaway, W. J. White, J. M. Evans, C. Wharton and the present writer.

It was a meeting of sweet and blessed memories.

"Long, long be my heart with such memories fill'd!
Like the vase in which roses have once been distill'd:
You may bruise and disfigure the vase if you will,
But the scent of the roses will hang round it still."

On Sunday morning it was with mingled feelings of gratitude and pensive pleasure that we assembled with a very large number of brethren and sisters around the table of our Lord in obedience to his command: "This do in remembrance of me".

Avondale Hall was filled to its utmost capacity, some standing at the entrances throughout the entire service. Many visitors were present from far and near. We were requested to give the word of exhortation which was based upon the words of our Master as quoted above. The singing of the large company to our Great Creator's praise, was most uplifting, gladsome and in melodious lays.

We had lunch with brother and sister Jannaway, and sister Thirtle, and spent the afternoon in their company. In the evening we again repaired to the Avondale Hall where we spoke on "Zionism", when the capacious hall was again filled to the doors with a fine and attentive audience.

On the following Wednesday evening, we spoke once more in the same hall, the subject selected by the brethren being, "The Coming struggle between Britain and Russia and the Glorious Sequel". The lecture was well advertised in the papers with the result that the capacity of the hall was again fully taxed, many strangers being present.

Now for further information and observation regarding London. Flesh is, as it were, the hour-glass of time, which holds the golden dust that measures all our days, and which itself in time shall unto dust return; therefore, we should improve the precious moments as they fly. Having now a little time at our disposal, wherein we had no particular journey to pursue, we concluded that as there is a season to everything, the opportunity seemed beckoning to us now to become better acquainted with Britain's Great Metropolis.

As Rome was the mother of that Empire's cities, so is London the maternal city of the British Empire, covering 700 square miles, and in area as well as population is the largest city in all the world; but it would take a lifetime to become familiar with it in all its outspreading greatness.

In the June number of this Magazine we briefly outlined the "four great sights" of London, and now to further acquaint ourselves with the outstanding features of this great city, we gladly accepted the kind offer of our brother Jannaway to be our guide while visiting the British Museum.

This was our happy chance for he was not only a skilful guide but a fitting instructor. He is a veritable encyclopedia of facts relating to

Palestine, Egypt, Assyria, Greece, Rome, France and Britain as represented in the Museum.

Its history dates from A.D. 1753, when the government purchased the great library and the vast collection of antiquities gathered together by Sir Hans Sloan. Since that time many famous collections have been added, so that to-day the great building, with its massive Ionic portico, has become the greatest storehouse of learning and celebrated antiquities in all the wide world.

Its libraries contain millions of volumes. Here are gathered under one roof, priceless ancient manuscripts, books, coins and drawings, together with Assyrian, Egyptian, Grecian and Roman scrolls and sculptures, and other general exhibits making up and constituting a vast domain of knowledge and an assemblage of wonders, such as the visitor will not find beneath any other dome in the civilized world. There are a few very interesting and instructive articles on the British Museum, written by bro. F. G. Jannaway, together with a picture of the building, in the Berean Christadelphian for 1929, pp. 179 and 299, also 1930, p. 415.

The Clapham Mutual Improvement Class pay semi-annual visits to this famous repository of knowledge. Our visit occupied the best part of the day.

Later on while in a thoughtful mood, meditating upon the wonders of antiquity that we had seen, we were led to reflect how singularly obtuse the modern humans are. They prize and adore the antique, the ancient and the old in everything but man, who is now considered too old at forty.

Increase of years is verily a positive increase in value, in the antique works of man: highly prized even in their decay; but man himself, so fearfully and wonderfully made—a masterpiece of God's handiwork, who like good wine improves with age, is now accounted obsolete at two-score years.

Needless to say we do not acquiesce in this modern libel against those of middle-age: and even if

"The days of our years...be fourscore,"

yet is there "strength", which with wise husbandry brings a mature mellowness, rich and ripe, especially in the Truth's service, when the rashness of youth is gone and prudence takes its place.

The following day was spent in the company of brother Geo. H. Denney, with whom we visited some of the busiest spots in London. Leaving the Strand Palace Hotel, we wended our way along the Strand, passing the famous Somerset House, with its imposing arched entrance. Although the main entrance to this handsome building is on the Strand, it has a magnificent frontage on the Victoria Embankment.

It is occupied by Government Offices in which about 1,600 officials are employed. In the Probate Registry, the records may be searched on the payment of a small fee, and in the principal section are preserved

the Wills of such famous men as Sir Isaac Newton, Wellington, Nelson, Pitt, Shakespeare, Milton and others.

Continuing on our way to the end of the Strand, we reach the Temple Bar Memorial, where the English Sovereign, when visiting the City, still observes the ancient custom of asking the Lord Mayor's permission to enter the City.

At this point we enter Fleet Street, the heart of the Newspaper World. Speaking recently of British Newspapers, William Randolph Hearst, the famous American newspaper publisher, greatly deplored the lack of modernity in the English Press. However, it is obvious to any careful student that almost any one of the Great British Dailies, exerts a more potent influence on world affairs, than all of Mr. Hearst's newspapers taken together. We were pleased to note that the English Press exclude to a large extent the "yellow" news.

At number 17 on this street we entered a building erected in A.D. 1610. On the second floor was Prince Henry's Room, the council chamber of the Duchy of Cornwall under Prince Henry, the elder son of James the First. We were permitted to enter and sitting down admired the ancient and the antique.

Fleet Street ends at Ludgate Circus, and Ludgate Hill leads to St. Paul's and "The City". This is regarded as the busiest spot in all the world, for it is the converging point of no less than seven great thoroughfares. It is claimed that 3,000 automobiles, buses and other vehicles pass through this square every hour, and over 600 underground trains depart or arrive at this point every day.

Here, and at Ludgate Circus and the Strand, the regulation of traffic is controlled by the police in a very admirable manner.

To the north of this square on Threadneedle Street, stands the Bank of England, commonly called the "Old Lady of Threadneedle Street". The bank was founded in A.D. 1691, and holds the monopoly of printing and issuing bank notes. It covers four acres and has 6,000 employees. The average amount of gold and silver housed by this bank is estimated at 150 million pounds sterling, which is carefully guarded at night by a detachment of soldiers.

Opposite the Bank is the Royal Exchange, an institution of great age, the original having been opened by Queen Elizabeth.

Nearby is the Mansion House, the official residence of the Lord Mayor, who receives a salary of fifty thousand dollars a year. The chief room is the Egyptian Hall, where famous banquets are held.

There are many other imposing buildings in this vicinity: but now, though last, not least, near here are the offices of brother Denney, where we found brother Lethbridge and another bro. Denney, a nephew, and his sister, who is also in the truth. These and others as well, were busily engaged in accountancy, attending to the special needs of Banks, Corporations, etc., etc. This gave added interest to this busy locality.

Wending our way along Cheapside, and turning into King Street, we reached the Guildhall, the civic palace of London, with its uncouth figures of Gog and Magog.

Then on the way as we were returning, we stopped for an hour at London Bridge, which is 928 feet long and 63 wide, over which, on an

average, 120,000 foot passengers cross daily, besides 25,000 vehicles of all kinds.

The present bridge was built just one hundred years ago, and the old London Bridge of the nursery rhyme, "London Bridge is falling down", was built in A.D. 1176 and demolished when the present structure was built. The old bridge had fortified gates at each end, bearing aloft several spikes on which traitor's heads were impaled in the days gone by.

Returning to our hotel we found some leisure for reflection upon the busy scenes which we had witnessed, but upon which our mind could not fasten itself amid the hum, the whirl and bustle of the busy streets of a great city.

Summing up we found that mankind, themselves frail products of the earth, and to it are destined to return, build upon the earth towering cities, imposing structures, gorgeous palaces and lordly mansions glittering with gold and precious stones within, and they cry: all this is ours.

But alas, what strange mutations await the whole! Man, the most flourishing flower of the field of the world, and the most attractive to the eye, is the first to wither, fade and die; and while his works survive him for a time, they too, soon follow in his train, for even cities are brought to the grave and become their own sad sepulcher. It is all a vain and fleeting show, a glittering deceit, a passing pageant to the tomb.

This thin-spun life of earthborns is found to bring forth as many empty bubbles as doth the troubled waters of the sea.

There is nothing stable, permanent and lasting, but the Truth. Therefore, the Apostle exhorts us to fix not our hearts upon the vain and unprofitable things on the earth, but set your affection on things above, where Christ sitteth on the right hand of God:

"For all flesh is as grass and all the glory of man as the flower of the grass. The grass withereth and the flower thereof falleth away, but the word of the Lord endureth forever"—1 Pet. i. 24, 25.

B.J.D.

LEVITICUS XXVI. 36-59

A Warsaw correspondent writes to The Jewish Chronicle:—

"Suicides of Jewish merchants, artisans, unemployed, people who have lost every means of livelihood and every hope, have long since become a daily feature of Jewish life in Poland, especially in the big cities. At the beginning of the suicide epidemic the Jewish population was greatly stirred and alarmed. It was a new occurrence in Jewry, something which was essentially foreign to the Jewish character and Jewish attitude towards life. Rabbis and social workers have constantly appealed to the population not to resort to this last means in their despair. In Synagogues one often hears sermons full of pleading against this un-Jewish and cowardly way of getting out of life's difficulties."

Another correspondent from Bucharest writes:—

"The financial plight of the Jewish Communities in Romania as a result of the economic crisis is growing worse daily. In Bucharest itself the plight of the Jews is appalling. Equally tragic is the situation in Kishineff, where the Jewish Community is unable to pay salaries to the teachers in the Jewish schools, and the schools, therefore, are closed."

This is the result, we are told, of the present terrible economic conditions under which Jews, as Jews, are placed in Poland and Romania.

An Exhortation (4)

"Exhort one another; and so much the more, as ye see the day approaching" (Heb. x. 25).

(Feb. 8.) During the past few days we have been reading the inspired record of the deliverance of God's people from the land of Egypt; their miraculous passage of the Red Sea, and the destruction of Pharaoh's hosts therein; and yesterday we read that wonderfully inspiring and exhilarating song of Moses, to which they gave expression in the hour of deliverance from their enemies.

Paul, recounting these wonders to the brethren and sisters at Corinth, told them

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come"—1 Cor. x. 11.

We may rightly apply those words to ourselves. We all need admonition, and to be put in remembrance of these things, and of the fact that they have an intimate relationship to ourselves, and to our future destiny.

For a few moments let us survey the things which had happened to them in the five or six weeks immediately preceding the incidents recorded in the chapter read this morning—Ex. xvi.

The first chapter of Exodus informs us concerning the oppression suffered by Israel in the land of Egypt:

"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Now there arose up a new king over Egypt, which knew not Joseph.

And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

And the Egyptians made the children of Israel to serve with rigour:

And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour"—Ex. i. 7-14.

Here we see the children of Israel in an apparently hopeless and helpless position; humanly-speaking, they were in the hands of a heartless, cruel, and Godless ruler of a great and mighty nation. We are sufficiently acquainted with the ways of the wicked to be able to imagine the thoughts running through the minds of the Egyptians as they beheld the sufferings and hardships of the Israelites. Where is the God of Abraham? Has He forgotten His people? Can He no deliver them? Is He not aware of their sufferings? Does He no care? Is He indeed a God at all?

It usually happens that things appear at their worst just when deliverance is near, and it was so with Israel. God's eyes were on the situation: it was only a matter of waiting for the appointed time. Presently Moses was born: apparently just an ordinary incident in the life of a nation; and still the years went by, and the oppression became worse and worse, but all the time the Divinely-appointed deliverer was being prepared although unseen and unknown: and then God speaks to him—

"And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey;

Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt"—Ex. iii. 7-10.

And so the time came for the deliverance of Israel from the hands of their enemies; the days of their mourning and bondage were about to end, and God's judgments upon their enemies were about to descend in all their awful intensity. God's Name, not Pharaoh's, was now about to be magnified, and His power exhibited to all mankind.

The thirteenth chapter of Exodus records the wonderful deliverance of the people of God; His purpose with them could not fail: His word was accomplished. In this connection there is an interesting statement in the twelfth chapter:—

"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt"—Ex. xii. 40, 41.

Their affliction was only for an appointed time, four hundred and thirty years, and at the end of that period, on the selfsame day, they went out of Egypt. There was no delay in the accomplishment (of God's purpose; they were delivered by the hand of Moses: the sea was divided, and their enemies overwhelmed and destroyed, and then they sang the thrilling song of victory recorded in chapter fifteen.

There must indeed have been great excitement in the Israelitish camp on that day, and a very keen appreciation of the fact that their deliverance was beyond question a miracle; that their God was in deed and in truth a great and mighty God. But now, here is what at first sight appears an extraordinary thing. The chapter we have just read (chap. xvi.) brings us to the fifteenth day of the second month after their departing out of the land of Egypt. Just six weeks, had elapsed since they had witnessed those wonderful and thrilling events of which we have spoken; six weeks ago they had sung—

"I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sendest forth thy wrath, which consumed them as stubble.

And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?—Ex. xv. 1-2, 6-8, 11.

What a change had been wrought in them in these six weeks! Their confidence in God has now gone! their remembrance of His wonders in the land of Egypt has now quite faded, and their faith in His power to deliver them has now completely faded away!

"And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger"— Ex. xvi. 2, 3.

What an extraordinary change had been wrought in those six weeks! It seems almost incredible, but we know it is perfectly true, and it forcibly illustrates the weakness of human nature, so tersely commented upon by the Psalmist, who, after recounting the wonderful deliverance they had experienced, said

"Then believed they his words; they sang his praise. They soon forgot his works; they waited not for his counsel. But lusted exceedingly in the wilderness, and tempted God in the desert"—Psa. cvi. 12, 14.

How human! how true! It illustrates a danger to which we are all exposed. It is always the case with human nature, that after a period of great excitement there follows a time of re-action, and that is the danger period. Israel succumbed to it, and from the heights of exhilaration of six weeks ago, they had now sunk into the depths of despair. "Would God we had died in Egypt." What had brought about this extraordinary change? It was simply because they were in the wilderness, and without visible sources of sustenance. They could believe that God was greater than Pharaoh, for they had seen the Egyptians destroyed; they could believe what they saw with their natural sight, but it did not produce faith. God was greater than Pharaoh, and therefore they had no difficulty in believing that He could destroy Pharaoh and his army, but to provide food in the wilderness, where none existed, Oh, no! even God could not do that. They had no faith; so long as they could see, they were alright, but they had no faith, which is the "substance of things hoped for, the evidence of things not seen"—Heb. xi. 1.

Again the Psalmist emphasizes their failings in these murmurings, and says—

"They tempted God in their heart by asking meat for their lust.

Yea, they spake against God; thy said, Can God furnish a table in the wilderness?

Yea, they turned back and tempted God, and limited the Holy One of Israel"—Psa. Ixxviii. 18, 19, 41.

They limited the Holy One of Israel! These things are written for our admonition, and how much there is in our experiences which is similar to Israel's. A few years ago we experienced a deliverance similar to theirs—a deliverance no less real: no less

miraculous: no less from God than was theirs. We realized it then; we were probably as much excited and exhilarated as was Israel, and perhaps just as ready to sing the song of victory, and to say—

"Who is like unto thee, O Lord, among the gods?
Who is like thee, glorious in holiness, fearful in praises, doing
wonders."

But there came the inevitable, and alas! in many cases the overwhelming re-action, and like Israel after the flesh, so also with Israel after the spirit, "They soon forgot His wonders," and "limited the Holy One of Israel". To-day the natural disposition to trust in an arm of flesh is growing apace; human learning; human wisdom; worldly attainments and honors are trusted in, more than the simple things of the Truth, although it is declared that these things are "foolishness with God"—1 Cor. i. 20.

The Psalm we have read together this morning (Psa. Ixxi) is a powerful antidote to this weakness of our nature—

"In thee, O Lord, do I put my trust; let me never be
put to confusion. For thou art my hope, O Lord God: thou art my
trust from my youth. My mouth shall shew forth thy righteousness
and thy salvation all the day; for I know not the numbers
thereof"—Psa. Ixxi. 1-5, 16.

Another incident in the life of Moses and the people of God, having an intimate bearing upon ourselves is found in Ex. xxiv. where it is recorded that Moses was called by God to leave the congregation, of Israel, and to go up into the mount Sinai. After Moses had told the people the words of the Lord, they answered with one voice, and said, "All the words which the Lord hath said, will we do". And Moses then left them;

"And Moses went into the midst of the cloud, and
got him up into the mount: and Moses was in the mount forty days
and forty nights " —Ex. xxiv. 18.

As we know, Moses was a type of the Lord Jesus Christ, who has himself left the earth and his people, and has gone into the presence of God.

What happened to Israel during the absence of Moses?

"When the people saw that Moses delayed to come
down out of the mount, the people gathered themselves together
unto Aaron, and said unto him, Up, make us gods, for as for this
Moses, the man that brought us up out of the land of Egypt, we wot
not what is become of him " — Ex. xxxii. 1.

They soon grew weary of waiting for the return of Moses from the presence of God; their evil heart of unbelief overwhelmed them, and they made themselves gods of gold! and then, when they

had ceased to look for him, Moses returned in the midst of their idolatry and unbelief.

Let us not miss the parallel and its lessons! Christ is now away from the earth, in the presence of God, but he has given his promise, "I will come again," and we are now waiting his promised return. To-day we are in the presence of a variety of evidence that his coming is near! Zionism: the position of Britain in the land of Palestine: Anglo-Russian antagonism: the uprising of democracy: the revival of the Papacy, and the condition of the household of Christ, are all indicative of his early re-appearing. These signs have produced great expectations amongst the brotherhood; there is great excitement and much exhilaration, in a measure comparable to the exhilaration experienced by Israel in the day of their deliverance from Egypt. We sometimes wonder, however, whether there may possibly be a similar re-action in our midst, if Christ does not come as speedily as we anticipate, and if the signs should appear, as it were, to become less encouraging.

The exhortation of Christ on this point is very significant:

"Watch therefore: for ye know not what hour your Lord doth come.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh"—Matt. xiiv. 42-44.

What does this mean? In such an hour as ye think not! Christ plainly indicates the existence of some "evil servants" in the day of His coming, who will have ceased to "watch" for Him, saying, "My Lord delayeth His coming"; who will "begin to smite their fellow-servants, and to eat and drink with the drunken". Just as Moses returned from the mount unlooked-for by the idolatrous congregation of Israel, so Christ will return to the earth, unlooked-for by these evil servants, to whom

"there shall be weeping and gnashing of teeth". therefore,
"what I say unto you I say unto all, WATCH."

W.J.W.

A POGROM IN POLAND

Particulars have reached Warsaw regarding anti-Jewish rioting which has occurred at Grodzisk in the province of Posen, during a local fair. It appears that about 200 hooligans, armed with knives and other weapons, attacked the Jews in the market late in the evening. A panic occurred and the Jewish traders fled and hid themselves in cellars and in Christian restaurants. The assaulted Jews everywhere cried for help, but the police failed to put in an appearance. The rioting lasted until 2 a.m., when it subsided for a short time. A delegation of Jewish traders then went to the police station, but found the doors closed, and could not persuade the police to take steps for securing order. A later report states that rioting in Wilno has assumed serious dimensions. The University had to be closed, and this served to divert the riots to the business quarter, where Jewish shops were attacked.

(The Jewish Chronicle, Nov. 13th.)

Lessons from the Journeyings of the Children of Israel

x.

The High Priest of the nation of Israel was consecrated to officiate before God in the Tabernacle of Witness. This structure was divided into two compartments by a curtain called the Vail. The first was called the Holy Place and contained the Lightstand, Shewbread Table and the Altar of Incense. The second called the Holy of Holies contained the Ark in which was placed the Word of God, written upon tablets of stone. The lid of the Ark was called the Mercy-seat over which stood the Cherubim.

Everyday the High Priest ministered in the Holy Place, and for his ministration he was clothed with a white embroidered Tunic, over which a robe of blue material was woven, and over this robe a garment called the Ephod which was woven from threads of gold, blue, purple, scarlet and fine linen. This was held to the body of the High Priest by a Girdle, and attached to the Ephod was the Breast Plate with the twelve Jewels. A Mitre or Turban with a plate of gold upon which was inscribed the words: "Holiness to the Lord," covered the head of the High Priest. Into the Holy of Holies the High Priest entered only once a year on the great day of atonement, and upon this occasion he was arrayed entirely in white.

There is an important and distinctive significance associated with these two compartments. In the first everything partakes of the nature of memorials, while in the second, everything reflects the glory beyond the flesh, the Glory of God seen over the Word of His Testimony. Regarding the memorials of the Holy Place, there was the Holy Table, supporting the twelve loaves which were arranged in two rows or piles, with frankincense upon the top of each row (Lev. xxiv.). This bread symbolized the people of God from whom alone true praise as pure incense can rise to God. The Lightstand was the emblem of a people who collectively form the light of the World. The light which they radiate is not that of good deeds done according to their own fancies, but produced by implicit obedience to the commandments of the Almighty. The Lightstand was of pure beaten gold, it was shaped to the design which God Himself had specified, and the oil for the light was required to be pure oil from the olive, beaten for the light (Ex. xxvii. 20). Also the Altar of Incense was of Gold, upon which the High Priest offered incense with fire taken from the Altar of Burnt Offering. It could not be accepted apart from the fire taken from this Altar as shown when the sons of Aaron offered strange fire and were smitten with immediate death.

These things were shadows: the substance is Christ. He, as has been shown, was the perfect Sin offering and Burnt offering. His sacrifice has consecrated an Altar by which others may be made holy. In the case of Christ, the sin-poisoned flesh of the human race has been destroyed—outside the city. He has been given immortality and taken to that most holy state—Beyond the Veil. Christ also is the true High Priest and for his work of High Priest the first tabernacle or Holy compartment is provided—the place of memorials (Heb. ix.). The members of the household of the High

Priest are not with him while this state continues. They are remembered there, they are represented as being engraven on his heart. He offers their prayers and praises in the presence of his Father. They are also the Bread of memorial. All the members of his body gathered as One Bread, a bread of thankfulness. Also they are remembered as the Lightstand, branches of their Lord who was the Light of the World. The light they shew is prescribed by the Almighty—it is the light of the true olive tree.

The garments of the High Priest were perfectly appropriate to this state of remembrance. The tunic of embroidered work foreshadowed the beautiful work of righteousness exhibited in Christ. The robe of Blue which was slipped over the head had a binding over the woven work round the opening, because it was important that it should not be rent (Ex. xxviii. 32), and upon the hem there was worked alternately a bell of gold and a pomegranate of blue, purple and scarlet. The color blue, represents the Word of God's Testimony. This is shown by the fact that the children of Israel were required to wear a ribbon of blue to keep God's covenant before their mind. Also, when the congregation were on the march, a covering of blue was seen over the Ark of the Testimony. The necessity for taking precaution that the robe should not be rent now manifests itself, God's holy covenant must be kept entire. His testimonies must stand sure. And in the keeping of the testimonies of the Almighty faithfully, the Lord Jesus is the perfect example. The appreciation of the holiness of God's testimonies by Christ is shown by his declaration to the Jews—"The Scriptures cannot be broken."

The Ephod was made by weaving threads of gold, blue, purple, scarlet and white, colors which in their order represent:—Gold: Faith made pure by fiery trial; Blue: the Testimonies of God; Purple: a color produced by the blending of blue and scarlet, and scarlet is the emblem of sacrifice—a life given in obedient service to God. Purple is also the color of the fruit of the vine—it is therefore the emblem of good works, while the fine linen is the resulting virtue of righteousness—clean and white. Of these threads was the Ephod made, and it was held to the High Priest by a girdle of the same work. To this girdle was bound by a lace of blue the jewels of the High Priest, which as the names inscribed thereupon indicated represented his own people. Do we not see then in these garments of the High Priest, a people represented, who have learned of Christ, and are exhibiting his works in their own life? A people developed as he was, through Faith (the gold), the Testimonies of God (the blue), Good Works (the purple), Sacrifice (the scarlet) and through Righteousness (the fine linen), and who are bound to their High Priest by these virtues?

The first Tabernacle then, is the Holy Place of memorials, where the members of the Body of Christ are remembered in the presence of God. This state will continue until the Veil is taken down and the Holy of Holies into which they have received the gracious privilege to enter, will be manifest. How great then is the honor of being related to this High Priest, who has gone into heaven itself, to appear for his people? But only for the people of his own House. The praise and the prayers of no other people ascend from that holy Altar. The Household of Christ consists of those who have been baptized into him—so long AS THEY HOLD FAST. It must not be thought that once a member of Christ, always a member. Such words never occur in

the Word of God. Those who turn away from God's precepts may not continue to enjoy the privileges of God's Holy Place. They are likened to swine and dogs, which having been cleansed have returned to their unholy ways. The divine admonition is "abide in me", and "every branch that bringeth not forth good fruit he taketh away and men gather them up". Paul by inspiration writes: "Christ is a High Priest over his own House; whose House we are, if we hold fast the beginning and confidence of the Hope, firm unto the end ".

The Holy of Holies is the state beyond the Veil, or the Immortal state. The state to which Jesus has attained, and into which he will lead his Household when the work of the Holy Place is finished. The garments of memorial will then be laid aside, the fire from heaven will have consumed all that belongs to the flesh of the Burnt offering, and the Cherubim will be revealed in their glory. Memorials are no longer necessary, the Household of the High Priest are all present. In their glory they still direct their faces to the Testimony of God and to His Mercy-seat, ascribing Praise to God for His Mercy and to their Redeemer for their everlasting redemption.

Nottingham.

W. J. ELSTON

Blind Leaders of the Blind

Mr. Edgar Wallace, invited to deliver a sermon in a Congregational Church, remarked "I believe the trouble of the Christian world lies in its trying to accept the Old Testament and the New, and you cannot reconcile the two." It is reported that the minister thanked Mr. Wallace and thought it would be "a good thing" if he were to "go forth preaching". Such is 20th Century Christianity. But where is the evidence that the "Christian" world is trying to accept the Old Testament? On the contrary it is derided and attacked, and no where more than in so-called Christian pulpits. Evidence of the antagonism of pulpit theology and scriptural teaching is to be found in a declaration by Dr. Barnes (Bishop of Birmingham) on Nov. 1st. He says that while he believes in a future life, or rather admits the credibility of such an existence, he "is forced to assume" that it must be in heaven, or some other realm, because "on this earth life would flicker out when the solar heat passed away ".

Land of Israel News

"Fear not, O Land; be glad and rejoice: for the Lord will do great things" (Joel ii. 21).

Discoveries have recently been made on the site of Sodom and Gomorrah which tend to confirm the Biblical account of the destruction of the two cities by fire (Jewish Chronicle, Nov. 6).

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The Melchett Plantation Company has announced that it will shortly plant another 300 dunams of land (A dunam is about $\frac{1}{4}$ acre —ED.).

* * *

The Treasurer of the Jewish Agency in Palestine, Dr. Senator, has declared that despite the financial crisis, the assets of the Jewish Agency, which amount to £800,000, exceed its obligations by £100,000.

* * *

The Jewish Agency Executive is putting up a strong fight against the intended cut in the number of immigration certificates for the next six months, which the Agency has demanded. The Government is not willing to sanction the 1,720 immigration certificates asked for by the Jewish Agency, and it proposes to reduce this number considerably on the ground of economic depression.

* * *

A museum has been opened at Tel-Aviv for documentary collections and antiquities concerning Jewish history through all the ages.

* * *

Jerusalem has been suffering from shortage of water. "It is difficult," writes a correspondent from Jerusalem to the Jewish Chronicle, "to foresee how this vexatious water problem, which puzzled eminent administrators like King Solomon and Pontius Pilate, to name but two, will ever be settled."

* * *

It is reported from Jerusalem that the long-expected scheme for settling a thousand additional Jewish families on the land, with the help of a special fund raised by the Jewish Agency for the purpose, will shortly be realized.

* * *

The orange crop this year will amount to about 4 million boxes; a considerable increase on last season's output. The grape-fruit crop also shows an increase—70,000 boxes being the year's export. Palestine grape-fruit are finding a ready and ever-increasing market.

The census of Jewish commerce in Palestine shows that in Tel-Aviv there are 1,200 Jewish wholesale and retail businesses, the annual amount of internal transactions of which is approximately £3,000,000. In Jerusalem there are 800 Jewish businesses, and the annual amount of their business transactions is about £1,500,000.

* * *

Mr. Cohen, the General Secretary of the World Zionist Organization, says there has been an improvement in the attitude of the Colonial Office towards Zionist interests since the formation of the National Government, and he believes that attitude will continue.

* * *

Tiberias recently witnessed the landing of the first aeroplane of the new Anglo-Indian Airway at the station established on the shore of Lake Kinneret.

Signs of the Times

THE GENERAL ELECTION.-The General Election anticipated last month is now a matter of history. It was expected that the National Government would have a majority of perhaps 150, but, to the general astonishment of everybody, it obtained a majority of about 500; an event unparalleled in modern British history. The Labour Party returned but 51 of its candidates, thus losing over 200 seats, including those of all its recognized leaders and every member of the late Cabinet except Mr. Lansbury. Mr. Ramsay Macdonald thus received the National mandate for which he asked with such overwhelming response that he has already declared himself "embarrassed". With the exception of Mr. Lloyd George and four others the Liberals are supporting the National Government, so that the remnant of the Labour Party practically represents the whole of the opposition.

We thus have the extraordinary situation in Britain of a Government being led by an erstwhile Socialist and former Labour Prime Minister being supported by only 13 Labour members, but by no less than 472 Conservatives.

Mr. Macdonald's difficulty with regard to Ministerial posts is obvious. He cannot ignore the fact that the House is overwhelmingly Conservative, and yet to give the Tories a preponderance in the Government would end its "national" character, it being certain that the majority of the M.P's were elected, not on party grounds, but because they supported the National Government which Mr. Macdonald declared to be essential. It will be very interesting to see how the Conservatives treat their Liberal and Labour friends now that they have such an enormous party majority over all other parties combined.

A few months ago there was no sign of such an amazing reaction. It seemed as though the enhanced social services and unemployment benefits sponsored by the Labour Government would ensure a majority for them at the next appeal to the electorate, but financial troubles due to world depression and increasing unemployment rendered urgent treatment essential. Sooner than allow bankruptcy or inflation, which would cause worldwide distress, Mr. Macdonald was compelled to seek the co-operation of all parties in imposing such economies and fresh taxation as would remedy the situation. Most of the members of the Labour Cabinet refused to agree to the details of these, considered essential by Mr. Snowden, so precipitating the General Election. During the Election campaign it was alleged that the Post Office Savings Bank had been in danger of bankruptcy. This, combined with Mr. Henderson's threat to nationalize the banks when Labour had the power, evidently frightened large numbers of people, who played for safety by voting "National".

Many of the Conservatives are pledged to the imposition of tariffs, i.e. a tax on all goods imported into this country, so making it easier for home manufacturers to compete with foreigners, and it is hoped in this way to bring renewed prosperity to Britain. There are, of course, two sides to this question (which we do not propose to discuss), one serious objection (humanly speaking) being the opposition of all foreign countries to such a scheme. Obviously, under a system of tariffs, their exports to this country will greatly diminish. As to whether the Government will be forced to yield to the desire of so many of its supporters, time will soon tell; probably they will.

We have discussed this subject in detail, not because we are interested in party politics, but because of the evidence it affords that God rules in the kingdom of men. Scripture indicates a latter-day isolation of Britain and her colonies, practically all Europe being involved in the confederacy against her, as detailed in Ezek. xxxviii. The Conservatives are, in the main, imperialists first and internationalists second. As a result, Mr. J. A. Spender says there is "a state of anxiety and unrest ... in France, Germany, Italy, America, Denmark—indeed all over the world" (News Chronicle, Nov. 4th.).

A Moscow paper says "the arrival of the Conservatives to power in England means a growth in the danger of anti-Soviet adventures . . . previous periods of Conservative rule emphatically did not coincide with smooth Anglo-Soviet relations" (Observer, Nov. 1st). This antagonism between Russia and Britain is a sign which we expect in the latter-day and which we have hoped to see develop. The Labour Government was friendly to Russia, but God has so over-ruled matters that, temporarily at least, Labour influence in Parliament is almost negligible.

Such violent and unexpected changes in politics should help us to view with equanimity any apparent lack of development in the Divine plan, for as Dr. Thomas reminded us in *Elpis Israel*, "The present decisions of statesmen are destitute of stability." We may fittingly recall that in the Berean for Aug. 1929 (p. 312) reference was made to the surprise and disappointment of some brethren that a Labour Government should have been permitted by God. It was then remarked "God's ways are not man's

ways, and acquaintance with Bible history has shown us that His work has been accomplished in the very opposite way from that we should have expected". Confidence in the Bible is of course always justified, and we should count ourselves privileged to see such a notable move in the right direction. It will not be long, we feel sure, before we are able to record highly interesting developments in connection with the prophesied latter-day dispositions of the nations.

The Russians have not been blind to the fact that British Conservatism is hostile to them, a fact which was emphasized in the Report of the 5th All Union Soviet Congress held at Moscow in March 1931. This report stated "Certain circles especially in the Conservative Party are exerting every effort to bring about a rupture of Anglo-Russian relations. The Soviet Government is compelled to warn the Soviet Congress of the necessity of devoting special attention to the development of the situation in Great Britain, for here the anti-Soviet campaign and the movement for the preparation of intervention are headed by the most influential leaders of the Conservative Party and its former members of the British Government. The success of the endeavors of this party and of these persons to return to power would undoubtedly raise the peace question again, for these imperialist circles in Great Britain must be recognized as the direct organizers of the fresh intervention planned against the Soviet Union, the direct organizers of the fresh World War."

This extract is sufficient to explain why we regard the advent of this party to power as a distinct sign of the times heralding the imminent redemption of the saints. "He who shall come, will come, and will not tarry."

W. J.

Ecclesial News

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the 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.W. 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 bro. A. D. Strickler.

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

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

BEDFORD.—53 Harper Street. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. We are pleased to report that a splendid opportunity presented itself of proclaiming the Truth as it is in Jesus on Monday evening, October 26th last, on the occasion of a debate, in which brother G. H. Denney of the Holloway ecclesia had accepted a challenge by the "Rev" G. Waddington, vicar of Christ Church, Bedford, a leading light amongst the British Israelite people, who affirmed, and bro. Denney denied, that the British people are Israelites. The Bunyan Meeting Room in Bedford was packed to overflow, and unfortunately many could not obtain admittance. Our brother appeared to be in splendid form, and he established beyond a doubt that the British people were not Israelite; Bro. Denney, finding himself facing such a large audience, seized the opportunity of directing his remarks principally to proclaiming the glad tidings of the Kingdom of God, and he exhorted all present who had not already done so to learn from the Scriptures what will shortly happen in the kingdoms of men, and also exhorted them to identify themselves with the true teaching of the Scriptures in order that they may share in all the glory that will fill the whole earth in that "Great Day". We were pleased with such a good response and thank all for their answer to our call to rally round our brother. Our earnest prayer now is that the good God may bless our efforts in opening the eyes of some. Since last reporting our co-laborers were brethren W. E. White, S. Burton, W. R. Jeacock, M. I. Evans and C. H. Lindars. We much appreciate their labors amongst us, and are very grateful for the spiritual upbuilding derived from their work of love. Sis. Burton of Dunstable met with us at the Table of the Lord on Oct. 11th. — W. H. Cotton, Rec. Bro.

BOTHENHAMPTON.—"Home Cat," Nr. Bridport. Dorset. We have been delighted to have with us at the Lord's Table bro. and sis. J. G. Mitchell of Clapham, who were on holiday at Lyme Regis. We are very grateful for the many brethren and sisters who have visited us this year and are always delighted to see any who may be passing near or through this district. We would like to take this opportunity of thanking all who have sent us words of comfort by letter and exhortation, which we appreciate very much, and we earnestly pray we shall be given strength to go on running that race faithfully that is set before us knowing that the time is very near at hand for our Lord's return for which we are patiently longing and waiting.—(Sisters) E. Miller and D. Hallett.

BRIDGEND.—Dunraven Place Breaking of Bread, Sundays, 11 a.m.; Lecture 6.30 p.m. Bible Class, Tuesdays, 7.30 p.m. We have now completed the arrangement for the exchange of lecturing brethren with the Swansea ecclesia for the winter months. This arrangement, we feel sure, will greatly encourage the brethren and sisters of both ecclesias, particularly so, as the ecclesias in fellowship in Wales are so few.—Gomer Jones, Rec. Bro.

BRIGHTON. —Athenaeum Hall, 148 North Street (Room "A"). Sundays: Breaking of Bread. 5 p.m.; Lecture, 6.15 p.m. Wednesdays (Room "B"): Bible Class, 7.45 p.m. We continue to sow the good seed of the Kingdom in this district, and try to show to others the light of the gospel. In this cause we held a special effort in October and were very pleased to have with us about 200 strangers to hear bro. Jannaway's Lantern Lecture "Britain in Palestine". Well over 100 attended the week following when bro. F. G. Ford lectured on the subject "Christ at the Door and the World Asleep", brethren G. H. Lethbridge (Holloway), F. C. Wood, W. E. White and J. L. Mettam (all of Clapham) assisted in the work by lecturing on the Sundays in the month, which lectures were also well attended. As

this town is essentially a pleasure-loving one we were rather surprised to find such a large number of people interested in Biblical things. Consequently we have been greatly encouraged in our efforts to "preach the word in season and out of season", and we pray that the seed having been sown will "bring forth fruit" that more people now alienated from the covenants of promise may be made ready to meet the Lord at his return to the earth. We would take this opportunity of thanking the brethren and sisters of the Clapham ecclesia who were with us, and also the above mentioned brethren for their labor of love. It has been our pleasure to welcome to the Lord's Table the following visitors: bro. Bellamy, bro. and sis. H. L. Evans, bro. P. Walpole, sis. E. Ford, sis. A. Mc' Cree, sis. N. Wood, sis. Mettam (all of Clapham) and bro. Callow (Bournemouth), also the brethren who were with us in the Truth's service.—J. D. Webster, Rec. Bro.

BRISTOL. — Druids Hall, 8 Perry Road. Sundays: 11 a.m., Breaking of Bread; 3 p.m., Sunday School and Bible Class. Wednesdays: 7.30 p.m., 113 Richmond Street. Barton Hill. On Tuesday, Nov. 3rd, the first of our series of Lantern Addresses was given, the subject being "Pagan Deities contrasted with the God of the Bible". In spite of the terrible weather we were blessed with the attendance of seven strangers, all of whom seemed interested and went away with a copy of the Declaration and a Bible Companion each. The lecture was well delivered, over 100 slides being shown, and gave everyone much food for thought. We hope to have the same interest shown at the other addresses. The ultimate result of the effort we must leave in the hands of our Heavenly Father, who alone can give the increase. We have been pleased to welcome to the Lord's Table sister Acocks of the Clapham Meeting, who has come to reside at Bath, some 12 miles from Bristol, and will (God willing) meet in future with this ecclesia.—A. G. Higgs, Rec. Bro.

DERBY.—51 Beaufort Street. Breaking of Bread, 11 a.m. and 3 p.m. (alternately). We desire to express our thanks for a gift of £5. As the result of advertisements in the local press about 20 people have applied for the Bible Companion and Declaration. We have been exhorted by brethren A. Barnatt, E. Elston and A. Heason (Nottingham) and bro. F. Green (Long Eaton). Other visitors have been sis. Cotton (Bedford) and sisters M. Barnatt and M. Murfin (Nottingham).—R. J. Towne.

HITCHIN. —Co-operative Hall, Nightingale Road. First Sunday in each month: Lecture, 3 p.m.; Breaking of Bread, 4.15 p.m. Other Sundays: Breaking of Bread, 6 p.m. Thursdays: M.I.C. at "Eureka", Radcliffe Road, 1 pm. We are pleased to report that on 25th October we had the privilege of assisting Richard Gurth Lovewell, son of our brother G. T. Lovewell, to put on the Saving Name by obedience in baptism, after a good confession and statement of his knowledge of the things concerning the Kingdom of God and the Name of Jesus Anointed. Our new brother was formerly associated with the Salvation Army, but seeing their errors has left their ranks to put on the whole amour of God and fight the good fight of the Faith as it is in Jesus. When the army of the Lord is called together may he stand in the ranks of the overcomers and receive the victor's crown of eternal life. Since last reporting we have had the pleasure of the company and help of the following brethren: E. A. Clements, S. G. Warwick, J. Squire, J. L. Young, I. P. Evans, W. P. Lane, H. L. Evans, P. Walpole, W. E. White, M. Joslin and E. J. B. Evans; sisters: J. L. Young, I. P. Evans, H. L. Evans and E. Ford (Clapham); brethren F. R. Wright, E. C. Clements and W. Townsend, and sister Wright (Holloway); brethren P. Day, J. Squires, A. H. Phillips, H. Rawson, S. Burton, N. Gamm and L. Phillips, and sisters Gamm and L. Phillips (Luton). As the attendance of strangers has been small lately we are making a special effort at the Town Hall on the 13th November if the Lord will, when a lecture will be delivered on "The

World Crisis", to be followed by a series of Sunday lectures on "Watching the Nations".—Herbert S. Shorter, Rec. Bro.

LEICESTER.—71 London Road. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m. Although few in number we still, with God's blessing, endeavor to keep the light of the gospel burning and appreciate all who from time to time encourage us in the work by their visits, and look with faith to our Heavenly Father for His blessing upon our efforts that we may continue grounded and settled in the things we most surely believe. We are grateful for the ministrations of the following brethren who have lectured and spoken to our edification and comfort: H. W. Hathaway, H. M. Doust, I. P. Evans, M. F. Kirby (Clapham), G. Barker (Holloway), W. J. Webster (Seven Kings) and J. B. Strawson (Nottingham); in addition we have been pleased to have with us at the Lord's Table brethren R. Penn (Welling), J. Squire (Clapham), J. Hobson and L. Stafford (Nottingham), also sisters H. W. Hathaway and Vera Westley (Clapham), Amy Plater, M. Barnatt and Muriel Barnatt (Nottingham) and Doris Bradley,—A. C. Bradshaw, Rec. Bro.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. It is with much sorrow that we report the death of our beloved brother C. F. Clements, who fell asleep on October 21st, having been a brother of Christ for nearly 55 years. Bro. Clements was immersed on 22nd April, 1877, and with the exception of a brief sojourn in Liverpool his work in the Truth has been in London from his early days. Over 46 years ago he was appointed Recording Brother of this ecclesia, but later gave up this work and was made an Arranging Brother, which position he held until the day of his death. Although in great pain, our brother attended his last meeting of the Committee within a month of falling asleep. Our prayers and loving sympathy are for sis. Clements and her family who are all members of the "One Body". We sorrow not as those who have no hope, for we feel sure that the day is close at hand when there will be a joyful reunion in the Kingdom of God. Bro. Clements was laid to rest in Streatham Cemetery on October 23rd, bro. W. J. White speaking words of hope and comfort from the scriptures. This ecclesia can ill afford to lose such a stalwart as bro. Clements, whose words of advice and encouragement were always appreciated. Those who were his intimate co-laborers testify to the fact that he was a great strength in our midst, always resisting those who would leave loopholes in the Truth, and in every division during the past 50 years bro. Clements was always wholeheartedly on the right side. We are sorry to lose the company of the following brethren and sisters, namely bro. W. A. Rivers to Holloway, sis. Rose Mills to Seven Kings, and bro. and sis. J. L. Young to Putney. On the other hand we are pleased to have the company of sis. A. Irving and sis. W. Irving from Holloway, who will in future meet with us. We have had the pleasure of the company at the Table of the following, who have been heartily welcome: sis. Ivy Woodward (Brighton), bro. and sis. Higgs (Bristol), bro. and sis. Headen (Holloway), sis. Hatton, bro. Furneaux (Margate), bro. R. Hayward and sis. Mabel Hayward (Ipswich), bro. Webster and bro. Piper (Seven Kings), sis. Finch (Southend), sis. R. Sell, sis. M. Penn, bro. and sis. Kemp and bro. and sis. Ask (Welling).—F. C. Wood, Ass. Rec. Bro.

LONDON (Holloway).—Sundays: Manor Gardens Library, 11 a.m. and 7 p.m. Wednesdays: London College, 409 Holloway Road, 8 p.m. Special attention is called to the purposed change in the time of our Sunday morning meeting.

As from Dec. 6th next the meeting will commence at 11 a.m. instead of 11.15 as at present. Our tea and fraternal gathering was held according to program on October 24th, when a company of 80 brethren and sisters took tea together. This number was increased to over 100 at the after meeting when a happy and profitable time was spent. We are encouraged by the addition to our membership of bro. R. Ell from Colchester and bro. W. Rivers from Clapham. Since last reporting we have welcomed to the Table of the Lord: from Clapham, the sisters Pinchen, bro. Torode, sis. D. Crumplin, bro. E. Williams and bro. and sis. J. Warwick; from St. Albans, sisters S. Jeacock and Clarke; from Brighton, bro. E. Jones; from Putney, bro. Perry and bro. Perry, junr., and sis. Piffin. Bro. J. H. Dyer, who is still a member of the Meeting, although at present in isolation at Swindon, was with us on October 26th. The annual election of Serving Brethren for 1932 took place on Oct. 7th, when bro. G. H. Denney, having been prevailed upon to resume the office of Secretary, was duly appointed.—Geo. H. Lethbridge, Rec. Bro.

LONDON (Putney).—Scouts Hall, Oxford Road. Sunday: 11 a.m. and 6.30 p.m. Thursdays: Bible Class. 8 p.m., at 2 Schubert Road, East Putney. At the request of the Colchester ecclesia we examined Miss Dorothy Beeson, daughter of sis. E. Beeson of that ecclesia, and on her giving a good confession of faith we immersed her into the Saving Name of Christ on the 30th August. We rejoice to be of service in this way and pray that our sister will fight the good fight of faith and obtain the crown that fadeth not away. We regret that after careful thought and prayer the ecclesia has found it necessary to withdraw from bro. G. E. Atkinson for continued absence from the Table of the Lord. While it has been necessary for us to take this step we do hope and pray that our brother will, before it is too late, return to the love and fellowship of the Truth. We have been encouraged by the attendance of interested friends at our lectures. We have three who regularly attend and who are showing a lively interest in the Truth, and we hope that we may be the means of bringing them into the glorious light and liberty of the Truth.—A. Cattle, Rec. Bro.

LONDON (West Ealing). — Leighton Hall, Elthorne Park Road. Breaking of Bread. 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m. Bible Class at 24 The Broadway, West Ealing (second and fourth Tuesdays), 8 p.m. We have been pleased to welcome to the Lord's Table brother and sister A. A. Jeacock (Croydon), brother and sister L. J. Walker and brother and sister F. W. Brooks (Avondale Hall). On each occasion the brethren were with us in the Master's service and ministered to us both morning and evening. It has not yet been possible to complete the arrangements for special lectures, referred to in our last report, but we hope to obtain the hall before long and will advise other ecclesias.—Norman G. Widger, Rec. Bro.

LUTON.—Oxford Hall. Union Street (off Cattle Street). Sundays: Breaking of Bread. 11 a.m.; Lecture, 6.30 p.m.; Sunday School, 2.45 pm. Thursdays: 8 p.m. The last two lectures of our special effort series attracted quite a number of strangers. The lecture concerning Russia drew the greater number. The full title of the lecture was "Watch Russia!—Her great advance under the Soviet plan. An impending crisis in the East and its remarkable sequel." Bro. Denney gave the lecture, handling it in an able manner, to the increasing of our own knowledge and the enlightening of the stranger. It provoked an amount of discussion among some of these afterwards. Bro. Lethbridge concluded the series with an excellent

lecture on "Christ's warnings concerning His second coming". The lecture was well attended; quite a number of those who attended the lecture on Russia were again present. On Monday evening, Oct. 26th, quite a number of the ecclesia journeyed over to Bedford to hear the debate between a (Rev.) Mr. Waddington and bro. Denney on the question "Are Englishmen Israelites?" Sister Hodges, late of the Bedford ecclesia, having found employment at Dunstable (five miles distant from here) has therefore transferred her membership to us. We are glad to have her company and trust we shall find mutual help in our pilgrimage. It has given us no little pleasure to have the company around the Table of the Lord of bro. D. L. Jenkins, bro. Sutch and sis. Singleton of Clapham; bro. Denney and bro. Lethbridge of Holloway, and bro. John Hodges of St. Albans.—A. H. Phillips, Rec. Bro.

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. Although we have distributed several thousand Finger Posts during the summer months and have given prominent advertisement in the local press on the opening of our lectures, we regret to say that so far there has been no response. We purpose distributing lecture cards from time to time in the hope that we may induce some to come and hear. We purpose (if the Lord will) holding our annual Sunday School Gathering on 26th December in above hall, when any brethren and sisters in fellowship will be welcomed. It is with deep regret that we have had to withdraw our fellowship from bro. J. L. Hamilton on account of his holding doctrines subversive to Truth. We regret that our efforts to reason with bro. Hamilton failed and that what he affirmed and subscribed to when he came among us, viz., "The Birmingham Amended Basis of Fellowship," he now rejects and says he will have nothing to do with it, thereby leaving us no alternative but to withdraw from him.—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, 7 p.m. We are pleased to announce that on Sunday, Oct. 18th, we had a visit from our bro. W. J. Elston of Nottingham, who faithfully delivered unto us the Word of Exhortation, encouraging us unto all good works in the Master's service, and lectured in the evening, four strangers being present.—D. M. Williams, Rec. Bro.

NOTTINGHAM. — Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Shelton Street School; Assembly Hall—Tuesdays: Eureka Class, 7.45 p.m. Wednesdays: 7.45 p.m. It is with pleasure that we report the sequel to the withdrawal from bro. and sis. Mynott, senr., as reported in the Berean, August issue. After careful consideration of the subject both became convinced that the teaching of Christ was clear that those who rejected his word and refused to be baptized would be judged at the judgment seat of Christ. They then realized that they had been baptized into a belief which refused an essential element of the Faith and therefore had not been baptized into the Truth, for no lie is of the Truth. They were therefore both baptized at the City Baths on October 14th. Bro. and sis. Mynott feel that the over-ruling hand of God has been at work in their circumstances. They have never been able to feel settled, and had the doubt been voiced in earlier days when laxity was so pronounced in the ecclesias they would probably have been soothed by assurances that their position was quite secure. They were immersed by those who deny that flight brings accountability to judgment, and afterwards joined a meeting where union had taken place between this sect and those who were in fellowship on what is called the Temperance Hall Basis. Five years ago the following resolution was passed by this ecclesia and at the last ecclesial meeting it was decided that the same should be sent for publication with the ecclesial Intelligence: "The Nottingham ecclesia considers that it is not consistent for brethren and sisters to be members of Trades Unions, for the following reasons: First, that we are commanded to refuse to be yoked together with unbelievers, and also that Trades Unions are becoming more distinctly Political

Organizations. Therefore it is inconsistent for a people who declare that they can take no part in politics, to permit themselves to be considered constituents of Labour members, or associates of a great political party ".—W. J. Elston, Rec. Bro.

OLDHAM. —Guild Room, Greenacres Hill Stores, Greenwood Street. Sundays: 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 have welcomed at the Table of the Lord (during September and October) bro. and sis. Jakeman (Dudley), bro. and sis. Elston (Nottingham), bro. Southall (Birmingham), bro. Ivor Evans (Clapham), sis. York, sis. Edna York and sis. J. Heyworth (Whitworth); also on Nov. 1st bro. R. Smith (Birmingham). All the brethren were with us in the service of the Truth and we are thankful for their help and words of exhortation. On Saturday, Oct. 3rd, we had a special lecture by bro. Southall on "World unrest; the present unprecedented world troubles—financial, social; political signs of the second coming of Christ", followed on the Sunday by "A Divine Government: the only remedy for present social and political troubles". 5,000 cards were distributed and a large bold type advert, put in the local paper. The response was encouraging, 18 strangers attended Saturday's lecture and 19 on Sunday. Again on Saturday, Oct. 31st, we had another special lecture by bro. R. Smith on "The World's Saturday Night; the new Government must tail; chaos to increase—universal fear to grow; preludes to the Day of Judgment and the War of Armageddon"; followed on the Sunday by "The Dawn of a New Day; ten signs that Christ is at the door; the War of Armageddon to end human government; God's Son soon to rule the Nations". This time about 6,000 cards were distributed and the lecture was also advertised by a similar advert, in the local paper. The result again was very satisfactory, the number of strangers attending being (approximately) 31 on the Saturday and 15 on Sunday. Although many do not attend again yet one or two maintain an interest, and we are encouraged by these apparently small results. If we sow we are sure to reap, God has promised and will bring it to pass and we hope and pray that it will be to His glory and our eternal well-being in the day of account.—W. Cockcroft (Junr.), Rec. Bro.

PEMBERTON.—Chatsworth Street, Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m. Saturday: M.I.C., 3 p.m. During the past month we have been assisted in the work of the Truth by bro. W. V. Butterfield and bro. A. Geatley of Oldham and bro. W. Southall of Birmingham. In addition to the usual Sunday lecture bro. Southall delivered a special lecture on Saturday evening, Oct. 31st. We greatly appreciate the work of these brethren. We are pleased to report that our sis. Jennie Lea is making satisfactory progress after her recent operation. Our sympathy goes out to bro. J. Silcock in the loss of his mother. We have been pleased to welcome at the Table of the Lord sis. Doris Jannaway of Southport.—B. littler, Rec. Bro.

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. We are endeavoring to make our meetings more widely known by advertising them in 20 local tramcars and omnibuses, running upon 10 different routes, the scheme to last for three months, and to be augmented by monthly week-night lectures, the first of which we propose to give on Thursday, Nov. 26th, if the Lord be willing. We are pleased to report an increase in attendance on the part of strangers during the past few weeks and we are hoping that this, coupled with the special effort now being made may be the means of enlightening some to ultimately obey the Gospel. We have arranged for a tea

and fraternal gathering to be held on Wednesday, January 6th, in the new year, if the Lord is still absent, to which we invite all brethren and sisters in fellowship, assuring them of a hearty welcome. Visitors since our last report have been bro. and sis. H. Jones (Clapham), whom we were pleased to welcome at the Memorial Service on Sept. 13th.—H. R. Nichols, Rec. Bro.

St. ALBANS.—11 Victoria Street (next Public Library). Sundays, 3 p.m. and, 6.30 p.m. Wednesdays, 8 p.m. Following on the good news reported in last month's magazine, we have very great pleasure in recording the obedience in baptism of Mr. George Henry Mallard, father of sister Olive Mallard, who was baptized on September 28th. The immersion took place on Saturday, October 31st, at the house of bro. Hart and was followed by a pleasant meeting of the ecclesia.—S. Jeacock, Rec. Bro.

WELLINGTON (Shropshire).—Rechabite Hall, Tan Bank. Sunday: Breaking of Bread, 3 p.m.; Lecture 6.30 p.m. Wednesday: Bible Class, 7.30 p.m. We are endeavoring to follow the apostolic example in the twofold work to which every brother and sister is called, namely, to "preach the Gospel of the Kingdom of God" and "to edify the Body of Christ". With regard to the former, we are encouraged by the continued interest of a few strangers who come along quite regularly, and it has been quite pleasing to see a few during the past month who have not previously attended a lecture. We are grateful for the faithful co-operation during the past month of bro. A. C. Simpson (Nottingham) and bro. A. W. Railton (Birmingham), and we have had the pleasure of the company at the Memorial Feast of brethren Harding and Hancox (Dudley), and sister Steele and sister Olive Steele (Crewe). Our sister Osmond's condition remains much the same, and she is very grateful for the many kind letters and visits received from brethren and sisters; we are glad to have the opportunity of meeting to break bread with her each Sunday in hospital.—H. G. Saxby, Rec. Bro.

CANADA

HAMILTON (Ont.) —Berean Christadelphian Ecclesia, C.O.O.F. Hall, corner Wentworth and King William Streets. Memorial Service, 11 a.m.; Lecture, 1 p.m.; Sunday School, 9.45 a.m. Wednesdays: Bible Class, 8 p.m. On July 1st we held our Ecclesial and Sunday School outing at Oaklands Park, the Brantford ecclesia joining us as in the past. The day was the hottest on record, but in spite of the heat a very pleasant time was spent. Tea was served and the children indulged in races, etc. We have been pleased to welcome back to our fellowship sister M. Wright, who has endorsed our position with regard to "Alien Divorce". It has been a pleasure to welcome to the Table of the Lord the following: brother and sister W. Turner, sisters Ruth and Phyllis Turner, brother A. Leaper, all of Winnipeg, Man., who motored to Hamilton for their vacation, a distance of 1,500 miles. Brother Turner gave a stirring address on Sunday to a large audience. We are always pleased to have brother Turner in our midst, he makes his presence felt by his enthusiasm for the Truth; also sister Craig, Jasonville, Ind., sister Sprague, Philadelphia, Pa., brother G. Biers, Rochester, N.Y., sister A. Gruitt, Buffalo, N.Y., U.S.A., brother and sister W. Pole, brother J. Beasley, brother G. Jackson, all of Toronto, Ont., brother Lorne Sparham and sister F. Sparham of Chatham, Ont., brother Hemingray, Brantford. Brother Beasley gave us the word of exhortation and lecture in the evening to an attentive audience.—E. D. Cope, Rec. Bro.

LETHBRIDGE (Alberta). —Berean Christadelphian Hall, 633 7th Street South. Sunday School, 10 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m. Wednesdays, at 8 p.m., Lecture. It is some little time since intelligence appeared in the magazine from this corner of the Master's vineyard, but we have not been idle in His service. By steady and consistent efforts we have kept the lamp of Truth shining brightly, and we are pleased to say that our labors have not been without results—our last quarter's attendance of strangers is very encouraging, one hundred and fifty three having attended the meetings during that time. Very soon we hope to report additions to our meeting as a result of this added interest. We are indeed encouraged to continue this glorious work of spreading the glad tidings of the Kingdom of God to perishing humanity, leaving the results in the hands of Him who knoweth them that are His. Our bro. Will J. Turner of Winnipeg has paid us another visit, and by his ministrations to the brethren and sisters, and his words of imitation to the stranger, we have been cheered and comforted on our wilderness journey. We cannot speak too highly of our beloved brother, who journeys over 300 miles out of his way to place his services at our disposal, and we pray that he may reap a rich reward in the Kingdom of Him for whom we wait. Brother Harry Blacker and sister Louise Schmacher have been united in marriage, and we trust that they will prove real help-meets together as they journey on towards the Kingdom. Reference was made in our local paper to brother Frank Jannaway in relation to reading the Bible so many times, so the writer seized the opportunity of bringing the Bible Companion to the notice of the public by a letter to the Editor of the paper, as a result of which one dozen Bible Companions have been sent to as many different towns as the result of enquiries. May the use of the Bible Companion prove as beneficial to them as it has to many of us whose delight is in the law of the Lord and in whose law we are privileged to meditate day and night.—Sidney T. Batsford, Rec. Bro.

MONTREAL (Que.)—Allies Hall, 618 Charron Street. Breaking of Bread, 11 a.m.; Public Lecture, 7.30 p.m. We are glad to announce that our numbers have been increased by the removal here from Quebec City of bro. and sis. Manicom, snr., bro. R. Manicom, jnr., and sis. Mary Manicom. These are a welcome addition to our numbers. There will now be no ecclesia in Quebec City. We have now commenced a series of lectures for the winter months. We were pleased to welcome the following visitors to the Table of the Lord: bro. and sis. D. Gwalchmai, snr., London, Ont., sis. Lillian Cope, Hamilton, Ont., and bro. and sis. Lewis Bass, Jersey City, U.S.A. We extend our thanks to bro. Gwalchmai, who exhorted us in the morning and lectured for us in the evening on two different occasions.—J. V. Richmond, Rec. Bro.

St. JOHN (N.B.) —92 Princess Street. Breaking of Bread, Sunday, 7 p.m. Since the last report from this city the great enemy, death, has again invaded our homes. On October 29th, 1930, our beloved brother Theodore Stackhouse fell asleep after six months illness. Bro. Thomas Townsend of Monrton, N.B., spoke words of comfort at the house and grave. On June 5th of this year the death occurred of our much loved brother E. W. Dowling, formerly of Montreal, but liter of this city. He was a semi-invalid during the past three years and he bore his affliction very patiently. He was laid at rest on June 7th to await the Master's coming. He leaves one brother in the flesh, bro. B. J. Dowling of Worcester, Mass., U.S.A. He also leaves two sons, not in the Truth. We miss our dear brethren very much as they were both faithful unto death, yet we take courage in the signs of the times knowing that our redemption ("the redemption of the body") draweth nigh. Our visitors have been bro. and sis. Townsend, bro. Hayward, sisters Alice and Jennie Hayward, all of Moncton, N.B., sisters Fannie and Edith Ricketson of Hatfield Point, and bro. B. J. Dowling of Worcester, Mass.—Arch. Duncan, Rec. Bro.

UNITED STATES

HAWLEY (Pa.) — Oddfellows' Hall, Main Street. Sundays: School, 10.30 a.m.; Memorial Service, 11.30 a.m. Thursdays: Bible Class, 8 -p.m. We have pleasure in reporting the baptism of three of our Sunday School scholars into the Christ Body—Russell and Kenneth Frisbie, sons of bro. and sis. Frisbie, also Lois Jones, daughter of bro. and sis. Jones, all of Hawley ecclesia. The immersions took place on Sept. 5th. We trust and pray they may so run that they obtain the incorruptible crown. We have had three more lectures by the following brethren: July 26th, bro. John L. VanAdkin of Lackawaxen; Aug. 30th, bro. David C. Wilson of Philadelphia; Oct. 11th, bro. Geoige A. Kling of Buffalo, N.Y. Brethren Wilson and Kling also gave the word of exhortation. We thank all for their labour of love. Visitors: bro. D. C Wilson (Philadelphia), bro. John Jones and sis. Laura Tones, also bro. and sis. Llewellyn, all of Glendale, Scranton Ecclesia; bro. and sis. Kling and sisters Compton and Bedell, all of Mizpah Hall, Buffalo Ecclesia. Having received numerous contributions, some from abroad in response to appeal on behalf of Scranton brethren in need, we desire to thank one and all. May the Lord bless and reward the givers.—H. A. Sommerville, Rec. Bro.

PHILADELPHIA (Pa.) — Grand Fraternity Building, 1626 Arch Street. Sunday School, 9.30; Breaking of Bread, 10.30; Lecture, 7.30 p.m. We have pleasure in reporting a visit from bro. J. F. Williams of Boston, who encouraged us in an exhortation and a lecture. On account of the heat public lectures were suspended from June until the end of September. It is now arranged that public testimony will be resumed, local brethren taking the first four lectures. The Sunday School summer party was held on July 11th in Fairmount Park. The weather was fine and the day was thoroughly enjoyed by both scholars and brethren and sisters. Our visitors have been bro. and sis. R. Woodworth of Newark, bro. and sis. W. Kay of Elizabeth, bro. R. Stringer of Rosenhayn, N.J., sis. A. McKelvie, sis. N. McKelvie and sis. Sargent of Boston, bro. and sis. Sommerville of Lake Ariel, Pa., bro. W. Jones and bro. G Cooper of Hawley, Pa., and bro. J. Jones of Glendale and Scranton. In announcing the death of sis. Susan R. Paterson in the June Berean it should have been said that she was baptized in Belfast and not in Dublin, as stated.—Herbert Fidler, Rec. Bro.

AUSTRALIA

Adamstown, N.S. Wales. — D. T. James, The Reservoir, New Lambton.

Albury, N.S. Wales. — “Yorkville,” 544 Parkinson St.

Cessnock, N.S. Wales. — H. G. James, 13 Ann St., Cessnock.

Coburg, Victoria. — L. Walker, “Kedron,” 50 a Shaftesbury, St., W. Coburg

East Launceston, Tasmania. — J. Galna, 5 Lanoma St.

Inglewood, Victoria. — W. H. Appleby.

South Perth, West Australia. — Miss M. Jones, 24 Brandon Street.

Sydney, N. S. Wales. — Albert Hall, 413 Elizabeth St.

Wagga, N.S. Wales. – C. W. Saxon, Sunnyside, Coolamon, via Wagga.

CANADA

Brantford, Ont. – H. W. Styles, 117 Victoria Street.

Guelph. – J. Hawkins, 9 Elizabeth Street.

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

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

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

Lanesville, Stewiacke, Colchester Co., N.S. – Thomas H.
Hull.

Lethbridge, Alberta. – Sydney T. Batsford, 412 7th Avenue
South.

London. - W. D. Gwalchmai, 18 May Street.

Moncton, N.B. – T. Townsend, 11 McAllen Lane.

Montreal. – J. V. Richmond, 2051 Wellington Street.

Oshawa. Ont. - Geo. Ellis, 305 Conrcelette Avenue.

Richard, Sask. – Fred W. Jones, Box 30.

St. John, N.B. – A. D. Duncan, 46 Adelaide Street.

The Pas, Manitoba. – Gordon C. Pollock, 37 Crossley Ave.,
or P.O. Box 853

Toronto. – Geo. A. Gibson, 294 Glebeholme Blvd.

Vancouver, B.C. – P. S. Randell, 3358 East 26th Ave.

Victoria, B.C. – H. G. Graham, 204 St. Andrews Street, cor.
Simcoe Street.

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, 458 Grant St., Buffalo, N.Y.

Canton, Ohio. – P. Phillips, 1123 Third Street, N.E.

Carlton, Texas. – S. S. Wolft.

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

Clyde, Texas. – T. H. Tunnell, Route 2, Box 138, Callahan, Co.

Dale, Texas. - J. Bunton.

Denver, Colorado. – Percy Dixson, No. 340 Irvington Place.

Dripping Springs, Texas. – J. O. Banta.

Elgin, Texas. – F. I. Beardslee, Route 1.

Elizabeth, N.J. – Ernest Twelves, 409 Washington Avenue.

Forestville, Conn. – Adam Johnson, 110 Central Street.

Glendale, Pa. – T. J. Llewellyn, 105 - 15th St. Scranton, Pa.

Hawley, Pa. – H. A. Sommerville, Lake Ariel, Pa.

Hebron, Texas. – J. Lloyd.

Houston, Texas. – Joseph H. Lloyd, 7211 Avenue C., Houston, Texas.

Jasonville, Indiana. – Aude Plew, R.F.D., No. 3.

Jersey City, N.J. - S. L. Van Akin, 82 Caryl Avenue, Yonkers, N.J.

Lampasas, Texas. - W. A. Ray.

Los Angeles, Cal. – W M Biggar 341 So Bristol Ave

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

Lubec (North) Maine. – A. I. Bangs.

Mason, Texas. – E. Eastman.

Newark, N.J. – Alex Packie, P.O. Box 86, Green Village,

N. J.

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

Pomona, Cal. - Oscar Beauchamp, 261 West 8th 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.

Santa Barbara, Calif. – W. Salmon Davis, 2817 Lace Ave.

San Saba, Texas. – S. H. Farr.

Scranton, Pa. - See Glendale.

Seymour, Conn. – Geo. Carruthers, 31 Pershing Ave.

Stephenville, Texas. – R. R. Wolff.

Stonewall, Texas. – Clarence Martin.

Taylor, Texas. – E. Swayze.

Winters, Texas. – J. M. Clayton.

Worcester, Mass. – B. J. Dowling, 5 Florence Street.

Yucaipa, Cal. – R. Smead, R.R.I., Box 57.

Zanesville, Ohio. - J. P. Phillips, 1520 Euclid Avenue.



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. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley

Bournemouth. – J. Wilkinson, 850 Wimborne Road.

Bridgend. – Gomer Jones, 9 Grove Road, Bridgend.

Bridport (Dorset) – Mrs. E. Miller, “Home Cot” Bothenhampton, Nr. Bridport.

Brighton. – J. D. Webster, 8 Burlington Street.

Brimington (Chesterfield). – R. Wharton, Station Road.

Bristol. – A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston, Bristol.

Bury St. Edmunds (Suffolk). – H. P. Christmas, 28 Well Street.

Cardiff. – G. Morse, “Rosa Villa,” 2, Pentre Gardens, Grangetown.

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.) – Geo. H. Lethbridge, 32 Lothair
Road, Finsbury Park, N.4.

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.

Luton. – A. H. Phillips, 48 New Town St.

Manchester. – Geo. J. May, 15 Middlewood Street,
Harpurhey.

Margate. – A. E. Newman, 19 Pleasant Place, Cliftonville.

Motherwell. - Rod. H. Ross, 34 Coronation Rd. New
Stevenston, Scotland.

Mytholmroyd, Yorks. – F. Shepley, 3 Calder Terrace.

New Barnet. (Herts.) – E. C. Clements, 57 Woodville Road.

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

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

Northampton. – G. R. Martin, 41 Murray Ave.

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. P. Restall, “Endways,” Barton Lane, Old Headington.

Pemberton. – B. Litter, 2 Short St., Pemberton, Wigan.

Plymouth. – H. R. Nicholls, 5 Norton Avenue, Lipson.

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, 19 Tonacliffe Terrace, Whitworth, near Rochdale.

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

Seven Kings (near Ilford, Essex). – P. J. A. 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, 11, Byron Avenue.

Southport. – Miss Doris Jannaway, 73 Oak Street.

St. Albans. – S. F. Jeacock, “Eureka,” 45 Cambridge Road.

Swansea. – J. H. Morse, 33 Gerald Street, Hafod.

Swindon (Wilts). – J. H. Dyer, 58 Victoria Rd.

Tier’s Cross. – H. Thomas, Tier’s Cross, Haverfordwest, Pembroke.

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.

India

L. W. Griffin, Bengal Nappur Railway, Chakradhapur.

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.

Notes

Forthcoming Fraternal Meetings.—Clapham, Dec. 26th; Motherwell, Dec. 26th;
Plymouth, Jan. 6th.

Distressed Jews' Fund.—We have received the following sums, which have
been handed to the Treasurer, bro. F. G. Ford: A sister (M.A.), 6s.; A widow's
mite, 10s.

Change of Address.—Will correspondents kindly note bro. E. H. Bath's address
is, 100, Ferme Park Road, Stroud Green, London, N.8.

Organ for Sale.—Any ecclesia wanting an organ at a low price for a quality
instrument write bro. T. W. Fox, 39 Balderton Buildings, W.I.

For Disposal.—Christadelphians (unbound), 1907 to 1915 inclusive, 1918 (Jan. to August only), 1921 (Jan. missing), 1922, £1., carriage to be paid by purchaser. Berean Christadelphian (unbound), 1924, 1926, 1926, 1927 (Sept. missing), 1928, 1929 (Nov. missing), 1923 (Sept. to Dec. only), 16s., carriage to be paid by purchaser. "Without the Camp", 7s. 6d. "Cloud and Sunshine" (unbound), 2s. All of the above in good condition. Write, M., c/o Editors.

Temple of Ezekiel's prophecy.—The copy of this book advertised for sale last month has been disposed of, and we have several applications for further copies. If any brethren have spare copies please communicate with Editors.

Reprinted from "Good company".—Two important books from the pen of brother Robert Roberts, entitled, "Is there a God?" and "Is the Bible true?" are being published by bro. F. Walker, 41 Stokes Croft, Bristol, and will be ready on Dec. 15th. In paper covers, 2s.; Art Cloth, 3s.; Limp leather, 4s. each. Further particulars from bro. F. Walker, as above.

"What a Mad World It Reveals".—This was the British Prime Minister's comment as he examined the international situation (News Chronicle., Oct. 26th); and in his speech at the Lord Mayor's banquet Mr. MacDonald warned his hearers that the world is "staggering towards the greatest crisis in its history".

Russia = Gog.—A supply of foreign pencils said to come from Russia has reached England. They are stamped with the name "GOG", and also a design of a winged horse. They can be obtained at most branches of Woolworth's Stores.

Spain and The Jews.—In the course of the debate in the Spanish Parliament on the question of Church and State, the Minister of Justice, Don Fernando De los Rios, referred to the persecution of the Jews and their expulsion from Spain, declaring that the new Republic was anxious to make reparation for the historical injustice. His statement was received with loud applause.

The War After The War.—Under this heading Mr. J. A. Spender reminds the readers of the News Chronicle of Lord Grey's memorable phrase after the Great War, "the nations must learn or perish". He was speaking of physical war, but the same is true of the economic war—the war after the war. It seems probable that the inhabitants of the world would exterminate themselves if God allowed them to go on unchecked in their mad militaristic and financial career. But "for the elect's sake" God will intervene and make the inhabitants of the world learn righteousness. "Neither shall they learn war any more."

1981?—A newspaper commenting on the meetings of the British Association now being held, refers to the great changes in human activities during the last fifty years. It foretells "by 1981 the changes will be even more revolutionary and fantastic". This is a truer prophecy than its writer knows, yet if we were to tell the newspapers what these changes involve they would not print it, neither would the British Association hear us. The world deems it "foolishness".

Clapham.—The Annual Fraternal Gathering will be held, if the Lord will, on Dec. 26th at the Avondale Hall. There will be an afternoon meeting at 3.0; tea at 4.30; evening meeting at 6.0. Programs can be had from bro. F. J. Button, 1, Hillsborough Road, E. Dulwich, S.E.22.

