

Price 8d

February 1932

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. P. FORD

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

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

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

CONTENTS		PAGE
The Balaamites (Dr. John Thomas) ... ..	...	41
Justification by Obedience (R. Roberts) ... ..	...	45
Editorial:—		
The Mystery of Birmingham ... ..	...	51
Notes by the Way ... ..	...	58
A Sunday Morning Exhortation at the Clapham Ecclesia (5) ...	...	61
Some of the Biblical Significances of Brass ... ..	...	67
Land of Israel News ... ..	...	71
Signs of the Times ... ..	...	72
Ecclesial News ... ..	...	75

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

The Berean CHRISTADELPHIAN

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

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

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

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

VOL. XX No. 2 FEBRUARY 1932 EIGHTPENCE

The Balaamites

By Dr. John Thomas

Although the Star-Angel, or eldership, of the ecclesia in Pergamos in the general answered to Antipas, the Spirit's faithful witness, "Yet," said he, "I have against thee a few things, because thou hast there them holding fast the teaching of Balaam who taught Balak to cast a stumbling block before the sons of Israel, to eat idol-sacrifices, and to fornicate. So hast thou also them holding fast the teaching of the Nikolaitans, which thing I detest."

Balaam, like Nikolaitan, Antipas, etc., is a typical name. It is written Bilaam in the Hebrew; from bela am, signifying wasting of the people. A Nikolaitan is a vanquisher of the people; and a Balaam is a waster of the people; qualities uniting in the same class. It is also the name of an ancient prophet, who, in the days of Moses, resided at Pethor on the Euphrates, in Mesopotamia, among the mountains of the East. Though a believer in the true God, he practiced divination for the discovery of enchantments, and was held in high esteem by the Baal-worshippers of his time; who declared their conviction, that "whom he blessed was blessed, and whom he cursed was cursed."

On a certain occasion, when the Israelites were encamped in the plains of Moab, on the east of Jordan by Jericho, Balak, the king of Moab, in concert with the Midianites, sent princes to Balaam, with, the rewards of divination, to request him to come and curse them, that being devoted to destruction, he might prevail over them, and expel them from the country. But God said to him, "Thou shalt not go with them: thou shalt not curse the people: for they are blessed." Upon this he refused to go, and the princes returned to Moab.

But Balak was importunate. He sent again by more princes, and of a higher rank, and with promises of great honor and riches, if he would comply with his request. But, though he loved the wages of unrighteousness, he was afraid to encounter the consequences of violating the interdict he had received. He concluded, however, to try

the Lord again, and see if he would not relax in favor of his covetousness. At night he received the answer, that if the men came to call him, he might rise up and go with them; but he was to speak only the word revealed to him at the time. It seems, however, that he was so keen after the honors and rewards, that he did not wait to be called, but of his own accord rose up, and posted off with two servants. Balaam was evidently a man of bad principles. No further account would be necessary to prove this. Yahweh had told him that the people were blessed, yet he sought to gratify a Baal-worshipper for a reward, in seeming to comply with his request. Had his heart been right, he would have accepted God's interdict as final, and have refused to consult the Lord any more upon the subject. He would have dismissed the princes of Moab with an unqualified and emphatic denial, and have commanded them to appear no more in his presence with their bribes to sin. But no; he professed a zeal for the word of Jehovah his God, while he was anxious to please the worshippers of Baal for reward. "If Balak would give me his house full of silver and gold, I cannot go beyond the word of Yahweh my God, to do less or more;" but stay; don't go away; I will see what I can get him to let me do! If he had been an honest and upright man, he would not have said "I cannot", but he would have declared, "I will not go beyond his word".

But he went with two servants, and therefore God's anger was kindled; "and an angel of Yahweh stood in the way for a Satan against him." with a naked sword in his hand. When his eyes were opened to see the peril, he fell prostrate; and having received a severe reproof for the perverseness of his way, he was permitted to go with the princes.

Balak hearing of his approach, went forth to meet him. Balaam having explained his position, accompanied Balak to Kirjath-huzzoth, the capital of Moab, where he eat of the idol-sacrifices with the princes of the king; and on the morrow, they took up their position on one of the high places of Baal, commanding a view of the four-square encampment of Israel. But Jehovah would not allow him to defy them, but compelled him to utter those beautiful predictions of their future glory under the Star and Sceptre of Jacob, recorded in Num. xxiii. and xxiv. Seeing he could not reverse Yahweh's blessing upon his people, and knowing that His favor is consequent on keeping his commandments, he counseled Balak to cast a stumbling block before them, causing them to sin. Instead, therefore, of advising him to war, he suggested the policy of seducing them from their allegiance to Yahweh and his law, by sending in the daughters of Moab among them, and enticing them to impurity and idolatry. Balak followed his advice, and by the means proposed, caused Israel to be joined to Baalpeor, which caused the anger of Yahweh to smoke against them.

Such, in brief, is the history of the prophet who caused a wasting of the people; for Yahweh commanded their chiefs to be hung, and all who had offended to be slain to the number of twenty-four thousand. The points of his character were covetousness, perverseness, presumptuousness, unrighteousness, beguiler of unstable Israelites, apostasy from the right way. Where such attributes of character meet in a class of persons, they are said in the New Testament to be "following the way of Balaam the son of Bosor"; and Balaam becomes the representative of the class.

Thus, in the days of the apostles, there were "false teachers" in the Christian congregations, whose motives, teaching, and practices were analogous to Balaam's. They were "grievous wolves", wasters of the people, "speaking perverse things to draw away disciples after them". They taught that belief of the gospel, and being baptized was not enough; but that, in addition to this, it was necessary also to be circumcised, and keep the law of Moses, or men could not be saved. They appended this dogma to the wholesome words of the Lord Jesus, in order to popularize his doctrine, and make it palatable to the Jews. Paul styles it "another gospel; which (truly) is not another, but a perversion thereof". He says that they who preached it were "accursed"; that they sought to bring believers into bondage; and that, desiring to make

a fair show in the flesh, they constrained their victims to be circumcised, only lest they should suffer persecution for the cross of Christ—Acts xv. 1-5; xx. 29, 30; Gal. i. 6, 7; ii. 4; v. 10; vi. 12.

They proceeded from bad to worse. They inculcated a distinction of meats and drink; the observance of holy days, new moons, and sabbaths; and a voluntary humility in neglecting the body, and worshipping of angels. They not only commanded to abstain from meats, but they also forbid to marry; and corrupted the minds of their; dupes with fables, endless genealogies, and doctrines of demons— Col. ii. 16,18, 22, 23; 1 Tim. i. 4; iv. 1, 3.

But these false teachers not only Judaized, or taught disciples to seek a justification by Mosaic observances, but some of them Gentilized by indoctrinating them with the principles of philosophy, and inducing them to conform to practices and customs of idolatry. Paul wrote 1 Cor. viii. and x. 7-33, to fortify the minds of the brethren against their influence. His reasoning in these places is directed against the teaching of the Balaam-class who taught the lawfulness of eating idol-sacrifices in the temples. Their argument was after this wise: "We have knowledge. We know that the idols are nothing; so that in eating of the demon-sacrifices, and drinking of the demon-cup, not having an idolatrous conscience, we perform no act of worship: being safe with God upon this point, we obtain the advantage of seeming conformity in avoiding persecution for our desertion of the national superstition".

In philosophizing, they taught the inherent immortality of all men. They rejected the immortality of body, and substituted for it the indwelling of an "immortal soul" in the mortal body; and affirmed its separate and independent intelligent existence in heaven the instant the heart ceased to beat and the lungs to breathe. This led them to deny the resurrection of the body, and to teach that "the resurrection had passed already"; or, what is equivalent to it, that "there is no resurrection of the dead"; and so overthrowing the faith of some, by their profane vain babblings and oppositions of science, falsely so called—1 Cor. xv. 12; 2 Tim. ii. 18; 1 Tim. vi. 20.

Now, of these false teachers the apostle saith, "They reckon of us as if we walked according to the flesh: and say, his letters are weighty and powerful; but his bodily presence is weak, and his speech contemptible. But though I be rude in speech, yet am I not in knowledge. They are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for the Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? I speak ironically, I am more. In nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. But, being crafty, they say I caught you with guile!"—2 Cor. x. 2, 10; xi. 4, 6, 13-15, 22; xii. 11, 12, 16; Phil. iii. 2, 18, 19.

Still speaking of these, he says, " There are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Their mind and conscience are defiled. They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate"—Tit. i. 10. "They have a form of godliness, but deny the power thereof. Of this sort are they who creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now, as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. They are evil men and seducers, and will wax worse and worse, deceiving and being deceived"—2 Tim. iii. 1-13.

(To be continued).

Justification by Obedience

An Exhortation by Bro. Roberts

Among the many Scriptures which have been written,

"that the man of God may be thoroughly furnished unto all good works,"

there is none more efficacious in a certain way than the account read in our hearing this morning of the interview between Jeremiah and the Rechabites. Let us look at it for a moment. Jeremiah is divinely ordered to send for the Rechabites and bring them into one of the apartments of the temple and offer them wine. The Rechabites were so called from their ancestor Rechab, whose son Jonadab left various directions, for the guidance of their descendants. Under these directions, they lived a pastoral life in tents in the open field. Their being within the walls of Jerusalem at the time of Jeremiah's message, was due to the presence of Nebuchadnezzar's army in the country, from whom they naturally sought refuge in the principal fortified city of the land. Among other paternal directions for the regulation of their house, was the command to abstain from the use of wine. It was principally with reference to this they were now sent for. Jeremiah, having assembled them in one of the principal apartments of the temple, produced tankards of wine, and empty cups, and proposed to them, to "have a glass" as it were, all round. "Drink ye wine," said Jeremiah. "We will drink no wine," said they.

"Jonadab, the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye nor your sons for ever." "Thus have we obeyed the voice of Jonadab, the son of Rechab, our father."

It is with the divine application of this incident that we have to do. Such an incident, publicly transacted in the courts of the temple, would naturally attract notice, and secure attention to the lesson divinely intended. What was the lesson intended? Not abstinence from wine, though that is a good thing, as it is written:

"Who hath woe? Who hath sorrow? Who hath contention? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine: they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. xxiii. 29).

The lesson intended is conveyed in Jehovah's own words:

"The words of Jonadab, the son of Rechab, are performed: for unto this day they drink no wine, but obey their father's commandment . . . But ye hearken not unto me. I have sent unto you all my servants, the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings. . . . but ye have not inclined your ear, nor hearkened unto me" (Jer. xxxv. 14).

The words of a man are obeyed; the words of God are disregarded. This is the central argument of the incident. This is God's complaint to the house of Israel by Jeremiah. And is it not a reasonable complaint? Whose words ought to be obeyed, if not the words of "the High and Lofty One, inhabiting Eternity"? Is it not a complaint; that might, with peculiar force, be addressed to this age of the world? The commandments and ordinances of men are submitted to in all the ways of life, but the commandments of God have ceased even to be an intelligible idea, let alone a practical power, in the habitations of men. Yea, it may be said that the spirit of obedience in any direction is more and more on the wane. If man's commands are obeyed, it is not from the spirit of obedience, but in the spirit of fear of consequences. Human law would soon be a dead letter, if it were not for the handcuffs of the police and the powder and shot of the military. Yet the spirit of obedience is the noblest spirit under the sun. It was the departure from it in the beginning that led to the world's woes: it is the return to it that will be the salvation of men.

"By one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous (or obedient).

God manifests His approbation of the one spirit, and His stern disapprobation of the other, in a special manner in the incident before us. He reminds Israel of the means He had adopted to bring them into the path of obedience, and He upbraids them as to the attitude they had shown.

"I have sent unto you," He says, "all my servants, the prophets, rising up early and sending them."

In passing, there is something worth notice in the expression, "rising up early and sending them". It frequently occurs throughout the prophets. It illustrates the earnestness of the divine exhortation. When a man is deeply interested in his work, he gets up early. The prophets were early risers; they aimed at making a distinct impression with the people. Therefore they chose the first part of the day. There is a lesson for us here: give divine matters an early part in your daily program. Do not wait till your mind is unimpressible through exhaustion. Hear the voice of God in the reading of His word, when the mind, in the freshness of the morning's energy, is more susceptible to impression than after a day's toil and vexation. To have your daily reading in the morning will actually help to make the day less of a toil and a vex. The reading of the word acts like oil on the surface of water, rendering it less liable to disturbance from the passing wind.

See the result of Israel's heedlessness to the divine requirements.

"This people hath not hearkened unto me; therefore thus saith the Lord God of Hosts, the God of Israel, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them; because I have spoken unto them, but they have not heard, and I have called unto them, but they have not answered."

Look, on the other hand, at the way in which the obedient attitude of the Rechabites was estimated:

"Because ye have obeyed the commandment of Jonadab, your father, and kept all his precepts, and done according unto all that he hath commanded you. Therefore, thus saith the Lord of Hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me for ever."

Jehovah regarded with such favor the fidelity of the Rechabites to the paternal traditions of their house, that He decrees the continuance of their posterity amid all the circumstances tending to their obliteration. There is little to be known accurately of the state of the tribes and families in the east, but, doubtless, if we could know matters as they are known to God, we should discover the descendants of Rechab, intact somewhere among the peoples of the east. They will, doubtless, be revealed in their ancestral identity in the great day of manifestation that comes with Christ, and will as doubtless occupy an honorable place in the mortal arrangements of the Kingdom of God. But, however this may be, we cannot mistake the emphasis of the divine endorsement in this case of a virtue which is little to be found in our day in these countries of the west; a virtue, not only of obedience, but of obedience to parents. This is a very unpopular virtue in our day. It had become so in the days of Jesus, who condemned the Rabbinical traditions by which a man was absolved from all obligations towards his parents on the payment of a sum to the temple. It remains the fact (however men may disregard, or may have forgotten that fact), that to the Lord God of Israel, who is the Creator, Upholder, and Proprietor of all things, it is well pleasing, and a matter of command from Him to us, that " children obey their parents ", and honor the hoarhead, and be respectful and merciful to the aged and infirm.

But the entire Rechabite incident is capable of a much closer application to our case, which it is appropriate and profitable to make on this, the occasion of our weekly surrounding of the table of the Lord. The Rechabites are, of course, a mere accessory to the main purpose of the prophet's message. They are introduced as a lever to the argument. The object was to force home on the consciousness of Israel the absurdity and heinousness of their disobedience to the commandments of God, and to influence them by exhibiting the consequences of their course. The application lies here: For a time, God has departed from Israel, and has turned to the Gentiles with an invitation to such as are disposed among the Gentiles to become His people. In response to that invitation, we are here this morning in fulfillment of our part as obedient children. The point for us to consider is: shall we fare any better than Israel after the flesh, if, like them, we are disregarding of the commandments delivered to us? Paul's answer to this is very explicit.

"If God spared not the natural branches, take heed lest He also spare not thee.
... Continue in His goodness, otherwise thou also shalt be cut off" (Rom. xi. 21).

We have not received the same commandments: but we stand related to the same God, who changeth not from age to age. We do not stand in the law delivered from Horeb's summit, amid "blackness, and darkness, and tempest". We are justified by a faith made perfect in love-prompted works. Nevertheless, the dispensation of faith is from the same God, who is a consuming fire, and into whose hands it is a terrible thing to fall (Heb. xii. 29; x. 31). If there is any difference in the stringency of the two systems, Paul makes the difference in favor of the dispensation of faith. His words are:

"He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God."

And again:

"If the word spoken by angels was stedfast, and every transgression and disobedience received a iust recompense of reward, how shall we escape if we neglect so great salvation, which, at the first, began to be spoken by the Lord ".

Consequently, we do well to realize the solemn obligations of our position, while thanking God for its great privileges. Like Israel, we also have received commandments to observe; and if, like Israel, we refuse to obey, like Israel we shall be cast away in anger to destruction. We have not been commanded to circumcise; we have not been commanded to offer our first-born to the Lord, with sacrifice of lamb or turtle dove; we have not been commanded to observe sabbaths, and feasts, and times, and seasons, and to repair to the priest in Jehovah's sanctuary in the confession of our sins with the blood of bulls and goats These appertained to the first covenant, and were done away in Christ. But we have received commandments for all that; and it will be time well spent to glance at just a few of them, by way of bringing them to remembrance, having in full view the declaration of the Lord Jesus, that, except our righteousness exceed the righteousness of the Scribes and Pharisees, we shall in no case enter the Kingdom; and his still more emphatic saying, that, Not every one that saith, Lord, Lord, shall enter the Kingdom, but he that doeth the will of our Father in heaven. Such, and such only, he says, will he own as his brethren (Matt. v. 20; vii. 21; xii. 50.)

What, then, are his commandments? They are various, and there are such as are first and such as are next in order. On the first, Jesus has expressly placed his finger, saying,

"This is the first and the great commandment."

What is it?

"Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and all thy strength."

How is it with us, brethren, on this point? It is for each man to examine himself. Of one thing we may be certain: it is not possible to go too far in the cultivation of the love of God: for what is left when a man has given "all his heart, and soul, and strength?" And who can refuse this reasonable service? A man has only to realize God as He is displayed to us in the Scriptures—historically, illustratively, incidentally, declaratively, prophetically, doctrinally, perceptively— every way, to have his highest adoration enkindled, if his heart be not a piece of stony barrenness. The love of God is the first characteristic of the family of God. It comes as all love comes—by acquaintance; and this acquaintance is only possible in our day in the reading of the Scriptures. Therefore, we are on the right road to render the required obedience of the first commandment in performing the wisdom of a daily reading of the Scriptures.

There is a "second" commandment of which Jesus speaks: but there is another to be mentioned before the second, coming between the first and second, strange as it may appear. It is a commandment that is involved in the first, in so far as Christ is involved in God. There is a love of Christ that forms part of the love of God. No man can love God acceptably who does not love Christ. Christ is the way to God. He is the Father's voice to us. We are to love and honor Christ even as we love and honor the Father who sent him, and who was in him and with him. This, Christ commands, and Paul illustrates, saying: "The love of Christ constraineth us". He makes the attainment of the love of Christ the measure of sainthood. His words are beautiful words, forcible words. He prays for the Ephesians,

"That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge."

Labor to know much of this, brethren. While it is beyond the gnosis of human faculty as a matter of understanding, it is a glorious fact to be acquainted with, and received, and contemplated. The faith of it will warm up and ennoble the mental man, and strengthen, as with a cordial, the drooping heart of the pilgrim, as he threads his way: through the chill and the darkness of this probation. Beware of suffering yourselves to be robbed of the great consolation. Too much hair-splitting jargon about the nature of Christ is liable to dissipate his noble ideal from your mind, and leave you to wonder in your bitterness how so sweet a matter should generate such a bootless war of abstractions. Be content with the testimony, and leave philosophy and vain deceit to the dogs which delight to gnaw the bones. Be sure that ye let Christ dwell in your hearts by faith: be sure that ye know the love of Christ that passeth knowledge, otherwise ye fail of a commandment which is part of "the first and great commandment", the oversight of which will be found serious in the day of account.

The "second" commandment is like unto it: "Thou shalt love thy neighbour as thyself." This is the root of all true courtesy and good manners. A consideration for your neighbor's comfort and well-being, at least equal to what you entertain for your own, will lead to those acts of kindness which differ as much from the well-bred mannerisms of polite society as the genuine sovereign does from the brass counterfeit. But the commandment gives us higher ground than the attractiveness of a gracious deportment. A disciple of Christ will shine in this matter, not because it is "the thing" or because it is of advantage in society, but because it is a matter of command.

"This I command you, that ye love one another."

Recognizing this, a man will be able to persevere amid all the mortifications of the degraded state of society surrounding us. He will, for Christ's sake, do what Christ has commanded, knowing that it is only for a brief season that we are asked to act a gracious part amid all ungraciousness and evil.

And this leads to another class of commandment, at which there is only time to glance. The commands to love God, and Christ, and our neighbor, are commands that are comparatively easy to obey; but there are other commandments that are not easy to obey, our obedience to which are the test whether we really obey those already mentioned. Concerning this, Jesus says, "If ye love me, keep my commandments"; and again, "He that hath my commandments and keepeth them, he it is that loveth me." Now, it is surely unnecessary to say that when Jesus thus speaks of his commandments, he speaks of them all. He does not mean that we may keep some and neglect others. His charge to the apostles, concerning the nations they were about to go forth and enlighten, was,

"Teach them to observe all things whatsoever I have commanded you."

Some of these we have observed. We have believed: we have been baptized; we meet for the celebration of the Lord's death; we read the Scriptures; we love the Lord; we love the brethren. What lack we yet? Perhaps we do not lack: but perhaps we do. There are other commandments.

"Love your enemies; pray for them that despitefully use you and afflict you. Resist not evil. Avenge not yourselves. Do good to the unthankful and the evil. If a man wrongfully sue you at the law, and take away thy cloak, instead of bringing a cross-action, let him have thy coat also."

These are commandments not easy to obey. They go contrary to nature. Because of this, we are liable to give them the go-bye in practice. But they are commandments of Christ for all that; commandments that have been delivered for and to the house of Christ. And for what were they given? Evidently for obedience. For no other purpose could they have been intended. They are not commandments that could have been given for their own sakes. It is not according to God's own will—it is not according to His declared purpose that the evil should have the upper hand—that wrong should have a free course—that righteous men should be trampled under foot of the wicked. It is only for a season these things are permitted. It is only for a season they are commanded; and being commanded, it is for the proof of our obedience, and for self-exercise and discipline in submission to the divine will. When God required of Abraham the sacrifice of Isaac, it was not that God had delight in seeing Abraham put his beloved son to death; it was that he might prove him. When God asks us to submit to evil, it is not that He has delight in the triumph of evil: it is that we may be chastened and proved under His mighty hand.

"Wherefore", says Peter, "humble yourselves under the mighty hand of God, that he may exalt you in due time."

Affliction is only for a moment: weeping may endure for a night, but joy cometh in the morning. It was for the comfort of all his brethren, in every generation during his absence, that the Lord said to the company of his disciples in Galilee:

"Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for their's is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

Editorial

THE MYSTERY OF BIRMINGHAM.

WRITTEN EXPRESSLY FOR THOSE WHO ARE "INTELLIGENT IN THE WORD."

In the Christadelphian for September, 1931, pp. 415-416, the following appears:—

"The contrast between the teaching of Dr. Thomas—which is beyond question the teaching of the Word—and the theory put forward by Bell can be summarized thus:—

Dr. Thomas.

"Death came by the offence of Adam."

Sin " pervades every part of the flesh, the animal nature is styled ' sinful flesh' so that sin came to stand for the substance called man."

"Sin could not have been condemned in the body of Jesus if it had not existed there. His body was as unclean as the bodies of those for whom he died."

Bell.

Adam "was a mortal body before he sinned"—" What was the condition of Adam before he fell? I say he was mortal—Shield, 1905, p. 117.

"How can the mind conceive of a defiled nature?" "Our nature is as God made it. Moral defilement is not inherent."

"This damnable theory of an unclean Christ. This monstrous blasphemy." Jesus was without any personal physical taint. "Dr. Thomas' grievous misstatement."

"It was because of bro. Wauchope's association with bro. Bell's thesis, above defined, that he was not received by the Birmingham Temperance Hall Ecclesia. What is the use of talking about 'one mind' under such conditions, and 'the restoration of ecclesial unity'? Let us at least be honest with one another."

These closing lines are noble words; bro. Walker's judgment in this case is righteous and in accordance with the facts.

But what shall we say with respect to the following mystery, so cautiously concealed in Birmingham—two men whose teachings are not merely similar, but so much alike, that the two can only be distinguished one from the other by their names; yet the associates of the one are accepted in fellowship in Temperance Hall, while the associates of the other are rejected? As this excites the wonder and amazement of the household generally, let us compare the teaching of not the one only, but the other also, with that of Dr. Thomas.

To use the words of bro. Walker, amended only as to name, "the contrast between the teaching of Dr. Thomas—which is beyond question the teaching of the word—and the theory put forward by (Strickler) can be summarized thus:—

Dr. Thomas

"Death came by the offence of Adam" "By one man's offence death reigned to condemnation"—Rom. v 17, 18.

"Sin in the flesh was condemned when Jesus was crucified"—Elpis Israel, p 82 "Sin was condemned in his (Christ's) flesh when he was crucified"—Eureka, vol. 1, p. 283.

"Sin could not have been condemned in the body of Jesus if it had not existed there. His body was as unclean as the bodies of those he died for "—Elpis Israel, p. 114.

"Sin, signifies in the first place, the transgression of law', and in the next it represents that physical principle of the animal nature, which is the cause of all its diseases, death and resolution into dust It is that 'in the flesh ' which has the power of death, and it is called 'sin,' because the development or fixation of this evil in the flesh, was the result of transgression" —Elpis Israel p 113

"He testified to his own imperfection in declaring, ' the third day I shall be perfected ' He is now clothed with a change of raiment His flesh thus designated has been subjected to the transforming energy of the Eternal Spirit." "The putting on additionally (rendered in the C V to be clothed upon is the present nature of Christ, as it was added to his mortal body. The clothing of our flesh with incorruptibility and life is 'presence with the Lord.'" "He (Christ) was only one of the flock of Deity, which he had purchased with his blood." Eureka, vol. 1, pp 108-9, 367.

"The Eternal Spirit Word was the High Priestly Offerer of his own flesh, whose character was without spot yet whose nature was in all points like ours —sin's flesh, in which dwelleth no good thing. The flesh made by the Spirit out of Mary's substance, is the Spirit's Anointed Altar, cleansed by the blood of that flesh when poured out unto death"—Eureka, Vol. 2, p. 224.

"The King (Christ the fruit of David's loins, according to the flesh, Acts. ii. 30.) is (now) Spirit and flesh in combination " Eureka Vol. 2, p. 21.

"Through the disobedience of one man, the many were constituted sinners" Elpis Israel, p. 118.

"To be made sin (2 Cor. v. 21) is to become flesh and blood or sin's flesh."

"The spirit clothed himself with weakness—sin's flesh identity."

"Jesus' flesh was like our flesh in all points—weak, emotional and unclean. He likewise took part of the same, that through death he might destroy that having the power of death, that is the diabolos or elements of corruption in our nature, inciting it to transgression, and therefore called 'sin working death in us' "—Eureka Vol. 1. p. 106, 246-7.

Strickler

"Natural death is not a penalty or condemnation being an affair of natural law '—Defence, pp 50 51

"The death of this mortal body was not the condemnation of sin in the flesh"—p 33 " God condemned sin in the flesh of Jesus Christ in its moral sense "—Darkness, p 44.

"It could not be said of him (Jesus) that he had sin dwelling in him as Paul said of himself We have no right to say that Christ's individual flesh was sinful flesh " — Darkness, pp. 83, 84

"The theory that sin in the flesh is a constitutional thing—a fixation in the flesh is too physical and mechanical '—Darkness pp. 37, 38

"It is a marvelous thing that such a theory should ever have been invented, as that of bearing of so called physical sin "—p 85

"Which sin principle is not sin at all as the scriptures define sin"— Defence, p 33

"Now if Christ died under a personal condemnation because he belonged to the race of Adam, and that this was necessary to effect his personal redemption, there is something wrong with the law of God "—Defence, p 37

"God's method of salvation by the shedding of blood to make atonement did not apply to Christ"

"Christ could not be his own ransom sacrifice through death"—Darkness, pp. 73 and 56

"If we regard the altar as Christ physically and the taking away of sin in the flesh from the human nature as the cleansing of the altar, difficulties present themselves. Christ as a concrete conscious character is what constituted the altar, not the body of death"—Darkness, p. 62.

"The sin that defiled the altar, was not sin in the flesh, but sin in its preliminary sense"—p. 66.

"Nowhere is there the least hint that the mortal body will be cleansed and purified from sin in the flesh"—Defence, p. 3.

"We have known expositors who permitted themselves to declare that there was sin in the flesh of Jesus, or that while sinless in his character he was nevertheless a constitutional sinner—Paul could say of himself— 'sin dwelleth in me,' but it is not said of Christ, nay, rather is it emphatically excluded by the declaration of John, 'in him is no sin'— no sin, inherited, innate nor acquired " —Darkness, p. 91.—An endorsed quotation.

Here are two men (Bell and Strickler) who in almost identical terms contradict the teaching of Dr. Thomas, which, as bro. Walker has truly remarked is " beyond question the teaching of the Word". How then, is it possible for the one to be sound and the other unsound in the faith? It cannot be. Yet, this is bro. Walker's judgment—that the one is wholly in error, while the other is "fundamentally sound"!

Does it not appear almost incredible that even a novice could discard the teaching of the one, and adopt that of the other, without realizing that he is stultifying or rendering foolish his own judgment? It seems almost impossible to believe that a man of bro. Walker's culture and learning could be so ill-advised, as to adjudge and censure the one as entirely wrong, and the other as quite in the right; seeing that both men, in equal and almost identical terms contradict Dr. Thomas, whose teaching is " beyond question the teaching of the Word ".

However, the treatment accorded the Bell associate (bro. Wauchope) plainly indicates that bro. Walker's knowledge of the Truth, and what it requires of us under such circumstances, is not at fault, for he writes: "It was because of bro. Wauchope's association with bro. Bell's thesis, above defined, that he was not received by the Birmingham Temperance Hall Ecclesia".

But on the other hand the association of the late bro. Edwin Hill with the Strickler thesis, above defined, and found to be identical with that of bro. Bell, in his opposition to the teaching of Dr. Thomas, on all the points specified by bro. Walker, did not prevent the reception of this "associate" by the Temperance Hall Ecclesia; but on the contrary, at the behest of bro. Hill, they pronounced bro. Strickler (bro. Bell's co-worker), fundamentally sound, and when we enquire: " Why do ye these things? "

They "wist not what to say."

To those who have taken the time to "enquire and make search and ask diligently" about the Strickler teachings, comparing them with the Bell " thesis ", this Birmingham decree appears not merely inconsistent, but quite irrational and absurd; while by the careless, confiding Temperance Hall fellowship, this unholy act, performed with such compliant facility and readiness, is simply regarded as a sublime and dignified mystery! But they should no longer deceive themselves with mysteries, for neither bro. Walker nor the Temperance Hall Ecclesia can make wrong, right; black, white; nor foul, fair; by exercising a fictitious authority to impress God's name upon this deceitful and fatal heresy.

Bro. Strickler's emissary to Birmingham—the late bro. Edwin Hill was a man of great and hasty impressibility, having a very suave manner and much enthusiasm, together with a constant liability to change and an eager craving after victory, however hopeless his case might be.

In a letter to the present writer he claimed to have been cordially received by the Temperance Hall brethren, honored with a seat on the platform, among the elite of the congregation, and to have been virtually a member of the Temperance Hall Ecclesia, during the three months he spent in Birmingham in 1923, urging the recognition of the Strickler "thesis", which he well knew was almost identical with that of Bell.

It was quite an undertaking, but he succeeded beyond his most sanguine expectations. He found the ground warmly receptive in many places for the cultivation of error.

Owing to the primary "Birmingham Trouble", there seemed to be a latent susceptibility in the Temperance Hall community to oppose all who earnestly contended for purity of doctrine and practice.

This was bro. Hill's opportunity, and he boldly launched his specially formulated appeal of wily and cunning words,—soft words with crafty designations artfully used.

This counteraction against the decision of the majority of the American Ecclesias, not only found a place in the Christadelphian for 1923, but was approved and adopted by its editor, and thus the Temperance Hall fellowship were committed to the toleration and approval of the Strickler "thesis", above defined, and proven to be the same as that of Bell.

Therefore, we are not surprised to learn that to-day there are many in the Birmingham Temperance Hall Ecclesia, who are anxious for a "reunion" with "Partial Inspirationism" and "Bellism", the advocates of which now fraternize, the one with the other. The leaven of heresy, introduced as above, has been working rapidly, especially among the young. In some instances it has aroused "the jealousy of old men", who now bewail the sure and certain results of their dereliction of duty, but unhappily these now appear too weak to stop the spreading evil, or stem the rising tide.—See Christadelphian, Sept. 1931, p. 414.

But our readers will be anxious to know what the motive was that prompted and urged Bro. Hill in his Birmingham enterprise. He has not left us without a witness, his letters tell the story. He was at one with brethren Strickler and Bell on the question of the Nature and Sacrifice of Christ. Here is the proof. Writing to a friend on April 2nd, 1924, he said:

"I cannot tell you how refreshing it is to me to read that you repudiate the teaching that God condemned sin as a physical principle in the flesh of Christ—a cruel death inflicted on the person of this poor just man, to get at a physical principle in the flesh and destroy it ... The absurd nostrum of this new cult-sin as a physical principle in our flesh."

In a letter dated March 14th, 1924, to our sister L. M. Golden of Los Angeles, bro. Hill wrote:

"The things which come out of him, these are they which defile a man, for from within—out of the heart proceed evil thoughts, etc. Now surely since nothing of the sort proceeded out of the heart of Jesus, it should be permissible to speak of him as a clean flesh man."

Thus, in common with Bell and Strickler, bro. Hill failed to comprehend how Christ "was in all points tempted like as we are", by sin that dwelleth in the constitution of every son of man.

This "sin in the flesh" or the diabolos was condemned in the flesh of Jesus, or deposed (in him as the first-fruits) from its rule in the flesh, where it "hath reigned unto death" in all of Adam born.

This "physical evil principle" (Elpis Israel, p. 113), the diabolos or "sin in the flesh" is not transgression (as Hill and others have taught), but the result or effect of the transgression of our first parents in Eden: it is the law of sin and death in our members.

It was condemned or deposed from its position of reigning "unto death," in the flesh of our Lord Jesus Christ, through his dying and rising again, when "he led captivity captive".

This is the teaching of Dr. Thomas, "which is beyond question the teaching of the Word"—Read Rom. v. 12, vii. 20, 23, viii. 3, 2 Cor. v. 21, Heb. ii. 14, iv. 15, ix. 27.

"The contrast between the teaching of Dr. Thomas, and the theory put forward by bro. Hill, who was guide unto them that now tolerate his heresy," may be summarized thus:

Dr. Thomas.

"It is well known to one intelligent in the Word that the lamb is the metaphor and symbol of the sacrificial man, Jesus, whose mission is to take away the sin of the world, in otherwords, to destroy that having the power of death—the Diabolos" . . . "the physical evil principle." "According to this physical law, the Seed of the woman was born in the world." Eureka, vol. 2, p. 20, Elpis Israel, p. 114.

Edwin Hill.

"Surely the sacrifice was not to destroy the devil or sin principle in the flesh of the lamb, or to atone for any farm-yard etiquette it might have committed. Certain it is there is no such devil in the flesh, described as a physical principle of sin which has to be destroyed. If this becomes an established dogma among us, we might easily be accused of supporting the Pharisees in accusing Jesus of having a devil"—Letter to Sister L.M.G., March 14th, 1924.

Thus flippantly did bro. Hill criticize the teachings of Dr. Thomas, while in his own country; making it openly manifest that the motive for his Birmingham venture was solely in the interest of the heresy. He was quite in agreement with Bell and Strickler, but he could frame his case to all occasions.

Emboldened by his success in Birmingham bro. Hill returned to this country, visited ecclesias, held conferences and wrote letters in plenty, but the more flippantly he spoke of the teachings of Dr. Thomas, the more his barrenness appeared, and his efforts in this country to establish his heresy, although aided by the Christadelphian were of little avail.

At length this man who so brilliantly garnished his errors with good words and fair speeches, that he became the chief instrument in leading bro. Walker astray: through whom he fondly hoped to influence all the ecclesias in America, died, a disappointed man, but still dreaming of success.

If bro. Walker had given earnest heed to the Spirit's warning:

"Cease, my son, to hear the instruction that causeth to err from the words of knowledge"—Prov. xix. 27.

Birmingham Temperance Hall Ecclesia would be in a very different condition to-day from that now indicated in the Christadelphian. Much evil has resulted from bro. Walker's hasty and unwarranted decision. Friendly discussion has been swamped in the morass of uncertainty, and wherever we travel throughout Great Britain or America, if we question those of the Temperance Hall fellowship as to how bro. Strickler can be sound and bro.

Bell unsound when they both teach the same thing, no Scriptural answer is forthcoming; the only reply vouchsafed is:

"It is bro. Walker's ipse dixit (which being interpreted is: He the master said it) and that is sufficient for me."

We doubt very much if bro. Walker himself would approve of the course of these men, acquiring their convictions not by patient study, but rather by their indolence and dependence upon him.

But frankly, we are perplexed and puzzled over bro. Walker's unequal ways. When discussing bro. Bell he quotes Dr. Thomas freely, and affirms that his teaching is "beyond question the teaching of the Word." But at the time of our interview with him in Birmingham, when discussing bro. Strickler's "thesis," he positively refused to listen to the same quotations which he now uses against bro. Bell, saying: "I don't want to hear Dr. Thomas or bro. Roberts either: give me the Bible." If the teaching of Dr. Thomas is the teaching of the Word, why not listen to it when applied to bro. Strickler, and so test or try both men by the same "teaching of the Word."

We fully realize that it would be personally inconvenient for bro. Walker to do so in bro. Strickler's case, after pronouncing him "fundamentally sound"; but to use his own words:

"Let us at least be honest with one another."

It is not sufficient to be honest merely by act of parliament, we must be honest with ourselves and with one another, but above all things with the Truth. The honest course speeds best.

Many will remember that in the Christadelphian for May, 1926, on cover page 3, bro. Walker pleads for bro. Strickler, saying he fears there are "some who do not want to be convinced that he is fundamentally sound in the faith. It is so easy to make one another offenders for a word. The best of men have spoken unadvisably." He then adduces the case of our Lord "who was often misunderstood and wrongly criticized." Bro. Walker's comparison is odious. We do not misunderstand bro. Strickler. We have the evidence before us, as already quoted—in his own words, which he to this day, refuses to repudiate; therefore, we can all know and comprehend beyond mistake. Again, bro. Strickler is not made an offender for a word; in his case it is words, words, words—an artillery of words, volley after volley, so that we are literally bethumped with words from the fatal breath of error.

The reader will be able to judge for himself as to whether bro. Strickler has not spoken as "unadvisedly", rashly and incorrectly as bro. Bell. Seeing that the evidence is all in the affirmative, we may ask: Why should bro. Wauchope, the associate of bro. Bell be ostracized from the Temperance Hall fellowship, when bro. Hill the associate of bro. Strickler was openly received? They are all equally opposed to the Truth on the subject in question.

In closing we may well observe, that the words of bro. Walker, in his appeal to his own fellowship, wherein there is obviously a diversity of opinion, cannot be over-stressed: "What is the use of talking about 'one mind' under such conditions, and the restoration of ecclesial unity? Let us at least be honest with one another."

B.J.D.

Notes by the Way

WALES — CYMRU.

In the Welsh language Wales is known as Cymru, and the language of the people as Cymraeg. The Welsh are a branch of the Celtic family, a relic of the aboriginal population of England, driven into the mountains by the Anglo-Saxon invaders and styled by them, Walsc, from the Saxon wealh, a stranger, not of Saxon origin.

A famous writer speaking of one of his friends said the reason he understood Welsh, was because he was so humorous. It is certainly a bit amusing to observe how extravagant the Welsh people have been in the use of certain letters of the alphabet in spelling some of their odd names.

For instance in one of the beauty spots in North Cymru is situate Bettws-y-coed on the river Llygwy, where, in an ancient church stands an effigy of Gruffydd ap Dafydd Goch, a 14th century warrior of Crib Goch, near Crib-y-Ddwsgyl. Similar examples of spelling abound throughout Wales.

We observed that most of the ancient churches in Cymru were built in troublous times, the towers of which were effectively equipped like fortresses and castles for use in wartime. But times have changed for the better as the years have rolled by, and although there are today, comparatively few who are confidently awaiting the good time coming when the Cymry, together with all other nationalities,

"Shall beat their swords into plowshares and their spears into pruning-hooks"—Micah iv. 3,

the Welsh communities are now as a whole a peace-loving people.

WELSH CHARACTERISTICS.

That a golden silence is really one of the fine arts in conversation is allowed by all great thinkers, for talking is not always to converse. There is sometimes an eloquence in the eye of the listener that stimulates and gives volubility to the airy tongues of loquacious fellow-travelers, and if we but "listen in" we may learn something about their distinguishing characteristics; and moreover if they will occasionally give us audience even for a word or two, the result will be all that can be desired.

Thus from our converse en route we received the impression that the Welsh were even more sociable than the English, at least superficially so. In this and other respects they resemble the French. They are somewhat excitable and emotional yet surpassingly practical. They are a trifle imaginative, but at the same time level-headed and far-seeing.

But in the ecclesias, within the Truth's sphere of action—where heaven's influence has penetrated, we found the contravening idiosyncrasies considerably subdued and brought under control in one great self-sacrificing effort to promote the growth of the fruits of the Spirit, which are

"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance".

North Wales is noted for its mountain scenery, moorlands and deep valleys, but apart from its pleasant coast towns that lie scattered around the borders of Cardigan Bay, the country is mostly rural, uncultivated and sparsely settled.

The total population of Wales is about 2,300,000, but the most thickly populated districts are Glamorganshire and a few adjoining counties in South Wales. The main industries in these parts are coal and iron.

Leaving London from Paddington Station by the Great Western Railway the train journey to South Wales is as full of historic interest as any in the British Isles. The innumerable castles with which this section is dotted have earned for South Wales the name of "The Country of Castles".

While the south lacks the rugged grandeur of the north, the hills and valleys of South Wales possess a charm that is peculiarly their own. While the mining districts are dreary, two of the prettiest rivers in Great Britain—the Wye and the Usk—flow through its valleys, winding placidly to the sea.

After traveling 133 miles we reached Newport, 11 miles further and we were in Cardiff, the largest city in Wales (225,000) and 35 miles more brought us to Swansea, with a population of 160,000—a city set in pleasant surroundings, with a long and stirring history.

SWANSEA AND THE MUMBLES.

At Swansea our enterprising brother James Hy. Morse was at the station to meet us and convey us to his home at 33 Gerald Street, where we met sister Morse and members of the family.

The household of this estimable brother is like that of Onesiphorus, who oft refreshed the saints, and moreover were not ashamed of the contention for a pure gospel.

Brother Morse was very solicitous first for the interests of the Truth and then for our welfare, and had a program prepared which was perfect in every detail, making our visit a very pleasant one.

On the evening of our arrival we had a very happy meeting with the ecclesia which we were led to believe was much enjoyed by all present.

On the following morning brother Morse had a short train trip arranged, of 5 ½ miles to "The Mumbles" or Oystermouth on the Gower Peninsula, which juts out from Swansea into the Bristol Channel.

This is the favorite pleasure resort of South Wales, and lies at the western extremity of the beautiful Swansea Bay. From the West pier we obtained a fine view of the Bay.

We then passed through a pretty cutting between two walls of solid rock, and turned to the right, following along the new road that leads to Bracelet Bay. This is one of the most attractive areas in South Wales—a picturesque littoral, with bold iron-stained cliffs on the one hand, and heather covered slopes on the other, with a sandy beach in the foreground.

'Twas in this ideal resting place that brother Roberts, in the years gone by, sought seclusion from the busy world, where the sweet delight that a quiet spot affords is so easily found—where one can sit, read and meditate, and for a change watch the great and small vessels moving up and down the Channel.

The peaceful rugged grandeur of the place and the fascinating and resistless charm of the seashore, now give little indication of the stormy history of this district in early English times.

Watch for the Ecclesial News from Swansea, and note how many of our brethren and sisters from busy London and other large cities, spend their vacations at "The Mumbles".

Coming back to the bustling activity of Swansea, we visited some of its outstanding historical and mercantile attractions which proved that this city has a fascination peculiar to itself.

Later in the day, after bidding good-bye to our kind host and hostess and a few brethren who had assembled to see us off we again entrained, this time for

NEWPORT, MONMOUTHSHIRE

Monmouthshire was made an English county by Henry VIII in 1535, but as it is strongly Welsh in character, it ranks as a Welsh county for purposes of administration.

Newport which is situated at the mouth of the River Usk is a busy shipping port and a large industrial town, the population of which has increased from 1,000 to 100,000 in the last 130 years.

There are extensive collieries and also iron and steel works in the vicinity, and its export of iron is counted among the largest in the Kingdom. It has extensive dock accommodations covering 125 acres, owned by the Great Western Railway Company.

The town has many fine public buildings including the Town Hall, the Market Hall, County Offices, Post Office and Art Gallery. It also boasts of the ruins of an ancient Castle, built in early Norman times and battered into ruins by Cromwell's troops.

In the Museum on Dock St. there are several Roman antiquities that were recently discovered in an ancient amphitheatre in Caerleon, a suburb, three miles distant, once a great Roman City and known in Roman times as Isca Silurum. These discoveries created quite a sensation, at the time among archeologists.

So, notwithstanding the boast of modernism, in Newport as elsewhere, we find the moderns clinging to the skirts of antiquity as the fountain of learning and knowledge: which is a tacit admission that the Bible which is the oldest and most reliable history in all the world, must take precedence as Wisdom's golden key that unlocks the profoundest mysteries of creation.

And furthermore, all historical antiquities harmonize with the Bible. The ancient ruins unearthed, the ancient inscriptions deciphered, the ancient manuscripts discovered, all combine to confirm and establish the veracity of the writers of its venerable pages. It is the Book above all others with which the historian and the archaeologist must reckon.

Our brother D. M. Williams, the Recorder of the Newport Ecclesia and a few others met us at the station, and after a few minutes' conversation, bro. Williams acting as our escort conducted us to the home of bro. and sister Rees, where although we had covered a large circuit we were still "at home". It is ever the same in the company of brethren and sisters devoted to the Truth.

Here during the evening we had the pleasure of meeting several interesting brethren and sisters well versed in the things concerning the Kingdom and the Name.

The meeting for Breaking of Bread on Sunday morning was well attended. On that occasion we had the pleasure of meeting once more our brother and sister Tandy of Birmingham.

At the meeting in the evening for the public proclamation of the Truth, the subject for the lecture was "Jerusalem in Gloom and Glory". The hall (not a large one) was crowded, the result of good newspaper advertising by this enterprising ecclesia.

On this occasion we were supported by a larger contingent from Birmingham (95 miles distant), among whom were brethren and sisters Smith and Tarplee, whom we were delighted to meet once more before leaving the shores of Great Britain.

On Monday morning we were accompanied to the station by bro. Williams, where, after saying: Good-bye, fare-thee-well, and "stand fast", we boarded a train on the Great Western Railway bound for London direct.

B.J.D.

A Sunday Morning Exhortation at the Clapham Ecclesia (5)

We learn from God's Word that the natural man or living creature in his ordinary condition knoweth not the things of God because they are spiritually discerned, and yet there is frequently trouble with those who profess the truth because they will approach matters from the point of view of the natural man. It is clearly laid down for our guidance that the truth requires a transforming, a change from this form to that form, and it is to be brought about by a new mind, the renewing of our mind. In the Apostle Paul we have a safe guide in these matters; he was divinely appointed to unfold the truth to the Gentiles; he gives to us his credentials as a faithful shepherd to the flock of Christ. He was not a shepherd over the flock by profession merely, but he tells us that he has been proved a true father over the children of God. Proved in what way? By trials, hunger, thirst, the need of clothing; he was buffeted, without a sure dwelling, reviled, so he says in his letter to the Corinthians, this is how he commences those instructions given there. Persecuted, defamed—a word meaning to have one's character blasted; esteemed the filth and off scouring of the world. We discover that this word "offscouring" was indeed used at the time of certain individuals, poor wretches who had no rights, who were taken at times, taken with impunity, and offered as sacrifices to the pagan idols, and no one cared. He says, "we were esteemed like that".

Now here is one who can comfort us in our tribulations. Tribulations and children of God? Yes, we are not misled. The message to the faithful ones of God is in that figure shown to the Apostle John, " These are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb ". Great tribulation. It was the church which was declining from the purity of the truth that boasted that it was rich and prosperous and in need of nothing. It was the ecclesia that was strong to which Christ said that though they said they were poor yet they were rich. Are we then suffering hunger—here is one who can comfort us. Are we in need of clothing:—a most irritating experience when it does come upon us; here the Apostle Paul tells us, "I was like that". Our position uncertain, troubled as to whether we can remain in our home? The Apostle said he was like that, he suffered that. Our reputation blasted? " So was mine." We have a little insight into how; upon one occasion it was, that although they must admit that he took nothing for his work, yet it was suggested that being crafty he caught them with guile and with the money entrusted to him for the assistance of the churches; but how? " Was it by those that I sent to you, Titus and others, did they receive anything from which I might profit?" Reputation blasted; and so if we have any experience of trouble like that we can go to the Apostle and he will comfort us; he says, " we can comfort you by the comfort which we receive in our troubles," and we shall find that there is consolation for us.

The Apostle then goes on to tell us how we may be strengthened in the faith, but let us remember this, that we shall not find comfort from the Apostle's inspired words if we avoid trouble in the way that the unjust steward avoided trouble—by making himself right first, by using that term which is frequently used, " we must see to our living and that must come first". If that is our attitude of mind, a mind which exhibits itself as without implicit faith in God, then we shall not find the consolations which are here in the Apostle's words. The Apostle will not be so close to us, we shall not feel that he is our elder brother, indeed a father to us in the faith. He says; to us in this letter, "See that ye come behind in no favor, waiting for the coming of Christ". How strange the association seems to us at first, a man laying it down how many things he was suffering, the things he was brought to need, and then exhorting that we see that we come behind in no favor. Indeed it is our experience that it is when we are brought into a state of need, still trusting in God, that we find His favor, that we are brought to realize in fact and not in theory that He has said, "I will never leave thee nor forsake thee ". We can only find it out when we are brought into trouble, and when it does appear that to-morrow there is no hope for us that we find the hand of God will never leave us nor forsake us; and we find how real those comforts are which have been preserved down the ages for us according to the good counsel of our God, to guide us and help us in our time of need.

So the question comes to us, are we spiritual or are we carnal? That is the next subject that the Apostle approaches in his letter. The natural man will be the most confident in his declaration that he is not carnal; the spiritual man will be the most fearful lest he should be carnal; so that we are not justified by profession but by evidence. The Apostle therefore shows to us that if we are carnal we shall act in this way—if we are spiritual we shall act in that. How shall we act if we are carnal? One of the evidences that we are acting still as a natural living creature and have not yet attained the mind of Christ, will be the exhibition of envy. Envy is a natural propensity, it is in us all by nature, and it is good to recognize that it is (there and needs mortifying. It is so closely associated with us naturally that if in a discussion upon a subject involving envy, one should say, " you know I am not jealous "—should we take it as evidence that they were not? Or should we not take it as first evidence that they were? In this case indeed he who excuses, accuses.

Envy is active heated zeal against another. It fears that others are being esteemed more than itself. It is suspicious, it interprets actions and words against itself; all things it turns to its own hurt; it becomes apprehensive, indulges in self-pity; it starts with a feeling of being supplanted, and then appears to do all things to make itself undesirable; in a word it is most despicable, it is low, narrow, small, morose, moody and cruel. Let us see to it that it does not enter into our life actively, that it does not enter into our ecclesial life; so the Apostle warns us in his letter. If it enters into our ecclesial life it will immediately think that there are others desiring the chief places in the ecclesia: but it will still be merely its own paltry fear that itself is not being esteemed sufficiently highly and others have been preferred. The victim of envy might even exhort us not to be followers of men, and yet may mean other men only. Unfortunately envy will accuse all other people of its own failing. How shall we avoid envy creeping in amongst us? By spending our lives for the good of others; by being so busily engaged for the good of our brethren and sisters that we have no time to think of our own little selves, and if we do that what a change it will make in us. We shall immediately become happy, cheerful, delighting in being spent for those who love the Lord Jesus Christ. We can never imagine the Apostle Paul or his great Master our Lord Jesus Christ being victims of moods. They would radiate joy wherever they were and others would find joy in being in their company. Think of the Lord Jesus when in the depth of sorrow, his soul exceeding sorrowful even unto death, spending his time in comforting his brethren lest they should be cast down with sorrow. "Let not your heart be troubled. I shall see you again, and your heart shall rejoice, and no man shall take away your joy."

Then if we are endeavoring to be big and noble in the ways of God, think of the example in John the Baptist of whom we have been reading. When certain ones came to him and said there were more people going after Jesus—" He that hath the bride is the bridegroom, and the friend of the bridegroom rejoices in his joy. This my joy therefore is fulfilled. He must increase and I must decrease ". Are we like that, all of us?

Then there is another manifestation of the natural creature—strife. Some people would appear to love strife, but we are commanded to follow the things whereby one may edify another and build others up. How careful then we should be when we have to differ—weighing over the reason why, making sure that it is quite the Word of God which is making us differ; and then having made sure of that, be careful so that all our conduct shall be governed with humility and fear lest we trespass against the law of God. Are we always engaged actively in the upbuilding of the ecclesia? Let us each individually put the question—am I actively engaged always in the work of upbuilding the ecclesia? —or are we only heard in opposition? What an unenviable office it is to stand aside from the upbuilding work, and then when the good work of one is spoken of to us, to simply cry, "Diotrophes ". Then the Apostle mentions divisions. We know that it is laid down in the Word of God that these divisions come only by pride—there is pride somewhere. It is the exaltation of the flesh. If every individual of the body of Christ all through their life were governed by God's Word, refusing to deviate either to the one side or the other, how could there be division? If there should be a difference, let us get down to the point as to why there is a difference. Be sure that it is not the natural mind which is exalting itself, that we have not yet attained to the mind of Christ.

There is the subject of separateness. The Apostle says we should all speak the same thing. Do we? If every individual of this ecclesia were asked to state what are the principles governing separateness should we all speak absolutely the same thing? Yet that is the command. There is to be no difference, every one should speak the same as the other upon this matter. "How careful then we should be to be able to rightly discern the obedience to the command to "do good to all men", and yet not to be associated in the work of any, only those who are united to Christ in the truth. The Apostle says, "Ye cannot drink of the cup of the Lord and the cup of demons "; but who are the demons? If we turn to the 96th Psalm and the 5th verse we read, " All the gods of the Gentiles are idols ". The translation of that phrase in the Septuagint is—" All the gods of the Gentiles are demons ". We often speak of the gods of this world. We have certain instruction with regard to the god of this world. We know all his satellites; we cannot drink of the cup of the Lord and the cup of demons. So the Apostle in writing to Timothy says that some go astray from the truth, giving heed to the subtle doctrines of demons, and James even tells us that the demons believe and tremble. They were prepared to consent to certain facts, but they were not able to produce those works which are the evidence of faith, that faith which works by love; delighting to obey God because we have the Spirit of Christ.

Paul then mentions in the 6th chapter of his 1st letter and the 9th and 10th verses the kind of sins which the world indulges in, and in that list we have revilers associated with idolaters who will be forbidden the Kingdom of God. Now, he says, "ye are sanctified, all things are lawful". What does he mean? We find that this word "lawful" is not a word associated with the law of man or the law of Moses or the law of Christ. It is the same word which is used in another passage, "For this cause shall a woman have power on her head"—that is the same word; so that we have the power to indulge in all things, but if we indulge in those things which are for appetite merely, the Apostle says we shall be destroyed. We are to follow those things which are expedient, a word meaning "which conduce to mutual good"—that is our life. We have to refuse all things which are for the flesh and work for those things which conduce to the good of the household.

Therefore we have to realize that there are certain important precepts to be observed if we are trembling at God's Word, if we are treating it as a holy thing. For the sisters—they are never to defame, for such are esteemed by the Spirit devils; never to follow those things in conversation which cause strife and division; to be free from envy, to follow things which are for mutual good—cheerfulness—quietly working out of the public view, endeavoring to create an atmosphere of holiness without which none shall see the Lord.

Brethren—we are to observe these things; and perhaps it may be opportune to mention other things seeing that if we are called upon to work for the proclamation of the truth there are other responsibilities. We are to be people of our word; "Brother so-and-so says he will be there, he will do that, we need not trouble any more about it, he will do it". Do not let it be said, "Brother so-and-so says he will do it, but of course you don't know until the time comes, you can't be sure of him". We are forbidden to take an oath of any kind, but on the other hand, our yes and no is to be as important as other people's oaths.

Then we are to attach an importance to our words, and if we do that they will be fewer. Exhortations should be good matter in few words, and if that is so, what of when we are talking to God? Do we realize that we are in the presence of the high and lofty One who inhabiteth eternity, He who has promised to look to the humble man who trembles at His Word? If we are appealing for forgiveness, let us do it in simplicity and few words, and move on to the next thing which we desire. If it is thanksgiving, let us give our thanksgiving as children before Him, in few words. If we are appealing for the Kingdom, let us do so, and not keep repeating the matter in the same prayer. Let your words be few, God is in Heaven.

If we are exhorting, what wonderful gems there are in this Word. The types—how they foreshadow the work of Christ; but let us be careful that we are teaching that which the Bible supports. Our duty is to search out the gems which God has hidden in His Word, not to import gems. Let us remember that all the artificial are pastes and not gems. Our duty is to proclaim the Word, not to endeavor to improve God's Word, for such will not be held guiltless in the day of account.

Let us remember the example—in conclusion—of Israel. We have them before us this morning in distress. "Ye are my witnesses" said God. The ten tribes taken by the Assyrians, the two tribes in distress; Jehoiakim in captivity, Daniel the chief of the families of Judah among the captives in the palace of the king; Ezekiel a priest among the captives by the river Chebar; and yet further troubles to come. The prophet is lifted up by a 'lock of his hair and taken to Jerusalem where the remnants are still, and shown the abominations there—careless of God's Word, and so further troubles are to come, until the few are represented as being hidden in the skirts of God. The glory of God leaves the habitation of Israel and there comes the man with the slaughter weapon.

That day is coming; there will be a dreadful weeding out of all who have professed to be followers of Christ, who have exalted their own ideas instead of bringing every thought into captivity to the Word of God. This is the time of which the prophet Daniel tells us, the time when many shall be purified and tried and made white. Shall we be among the few left?—shall we be among the few still hidden in the skirts of God? or shall we be among the greater number who prove faithless? If we are determined to be faithful, then how delightful the signs will appear to us; how they herald so eloquently the coming of Christ. We look forward to Israel restored to their land; all those who exalt themselves against God and His Word removed from the world, all the nations taught righteousness until the whole world echoes with praise to God in the highest; and we, if we are, faithful brethren and sisters, delivered from every impulse to sin, every thought contrary to our God, delighting in His presence, in serving Him with the Lord Jesus Christ free from pain, free from sorrow, dispensing His blessings upon the nations for ever. That is coming in a little while. Let us then hold fast, determined to be true children of God, faithful brethren and sisters of Christ, unflinching in our loyalty to Him whatever it may cost, and rejoicing in tribulation, knowing that through this tribulation we shall follow the Lamb to that everlasting glory which is so near to us.

W. J. ELSTON.

Nottingham.

Some of the Biblical Significances of Brass (Reprinted from the Christadelphian 1882).

There are many passages in Scripture which teach us that the reading thereof is not a superficial matter, but one that requires searching out, and constant meditation thereon. The necessity of this is seen in the variety of the forms or modes used to express ideas, or convey particular meanings. A number of words may be used to express plainly what is meant or some figure may be employed, containing the characteristics required. The latter mode is very brief, and accounts in a great measure for the mass of meaning there is in the Scriptures, seeing it is so commonly used.

If, then, figures are used to express ideas and intentions, we must consider them to find out what is hidden, so that we may know what is intended to be taught. The meaning not being expressed, has to be discovered by reason of the use of our faculties, but not using our own ideas. We must compare Scripture with Scripture, to get the truth. In some cases we find these hidden meanings involve a general principle. That principle we have to recognize and apply.

Scriptural knowledge depends more upon the recognition of principles than the interpretation of passages; the former rules the latter. We do not allow the words in a difficult passage to upset a recognized principle.

The objects selected by the Spirit are all exact in propriety, but vary considerably in their applications. This variety is the charm of the method. It makes the study of the Scriptures a pleasure, at the same time forcing upon the student the realization of the divine origin of the book.

In some cases, objects are introduced as symbols, having no meaning beyond the then particular use for which they were introduced; as Jeremiah and the almond rod. Generally the meaning intended to be conveyed is in either the character or value, or both, of the thing used. Gold easily conveys the idea of value, scarcity, and purity, but not of strength. Iron, on the contrary, is all strength, but neither value or scarcity as compared with gold. Symbols of this kind carry their own meaning with them, but all do not. Brass has nothing about it, that I can find out, having any particular meaning. Nevertheless, it plays a prominent part in symbolic teaching. We shall I think find out its meaning as a symbol by the uses made of it, and not from the thing itself.

True faith is likened to gold; and this faith which can alone justify a man in the sight of God, is that arising from the revelation of Jehovah. His will, or mind, done by the hearers thereof.

Now there must be a principle in existence in opposition to this, not the revealed mind of Jehovah, but existing before that mind was revealed, that is the minding of the flesh, which is death and therefore sin. The minding of the flesh is death, but the minding of the Spirit is life.

The mind of the Spirit worked out produces a faith, likened by Peter to gold. The mind of the flesh apart from this has not the consequent love of God, and is likened by Paul to sounding brass.

Having assumed that brass is the symbol of the thinking of the flesh, the end whereof is death, or in brief sin, we may notice the use of it. In the tabernacle of Moses, all things visible, both in the holy and most holy, were of gold, except the tapestry. Outside, all things were of brass, except the tapestry. So closely is this distinction observed, that the first covering of the tabernacle, made of blue, purple, scarlet, and fine twined linen, and which would be seen from the inside, had its curtains coupled with gold buttons, but the second covering of goat's hair was coupled with buttons of brass (Exodus xxvi. 6-11).

The brazen altar for the burning of sin-offerings shows the symbol in that it is as much associated with the flesh as the golden cherubim and mercy-seat inside were associated with the spirit. There was also a brazen symbol of sin in connection therewith. The brazen censers of rebellious Korah and his company were made into a plate to cover the altar as an everlasting memorial of their sin, the exercise of the minding of the flesh, in opposition to the mind of the spirit, the end whereof was death. The laver of brass which in company; with the altar of brass stood outside the tabernacle, was used by the High Priest and his sons every time they either offered a sacrifice or entered the tabernacle (Ex. xxx. 20). Not even an offering could be made without the flesh of the priest being purified in the vessel appointed and designed by Jehovah. This typical cleansing was in a vessel of brass, and the making of it is worthy of consideration. It was made of the mirrors of the women that watched at the door of the tabernacle. Now I suppose the mirrors here referred to used by the women, were used for a corresponding purpose to that of the present day. This suggests the thought that the mirror, being only an object for reflecting that which looks

into it, giving back no more than can be set before it, viz., the individual's own self, was appropriate to melt into a vessel for the purification of the flesh from its own reflections, before any service could be rendered to God.

"Wash you, make you clean," then I will hearken unto you. Melt up your own ideas, and consider My ways. Besides the altar and laver, we have the whole tabernacle surrounded by sixty pillars of brass to uphold the hangings.

These points must be sufficient to prove the principle, or rather as proof of the principle. Now we can make an application of it, and that we have in the case of the brazen serpent. This was made entirely on account of sin, which brought death by means of living serpents. Jehovah had one made of brass, which brought life, not eternal life, or brass would not have been used. There, on the pole, was the figure of death, connected wherewith there was life by the mercy of God. Here is a brass serpent a symbol of sin.

We have a further use of the figure in this day. We know as a fact that while the literal brazen serpent accomplished its purpose on the immediate occasion, there was yet behind the literal a figure of far more importance. The literal gave natural life to the bitten. The figure involved the death and lifting up on a tree of the Son of God, a sacrifice that should ultimate in the healing from the bite of the serpent of Eden, so that those who looked and "saw" would be healed for ever. Here we have the double meaning, the reality and the figure.

From this use of brass figuratively may we not venture to say that there are other instances where the principle may be applied; something of interest, some teaching hid as it were in the incident and material, beyond the literal and immediate use, and which is to be had for the labor of looking for it? It is I think reasonable.

Keeping in mind the principle laid down, that brass symbolizes the minding of the flesh, I would draw your attention to the case of David and Goliath (1 Sam. xvii. 5-6). The armor of the giant is described as

"an helmet of brass upon his head, his coat of mail of 5,000 shekels of brass, greaves of brass upon his legs, and a target of brass between his shoulders."

Goliath stands before us a veritable mountain of flesh and brass, encased in mighty armor of his own devising. His confidence is in himself and his brass.

There is also the image of Nebuchadnezzar, a living figure of the Gentile nations, to be smitten by the stone, the greater than David, not on the head, but on the feet. The Gentiles of to-day are all clothed in brass, their protection is their own invention; they have fashioned an armor for themselves that encompasses them from head to foot, behind which they cry to the puny little flock,

"am I a dog that thou comest to me with staves?"

This their way is their folly. Like Goliath their confidence is nought. The giant encased in the mountain of brass, confident of his own strength, felt himself perfectly secure, but man's contrivance in this instance was useless, and it is our high privilege to know that so it will be with the multitude of heathen, though, as represented by the giant, they are confident in their own strength and brass covering. Saul armed David with a like faulty covering, but said David,

"I cannot go with these,"

this name, so to speak, of flesh. He cried to the Philistine,

" I come in the name of the Lord of Hosts " .

You know the result, and is there not a lesson to be drawn from the incident? Be as David; off with the brass, though it was a king's armour; fight in the strength of Jehovah, no confidence in the flesh, though it looks as strong as Goliath's, it is only mighty in appearance. Those who trust in it will, like the giant, fall with a great noise, a loud sound of brass.

The apostle Paul, in his inventory of the panoply of a soldier of Christ, says:

" Above all, taking the shield of faith" (Eph. vi. 16).

The propriety of this pre-eminence commends itself to us, it enables the wearer to quench all evil. Saul's shield of brass was useless to withstand the stone of faith. Thus a shield of brass would not in the sacred heraldry be a representative of the mind of the spirit. But seeing by Paul's words that the shield is so important a part of a man's armor, we would ask of what should it be made to complete the figure? Paul says faith. But what metal stands for faith? You at once say gold. A shield of gold would be a perfect symbol of faith, acceptable to God, the mind of the Spirit.

Going back, then, for an example, to the shadow of things, we find that when the temple was finished and furnished by Solomon, he made, amongst other things, 300 shields of beaten gold, which he put in the house of the Forest of Lebanon (2 Chron. ix. 16). These were not intended for war. Gold is not a suitable metal for such a purpose. They were, therefore, typical, I think, of the pure truth deposited with Israel, the only truth existent in the earth preserved in them, and not in any other nation. The fate of these shields is to be noticed. Only five years after Solomon did these symbols of the truth remain with Israel (2 Chron. xii. 9).

" Shishak, king of Egypt, took away the treasures of the house of the Lord, he carried away also the shields of gold which Solomon had made ".

What was the cause of this, that these sacred emblems should be lost to Israel? Ver. I.—

"Because Rehoboam and all Israel forsook the law of the Lord".

Here is harmony. Israel having forsaken Jehovah, He also forsook them: these figures of His truth were lost to them for ever.

Having lost these golden shields of faith, Rehoboam makes abominable things of brass—base imitations, counterfeits that probably looked like the genuine article, but really comparatively valueless—his own device to cover the consequences of forsaking the Law of the Lord.

And thus the pure truth was carried into Egypt, and there it has been to this day. Those golden shields have never returned, the truth has been lost to Israel in Egyptian darkness—the shields of brass are still holding out their imposture—brass instead of gold—the thinking of the flesh hiding the truth of God.

Paul's allusion to brass must conclude my remarks. He likens its sound to a man without the love of God; it is a noisy banging and clanging that advertises the nature of the performer.

The sound to be produced by us is not of sounding brass, but the melodious sound of the golden bells which were on the hem of Aaron's robe—a music created by the commandment of God, and therefore pleasant to Him. Apart from this melody, Aaron dare not enter the Holy place—its absence was death. Let us bring forth this sound, that we also may be pleasant to Jehovah, and enter into the Holy place, and die not. Any other is but noise—sounding brass.

Land of Israel News

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

329 persons including 202 Jews, immigrated into Palestine in October.
During the same month 113 persons, including 55 Jews, emigrated from the country.
499 Jews immigrated into Palestine in December.

* * *

The Colonial Secretary (Sir P. Cunliffe-Lister) has written to Mr. Nahum Sokolow, the Zionist-leader, an assurance that the Mandate will be carried out in letter and in spirit, whatever government may be in power. He says "Since his Majesty the King accepted the Mandate for Palestine successive British Governments have been charged with the duties which the Mandate entails. They have sought zealously and fairly to discharge their responsibility of giving effect to Lord Balfour's famous declaration and of facilitating the building up of the Jewish National Home in Palestine.

"In this matter, policy is constant, though governments change. And the present Government will fulfill not only in the letter, but in the spirit, those solemn obligations which it is their privilege to discharge."

* * *

The imports into Palestine for the first six months of 1931 amounted to £2,786,558 and the exports to £794,466. In 1930, during the same period, the imports amounted to £3,390,405 and the exports to £1,072,632.

* * *

Jerusalem has 255 Synagogues and 5 Jewish hospitals.

During the year 1931 two thousand and ninety nine Jews emigrated from Poland to Palestine.

* * *

Forty tons of tobacco grown in Palestine have been ordered by the Polish government.

* * *

There are still thieves on the road from Jerusalem to Jericho. Twenty-four acts of brigandage were reported during November and December.

* * *

The chief Rabbi of Jerusalem refuses to allow the burial in Palestine of the ashes of cremated persons, on the ground that cremation is contrary to the Jewish religion.

* * *

More complete figures of the results of the census than were previously available, now indicate that Palestine's urban population amounts to 387,525, and the rural population to 647,629. The population of Jerusalem is 90,526 ; of Jaffa, 51,876 ; of Tel-Aviv, 46,109; and of Haifa, 50,689. The purely Arab areas have shown less than one per cent, increase since the 1922 census, whereas in the mixed Arab-Jewish localities there has been a rise of about thirty per cent., indicating the higher measure of prosperity that has developed during the past decade.

* * *

The scheme reported in the Berean for December (p. 469), for settling on the land 1,000 Jewish families has been completed, and 200 families will be selected immediately to be settled as colonists. At the same time, provision will be made for the gradual settlement on the land of another 800 Jewish families.

* * *

Mr. Sokolow, President of the Zionist organization who is lecturing in the United States on Palestine and the Jews, says "Settlements are growing up in every part of the country, and the whole world is astonished at the skill, diligence and ability the pioneers have, manifested."

* * *

Ten years ago there were 15,000 Jews engaged in agriculture in Palestine; to-day there are 45,000. Ten years ago, apart from the wine presses at Rishon Le Zion, there was no industrial activity in Jewish Palestine; to-day 40,000 Jews are engaged in industry (including transportation services). In the past nine years the holding of land by Jews has increased from 400,000 dunams to 1,250,000 dunams.

Signs of the Times

THE WORLD'S TROUBLES.—Rarely is a New Year ushered in with such pessimism concerning the future as was 1932 by the writers in the newspapers. All seem agreed that the prospects are very gloomy. The Disarmament Conference, due to open on February 1st has failed before it has commenced, in the view of many, and it is, of course, far more disastrous to the cause of peace that such a conference should fail than that it should never have been held at all. The Moscow correspondent of The Observer may be quoted as representative of all the correspondents when he says Extreme pessimism prevails here regarding the prospects of the Disarmament Conference". It quotes a Russian paper as affirming "the so-called disarmament is a synonym for feverish preparation for war".

The unlikelihood of any tangible result ensuing from such a conference is emphasized when we recall that the "Preparatory Commission for the Disarmament Conference" was set up in 1925. For over 5 years, therefore, an attempt has been made to produce a plan that might find acceptance, and even now "neither the British Government nor the French has yet decided on its disarmament policy" (News-Chronicle, January 3rd). The fact is that every nation wants disarmament in principle, but only wants it for everybody else. The nations are unanimous in explaining that special reasons exist in their own cases which prevent them conforming to the general rule, and, as Mr. Wilson Harris remarks "such an attitude will kill the Conference stone dead before it opens".

As a comment on the insincerity of the Powers we note that on January 5th a bill was introduced in the U.S.A. House of Representatives, providing for 120 new warships to be built over a period of 10 years and costing over £123,000,000.

On January 3rd Japan completed her occupation of Manchuria, thus revealing the utter impotence of the League of Nations where the major nations are concerned.

On the same day Mr. Gandhi was arrested together with many other Indian agitators, and the Government plainly declares that it will take all necessary steps to restore its authority in India. A detachment of British soldiers, bearing the Union Jack is to undertake extensive marches in some of the thickly populated districts—doubtless to impress the natives with the fact that Britain still has soldiers there and would use them if required.

It is of course obvious that as far as India is concerned, British disarmament is impossible. The magnitude of the problem is indicated when we realise that the world is spending £2,000,000 a day on armaments ; Britain alone spends £ 200 a minute. These facts were referred to by the Archbishop of Canterbury at a national Peace Service in St. Paul's on Dec. 15th. He remarked "The spirit of fear is still haunting the nations. It is this which makes them cling nervously to their armaments", a statement which gave rise to the remarkable headline printed across the top of the front page of the News-Chronicle, "CALL TO FEAR-HAUNTED WORLD".

Not only in the matter of armaments are Christ's predictions concerning the signs of his coming being fulfilled. The Committee which had been appointed to enquire into Germany's ability to pay further reparations, unanimously decided that she could not. The report was published on December 28th and in it was said "We can recall no previous parallel in time of peace to the dislocation that is taking place The economic decline which has taken place in the last two years, the increasing distress which it has brought in its train, have produced a general political instability from which an anxious world is suffering more and more We appeal to the Governments to permit of no delay in coming to decisions which will bring an amelioration of this grave crisis which weighs so heavily on all alike".

So serious are the effects of the world depression that, just to quote two examples, both reported in the newspapers on January 6th, the great city of Chicago owes \$5,000,000 in salary arrears to its teachers and the suspension of the entire education system is imminent. The other report is from Steyr, a town of 22,000 inhabitants in Austria. Here the conditions are stated to be appalling, there being "families who have not eaten anything but dogs for weeks". To this state of affairs there seems no remedy, the imposition of tariffs in Britain (now extended to foodstuffs), making trade very much more difficult all over the world.

These troubles are having the effect of uniting the British Empire as never before. The Daily Express commented in a leading article on December 8th. "The finest thing that has ever happened to the nations within the British Empire is the beginning of the Empire tariff wall which will soon bind Great Britain and the Dominions and the Colonies in the mightiest fiscal unit the world has ever known".

This applies to the U.S.A. too, Sir Authur Duckham declaring (Dec. 23rd) "I have never seen the feeling towards this country in the U.S.A. better than it is at the present time". On Dec. 27th, the chairman of the Senate Finance Committee proposed that Great Britain should hand over the West Indies to the U.S.A. "since it was most unlikely that she would ever go to war with the United States".

On the other hand, as we should expect, Britain is becoming more and more isolated from the Continent, and particularly from Russia. In a book reviewed during December, "Is Soviet Trade a Menace?" by H. E. Knickerbocker (an American who seems to be recognized as the chief authority on Russia), he is quoted as saying " Britain is the one country so far visited in Europe, where Russia is a major public issue, where there is an active violent Anti-Soviet movement".

By contrast to this, on Dec. 22nd, the details of a Franco-Russian treaty signed on Aug. 24th were revealed. "The Treaty declares that the parties promise not to engage in any act of aggression one towards the other, and not to have recourse to war".

Thus it will be seen that 1932 promises to be rich in signs of the Master's coming, even if it should not bring the Master himself. The acceleration of events is remarkable, and we have to remember that we do not expect to see the Signs indicated in Luke xxi, fulfilled before Christ comes, but only their beginning (v. 28.)

Statesmen are in genuine distress at the conditions in the world, but they are helpless. The peace of mind which we possess, by the knowledge of God's purpose, is a great boon for which we do well to thank God. To the world the final crash will come "as a snare" (v. 35), but to us it should not. "Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass" (v. 36).

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

"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS WHICH ARE DONE HERE" (Colossians iv. 9).

BLACKHEATH (Staffs.).— Ross Meeting Room, Black Heath. Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m.; Bible Class, 7.30 p.m. On Dec. 26th we held our tea and children's party, and a happy evening was spent with the children, 40 being present; at the close of the party the prizes were distributed by bro. Greenhill of Dudley. We take the opportunity of expressing our deep gratitude to all our fellow laborers for the spiritual upbuilding we receive from their visits from time to time, and the joy that their presence gives us, for which we thank God and take courage. Our earnest prayer is that small audiences and seeming lack of results may not deter us in our endeavor to spread the glorious truths of the future age.—Chas. Bennett, Rec. Bro.

BOTHENHAMPTON.—"Home Cot," nr. Bridport, Dorset.—Since last reporting we have had the pleasant company of the following: sister Carter of Seven Kings, and sister Finch, of Southend ; we much enjoyed the company of our sisters. We would like to take this opportunity of thanking the brother and sister who are still continuing to send us the Berean ; we appreciate their kindness as we much enjoy reading it and find it most helpful. Also we would like to thank all who have very kindly sent us words of comfort by letter and exhortation, which is a great help to us on the road to that glorious Kingdom, which is very near and for which we long and patiently wait.—Your sincere sisters in Christ, D. Hallett & E. Miller.

BRIDGEND.—Dunraven Place. Sundays, 11 a.m., 6.30 p.m. Bible Class, Tuesdays, 7.30 p.m. Since our last report we have pleasure in recording the visit of bro. W. Morse of Swansea Ecclesia, who assisted us in an able lecture; also bro. W. Winston of the Ealing Ecclesia, who was with us during the Christmas holidays and greatly encouraged us in the things of the Truth at both morning and evening meetings. We take this opportunity of thanking them for their services. Our visitors have been brethren Walter Winston (Ealing), W. Morse (Swansea), bro. and sis. Reggie Williams (Ealing) and bro. and sis. Ellis (Rhondda).—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 "A"): Bible Class, 7.45 p.m. We are thankful that we have been able to keep the light of the gospel shining here during the past year and grateful to our Heavenly Father for having increased in numbers during that time. We take this opportunity of thanking all those who have assisted us during 1931; the brethren who ministered during December were G. M. Clements, D. L. Jenkins (Clapham), and W. J. Webster (Seven Kings), while bro. S. Tarling exhorted us on the last Sunday in the month. Besides the brethren mentioned we have also been pleased to welcome to the table of the Lord bro. and sis. Goodwin (St. Albans), sis. Warner (Luton), sisters Westley, Clark, Jenkins, G. M. Clements and Ramus (all of Clapham).—J. D. Webster, Rec. bro.

DERBY. —51 Beaufort Street. Breaking of Bread, each first day, 11 a.m. and 3 p.m. alternately. Bible Class, each week as announced. On December 31st Mrs. Vera May Clark put on Christ in the appointed way. This is a great joy to us all and we pray God will bless her and that she will walk worthy " until he comes ". We have been exhorted by brethren Eric Elston, E. H. Elston, V. Copestake, S. Miller, A. Barnes and J. B. Strawson, all of Nottingham. Other visitors have been: brethren Stafford, D. Tipping and Hobson, and sisters Bale, F. Miller, M. Murfin and E. H. Elston, all of Nottingham. We thank all for their labours and encouragement.—R. J. Towne.

HITCHIN.—Co-operative Hall, Nightingale Road. First Sunday in each month: Breaking of Bread, 5.30 p.m.; Lecture. 7 p.m. Other Sundays: Breaking of Bread. 6 p.m. Tuesdays and Thursdays: M.I.C. at Eureka, Radcliffe Road, 7.30 p.m. During the month of November three special lectures were given at the Town Hall by brethren H. W. Hathaway, F. G. Ford and L. J. Walker. The good attendance at the second and third lectures, particularly at the week-night one by bro. Ford on "The World Crisis" (when about 20 strangers were present), has not been maintained at the lectures delivered since at our usual Hall, but we still hope to see some results and are doing our best to keep in touch with those who attended. We greatly appreciate the labours of the above mentioned brethren and those of the following: brethren T. Wilson, E. W. Evans (Clapham), and brethren Burton, Rawson and L. Phillips (Luton). We have also had the pleasure of the company at the Table of the Lord of bro. H. Glover (Clapham) and sisters Burton and L. Phillips (Luton).

IPSWICH.—78 Rosebery Road. Breaking of Bread, 11.15 a.m. Lecture, monthly, 3 p.m., at Social Settlement Hall. Since our last report we have enjoyed the company of the following: brethren M. L. Evans, I. Milner, H. L. Hayward, E. Williams, H. Christmas, A. Linnecar and L. J. Walker, and sisters L. Coliapanian, Hathaway and Hayward. On Dec. 25th bro. Ivor Milner and sis. Ivy Hayward were united in marriage. We pray that our Heavenly Father's blessing may be upon them in their new relationship and that they may help each other on the way to the kingdom and life eternal.—W. P. Hayward.

LEICESTER.—71 London Road. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m. We still continue with the help of our Heavenly Father in the work of the Truth, and while apparently there is little or no response to the invitation to lay hold of eternal life, yet we feel it is but our reasonable service to Him who has called us that the light of the Truth may be kept brightly shining, so that in the day of the Lord we may be accounted as having done what we could. We are pleased to report that sis. Doris Bradley has returned to Leicester having secured a situation here and will be able to meet with us regularly. We have been pleased to have with us at the Table of the Lord bro. and sis. W. Stubbs, bro. G. Griffiths, sis. E. Dove, bro. J. A. Hobson, sis. M. Barnatt, sis. Stansfield, sis. D. Bale, bro. L. Chapman (Nottingham), bro. R. Penn (Welling), sis. N. Eato (Southend). We thank the following brethren for their helpful ministrations: J. W. Squires, C. R. Crawley (Luton), F. W. Brooks, D. L. Jenkins, H. M. Doust, T. Wilson, R. C. Wright, E. C. Clements (Clapham) and A. Cattle (Putney).—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, 8 p.m. We have pleasure in reporting that bro. F. J. Westley, who was withdrawn from several years ago by this ecclesia for non-acceptance of the fact that service in the police force is a breach of the commandments of Christ, has voluntarily signified his complete agreement with the scriptural position and has consequently been readmitted to our fellowship. On December 25th bro. Ivor Milner of this ecclesia and sis. Ivy Hayward of Ipswich were united in marriage. We pray that our Father's blessing may rest upon them in their new relationship and that as " heirs together of the grace of life ", they may be true helpmeets. In addition to sis. Ivy Milner we gain by removal bro. and sis. C. A. Ask from Welling. Death has visited us once more and taken sis. Euphemia Denney, the mother of bro. G. H. Denney, who fell asleep on December 15th in her 89th year and was laid to rest in Streatham Cemetery on December 19th, bro. F. G. Jannaway speaking words of comfort and hope. Our loving sympathy is extended to the members of her family. Sis. Denney was baptized by bro. Roberts nearly 50 years ago. It is our earnest hope that it may not be the lot of the present generation to have such a long probation, but should our Lord tarry, the exhortation is to follow the faithful example of patient endurance and wholehearted upholding of the scriptures which has been shown by such as sis. Deuney, who are links with the days of bro. Dr. Thomas and bro. Roberts. Had our sister lived a little longer she would have rejoiced to see her grandson obey the Truth as it is in Jesus. On January 3rd we assisted david leighton denney, the son of our sis. Louie Denney (late of Liverpool), to put on the sin covering name of Jesus. We pray that by a patient continuance in welldoing he may receive the crown of life and enter with those of like precious faith into that glorious state when the " Tabernacle of God shall be with men and He shall wipe away all tears and there shall be no more death neither sorrow nor crying". On December 26th we held our usual Sunday School gathering with tea and fraternal meeting at 6 p.m., when four addresses were delivered under the general title of " Characteristics of True Saints ". Many brethren and sisters from other ecclesias in fellowship were welcomed. We regret to lose the company of bro. E. Williams who has removed to Holloway and bro. and sis.

A. C. Nye to West Ealing. We have had the pleasure of the company at the Table of the following, who have been heartily welcome: sis. I. Woodward, bro. and sis. C. F. Evans (Brighton), bro. Hunt-Smith, sis. L. Jeacock, sis. Milroy and bro. Elli? (Croydon); bro. and sis. E. C. Clements (Holloway); sis. Mabel Hayward and sis. Margory Hayward (Ipswich); sis. Allen, sis. E. Squire (Luton); sis. Hatton and sis. Stafford (Margate); sis. May Cockcroft, bro. Brown (Oldham); bro. Restall (Oxford); bro. Webster, sis. Mills, bro. Stafford, sis. R. Nicholson (Seven Kings); sis. Finch, bro. Finch, sis. Payne (Southend); bro. and sis. J. H. Morse (Swansea); bro. Welset, bro. and sis. Kemp (Welling); sis. Gillespie, sis. Joyce Thorpe, bro. and sis. Abbotts (West Ealing).—F. C. WOOD, Asst. Rec. bro.

LONDON (Holloway).—Christadelphian Ecclesia. Sundays: Free Library, Manor Gardens, near Royal Northern Hospital, 11 a.m. and 7 p.m. Wednesdays: London College, 409 Holloway Road, 8 p.m. At the beginning of another year we take the opportunity of thanking the brethren who have helped us in 1931 in the good work of proclaiming the Truth. Our next fraternal gathering if God permit will be held on Saturday, April 16th. Full details will be announced later.—Geo. H. Denney, Rec. bro.

LUDLOW.—43 Gravel Hill. Sundays: Breaking of Bread, 11 a.m. Thursdays: Bible Class, 6.30. For the time being our meetings are held at the above address. We were pleased to have the company of bro. E. L. Brewer (Wellington) at the Memorial Feast on Sunday, Nov. 8th, who also gave us the word of exhortation, which we much appreciated. We were likewise cheered by the visit of brothers Strawson and Tipping (Nottingham) and bro. and sis. Stanway (Coalbrookdale) at our Bible Class on Thursday evening, Dec. 10th. Bro. Strawson kindly commenting for us on the readings for the day. The following is a correct copy of my letter of withdrawal submitted to the recording brother of the Ludlow (Temperance Hall) Ecclesia and which appears in the January issue of *The Christadelphian*: "After careful and conscientious consideration and investigation, we desire that our names be withdrawn from the list of the Ludlow ecclesia. We desire to adhere to the scriptural principles of the Truth as it is in Christ and taught by the apostles, and we are convinced it is an individual responsibility to maintain the same!" The words in italics, however, were omitted, thus robbing the letter of its true import. It was this frequent and perverse misconstruction of vital principles which led, in the first instance, to our experiencing a desire to seek, if possible, a purer and more peaceable fellowship. We are able to rejoice in the knowledge that our hope has been realized.—W. F. Peachey, Rec. bro.

LUTON.—Oxford Hall, Union Street (off Castle Street). Sundays, Breaking of Bread, 11 a.m.; Lecture, 6.30 -p.m.; Sunday School, 2.45 'p.m. Thursdays, 8 -p.m. On the last day of the old year we held our usual little fraternal gathering in company with one or two brethren and sisters from the St. Albans ecclesia; the attendance this year was rather small due to the prevalence of illness in our little community. Nevertheless those of us who were able to attend spent a happy and profitable time together. Spiritual nourishment had been well prepared by brethren Carter and Jeacock of St. Albans, in two twenty minute addresses on the subject: "Our Pilgrimage ". Bro. Jeacock spoke of "The Call and the Journey", and bro. Carter "The End of the Journey and the Reward". It has given us pleasure to have the company of the following brethren and sisters around the Table of the Lord: Sis. Townsend of Steeple Morden, bro. J. Hodges of St. Albans, bro. D. Webster of Brighton, sis. Shaw of Brantford, Ontario, Canada, and sis. Ethel Moorhead of Clapham. It has been a pleasure too to have the company and help in the Master's service of bro. I. Evans, T. Wilson and M. L. Evans of Clapham, bro. N. Widger of West Ealing, and bro. A. Cattle of Putney.—A. H. Phillips, Rec. bro.

MOTHERWELL (Scotland).—Orange Hall, Mi/ton Street. Breaking of Bread, 11.30 a.m.; School, 1.15 p.m. Week-night Class, alternate Thursdays, 7.30 p.m. Lecture, alternate Sundays, 6.30 p.m. We held our annual fraternal gathering and distribution of prizes to the Sunday School on Dec. 26th in above hall, when a pleasant and profitable afternoon was spent. We were indeed pleased to have with us on that occasion bro. A. Geatley of Oldham, who kindly distributed the prizes, and addressed us on the following subject: "The Ecclesia of the Living God, not yet completed, the glory which awaits her at the coming of the Lord". Our bro. also gave us the word of exhortation on Sunday, the 27th, and lectured at night on the subject " Watch Russia. Her preparations for world domination. Will she succeed?" While we regret there were no strangers present, despite our liberal advertising, yet we have been greatly strengthened by the coming of our bro. and by his words both of exhortation and exposition. Our thanks are due to him for his willing service in the work of the Master. We deeply regret having to report the death of Isabel McKay, daughter and only child of our bro. and sis. A. McKay, at the early age of 5 years. Our deep sympathy is with our bro. and sis. in their bereavement. We pray that our Heavenly Father may strengthen them to bear their loss, and like Job of old they may be enabled to say " The Lord gave and the Lord hath taken away, Blessed be the name of the Lord".—Rod H. Ross, Rec. bro.

NUNEATON. — "Trewethern," Weston-in-Arden. To all our brethren and sisters we send greetings. My sister-wife and myself are still patiently watching and praying for the Master's return. We are still in isolation here but take comfort from the knowledge that although isolated we are not alone, for there is One who is always with us ready to guide and help us over the stony ways of our wilderness journey. We desire to thank all our brethren and sisters who have written us words of comfort, encouragement and good counsel, also those sisters who send us the Clapham Exhortations week by week. If any brother or sister is able to pay us a visit we can assure them of a very warm welcome. Please note change of address.—Faithfully your brother and sister in Christ, W. H. & W. Wilson.

PEMBERTON.—Chatsworth Street, Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread. 3 p.m.; Lecture, 6.30 p.m. Wednesday: Bible Class. 7.15 p.m. Saturdays: M.I.C., 3.15 p.m. During the past month we have been assisted in the service of the Truth by bro. W. Cockcroft, junr., of Oldham, whose services were much appreciated. Our sympathy goes out to sis. Silcock in the loss of her father. On Dec. 19th bro. J. Coulton and sis. L. Fisher were united in marriage, may they continue to walk faithfully in their new relationship. On Tuesday, Dec. 22nd, we were privileged in helping another daughter of Adam to put on the saving name of Jesus Christ in the appointed way in the person of Elizabeth Harrison, age 16, one of our Sunday School scholars. We pray that she may continue to hold fast the profession of her high calling, firm and steadfast unto the end. On New Year's Day we held our usual annual Sunday School party and prize distribution. We have been pleased to welcome as visitor to the Table of the Lord sis. Doris Jannaway of Southport. — B. Littler, Rec. bro.

PLYMOUTH.—Oddfellows' Hall. 148 Union Street (near Railway Arch). Sundays: 11 a.m., Breaking of Bread; 6.30 p.m., Lecture. Bible Class, Thursdays: 7.45 p.m. We opened our winter special effort on Thursday, November 26th, when bro. J. Widger lectured on the subject " The Church and the State—an unscriptural alliance soon to be overthrown at the return of Christ. Where will you stand?" We were gratified to see an attendance of 11 strangers, 6 of whom were entirely fresh visitors.

We propose to continue the campaign with four more special lectures, the first being arranged for Thursday, January 28th. The attendances at our Sunday lectures vary considerably, but we have a few regular attendants who appear interested. We are anticipating a visit from bro. F. Jakeman (Dudley) on March 27th and trust that his visit and assistance will be helpful to all. On Sunday, Dec. 27th, we had the pleasure of the company and fellowship of bro. and sis. W. Quin (Cowes), bro. L. Williams (Braintree) and bro. G. Hodge (Luton). We much appreciated the services of bro. Quin, who lectured for us on the subject " Glad Tidings for To-day". A few strangers were present and we pray that they took his message to heart. Through a decrease in the number of our speaking brethren we are labouring under increasing difficulties, but we do not faint, knowing that if we continue in labour we shall reap the reward promised to those who abound in the work Of the Lord.—H. R. Nicholls, Rec. bro.

WELLINGTON (Salop).—Rechabite Hall, Tan Bank. Sunday: Breaking of Bread, 3 p.m.; Lecture. 6.30 p.m.; Wednesday, 7.30 p.m. We have now entered upon another year of activity in the service of the Truth wondering whether this year will bring the consummation of our Hope, even the return of God's dear Son to bring "the rest which remaineth to the people of God ". Should the Master tarry, however, it will be our dutiful privilege to continue to " hold forth the Word of Life ". We still have every reason for encouragement from the attendance of the stranger. There are several who come quite regularly. On the 7th and 14th January we are arranging two special lectures at Hadley about 2 ½ miles from Wellington; the first by bro. W. J. Elston on "The Bible and how to interpret it ", and the second by bro. W. Southall on "The Second Coming of Christ—the certainty of His return to rule the world in righteousness". We hope and pray that God will bless our labours and that the sowing of the good seed may be productive of fruit which will abound to His honour and glory. There has been quite a lot of sickness among the brethren and sisters recently which serves to remind us of the frailty of the nature we bear and stimulates our longings for the return of the Great Physician from heaven. During the past month we have been pleased to have the helpful cooperation of bro. A. Geatley (Oldham) and bro. J. B. Strawson (Nottingham) and have had the company at the Memorial Feast of sister Steele and sister Olive Steele (Crewel, and bro. and sis. Peachey and sister Houlston (Ludlow). Sister Osmond's condition varies from day to day, but our sister throughout her illness has shown much patience and fortitude in her grave affliction, and is greatly appreciative of the many letters, gifts and visits from the brethren and sisters. —H. G. Saxby, Rec. Bro.

AUSTRALIA

ALBURY (N.S. Wales). — "Yorkville," 554 Parkinson Street. Breaking of Bread, 11 a.m. Our brother S. A. Kaye fell asleep on Sept. 22nd, having celebrated his 78th birthday twelve days previously. He was baptized about forty years ago, having first heard the Truth at a lecture given in Huddersfield by Bro. Roberts, who mentions in his "Diary of a Voyage" having renewed acquaintance with bro. Kaye on his visit to Australia. We miss bro. Kaye's company, but look forward in hope to the glorious day when the Lord will call on him to rise again. Bro. McKinlay and bro. King from Wagga did what was necessary at the graveside. Bro. Kaye, with bro. and sis. Dinsmore and the writer, stood aside when they discovered they were fellowshipping the heresy of bro. Bell. It is with regret we have to report the illness of sis. Dinsmore who four months ago met with an accident, falling and breaking a leg, and has been in hospital ever since, but is now making progress towards recovery. Being few in numbers we are always glad to see the brethren who visit us from Wagga. Bro. and sis. Richardson (Mullengendra), sis. Halloway, sis. Mitchinson and the writer comprise our little ecclesia. With greetings to all of like precious faith.— P. Mitchinson, Rec. bro.

CANADA

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. Wednesday at 8 p.m., Lecture. As intimated in last item of intelligence, we are pleased to report an addition to our numbers, inasmuch as three others of Adam's race have clothed themselves with the only Name under heaven given among men whereby we must be saved, even the glorious Name of Jesus. On October 21st Mr. Leonard Moores and his wife, Mrs. Mary Moores, were baptized, also on October 28th Miss Mary Fozard was baptized. Our new brother and sisters were formerly members of the local Baptist Church, the first mentioned were members of the choir and the last one mentioned was assistant organist of the church to which they formerly belonged. All three gave a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, and our prayer on their behalf is that they may walk worthy of the high calling to which they have been called so that when the Master returns He may see some reflection of Himself in them and welcome them into His(glorious Kingdom. This addition shows to us the wisdom of divine truth, which says, "In the morning sow thy seed, and in the evening withhold not thy hand". We are to sow without ceasing, sow the word of the Kingdom on behalf of our neighbours; and alongside that sow to the Spirit in our own interests. For there is ploughing, and sowing, and harrowing work to be done in connection with the service to which we have been called by the gospel. We are helped to a practical view by the consideration of what is elsewhere written, " Whatsoever a man soweth, that shall he also reap ". Let us not therefore be weary in well doing, for in due season we shall reap if we faint not. "As we therefore have opportunity, let us do good unto all men, but especially unto the household of faith, ever remembering the comforting promise of the Spirit that ' They who sow in tears shall reap in joy'."—Sidney T. Batsford, Rec. bro.

MONTREAL (Que.).—Allies Hall, 618 Charron Street, Pt. St. Charles. Sundays: Breaking of Bread, 11 a.m.; Lectures, 7.30 p.m. We take great pleasure in announcing that another of the children of Adam has sought refuge, in these troublesome times, in the saving Name of Christ, in the person of Miss Gladys May Sutcliffe (Salvation Army). Our hope and prayer is that now having joined the army of the living God she may war a good warfare and be accounted a victor in the day of recompense and reward. We appreciate the services of bro. D. A. Gwalchmai, London, Ont., who was with us on Sunday, September 27th, exhorting us in the morning and commencing our lectures for the winter season by lecturing for us in the evening.—J. V. Richmond, 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. – J. C. Young, 925 West Sola St.

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, 29 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.

Ludlow (Salop). - W. F. Peachey, 43 Gravel Hill.

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.

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, "Trewethern", Weston-in-Arden.

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, 56 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.

East Africa

F. Browning, Box 121, Nairobi

Notes

Distressed Jews' Fund.—We acknowledge with thanks the receipt of £10 from "A lover of Zion", and £3 from bro. A. Richards, Falmouth, which we have handed to bro. F. G. Ford.

Bed-Sitting room.—A sister has a pleasant furnished front bed-sitting room to let, 10/- per week; 15 minutes from Avondale Hall, Clapham, and close to tube, trams and buses. Apply, Editors, Berean Christadelphian.

"The Literary Digest", for December 12th, 1931 to hand from bro. D. C. Wilson, Philadelphia, with article on "Christian love for Jewish neighbors." It is gratifying to see some good things said of the Jews during the time of their exile in the lands of their enemies. The day is near when Zech. viii. 23 will be realised.

Services Wanted.—A brother and sister desire the services of a sister capable of home duties of a small house; 3 in family, sister a semi-invalid. Apply for particulars to E.M.S., c/o Editors.

Furnished Room to Let.—Suitable for a brother or sister engaged in business during the day; every convenience and handy for all meetings. 2a Cato Road, Clapham, S.W.4.

"We have heard the pride of Moab".—A British Member of Parliament declared "that Conservatives should not be afraid to be once again gloatingly, blatantly, flag-waggingly patriotic". (See Jeremiah xlviii, 29).

Trade in Jewish Children.—Children are being bought and sold, or hired out for hours and days and months in Warsaw, Lodz, Lemberg and other towns in Poland owing to the abject poverty which prevails. Sometimes small sums are paid by parents in order to get rid of their children. Professional beggars are the purchasers, a beggar with a child arouses sympathy more easily than if he has no child with him. Cases are reported in which women beggars prick the hired infants with pins to make them cry. "Oh that the salvation of Israel were come out of Zion!"

Effect of British Tariffs.—As a result of the new tariffs introduced in England the Jewish population of four towns in Poland is in danger of losing its means of livelihood. The Jewish tailors of Brzezín, Ozorków, Tomaszów and Żelów work mainly at clothing made for export to Britain. About three thousand Jewish families were earning a few coppers a day as cutters, pressers. etc. Now the trade is being killed. The new tariffs in England make it impossible for exporters to send ready-made clothes from Poland, and the tailors are in danger of starvation.

Brn. R. J. T. (Derby) and W. S. D. (Santa Barbara).—We are grateful for your kind wishes and glad to read you esteem the Berean so highly and enjoy the articles.

U.S.A. and Great Britain.—The President of the Rotary International who has just returned from a tour of America says of an interview with President Hoover at the White House, "The outstanding fact I encountered was a genuine friendliness towards England and a conviction that our policies must march together for the good of the world".

Ninety-Two Jewish Families in Montreal, mostly unemployed, have decided to settle on the land and establish a Jewish colony. The Government has declared its willingness to assist them.

A World-End Prophecy.—A prophecy of the destruction of the world early in 1932 has caused consternation among the peasants in Latvia. The prophet has pinned himself to no precise date ; yet numbers of credulous people have arranged to sleep in their graves in anticipation of the Last Trumpet.

More Russian Continental Alliances.—Closely following the announcement of the Franco-Russian alliance comes the news of a Russian-Polish-Romanian pact of non-aggression. So Russia seems to be gathering the nations into her orbit, and the cleavage between Britain and the Continent becomes more and more marked.

