

The Berean CHRISTADELPHIAN

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

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

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

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The Apocalypse

By Dr. John Thomas

(Continued from page 406).

None of the apostles had any thing to do with what King James's flatterers and courtiers call "divinity", or "theology" but to condemn it as a corruption of the faith once delivered to the saints". They denounced it as "profane, and old wives fables", and its professors as "seducing spirits" and "demons," "unruly and vain talkers, and deceivers". Paul the Divine, Peter the Divine, or John the Divine, are epithets that desecrate the renown of the noble men whose names are thus entitled. John had no divine pretensions over Peter and Paul. James, Peter, and John were "pillars", and Paul was not a whit behind them; for He that wrought effectually in Peter, was also mighty in him. They made no ostentatious display of their names; and in themselves claimed to be no more than weak earthen vessels, in whose feebleness and frailty the glory and power of God became more strikingly manifest. The Holy Spirit was the holy oil of their earthen lamps. By it they were guided into all the truth; and the light which shone around them was of that anointing, not of them.

"The Revelation of Saint John the Divine" is a spurious title. The real inscription is contained in the first words of the book, Apokalupsis Jesou Christou, Revelation of Jesus Anointed. The contents of the book did not come to John direct from God. They emanated from Him "who dwells in light", who had hitherto reserved them in his own power—Acts i. 7. Till this emanation they were sealed up, and "known to no man, no not the angels in heaven, nor the son, but the Father"—Mark xiii. 32. Jesus affirmed this want of knowledge with reference to his apocalypse. "Watch ye therefore," he continued, "for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning, lest coming suddenly he find you sleeping."

This universal ignorance of "the Times and Seasons" is the subject of one of the scenes of this book. In chap. v. 1, The Apocalypse is represented as a book in the right hand of God completely sealed up. When John saw the book, he heard a loud voice inquiring, "Who is worthy to unroll the scroll, and to loose its seals?" But no man or angel came forward. "And no

man," says John, "in the heaven, nor upon the earth, nor under the earth, was able to unroll the scroll, nor to see it". John was exceedingly distressed at this. The words and the book that Daniel had been commanded to shut up and seal (ch. xii. 4, 9) no man in the heaven, earth, or grave, was found worthy or able to open. Therefore John wept exceedingly. "I wept much," says he, "because no man was found worthy to unroll and read the scroll, nor to see it."

The book remained thus concealed with God until the time of John's residence in the Isle of Patmos. He was there, he tells us, "on account of the word of God, and the testimony of Jesus Christ". He was in tribulation, and doubtless "wept much", both on account of his sufferings, and his inability to say "how long to the end of the times"—Dan. xii. 6, 8, when the Lord Jesus should appear in his kingdom—i. 9. But, at this crisis, a Messenger reached his place of exile, whom he styles "one of the elders", a constituent of the symbolic twenty-four, ch. iv. 4; v. 8, 9—and said to him, "Weep not: Behold, the Lion of the Tribe of Judah, the Root of David, hath prevailed to unroll the scroll, and to loose its seals"—v. 5.

Thus "Jesus of Nazareth, the King of the Jews", is brought before the reader as the only personage from among the dead, or among the living, who could open the words and unseal the mystery of God, as he hath declared the glad tidings to his servants the prophets—x. 7. That mystery required the cutting asunder a covenant for the covering of iniquity; and for causing to come in a righteousness of Aions— Dan. ix. 24. In other words, "Messiah the Prince" had to be cut off; and so to be made a covenant of, according to the saying, "I will give thee for a covenant of the people"—Isai. xlii. 6; xlix. 8. Until this were accomplished no practical solution could be given of the end. Had the Second Adam failed to establish his worthiness, like the first, John's weeping would never have been assuaged. But Jesus did "prevail": for, though in all points tempted as we are, according to the likeness of his nature to ours, yet he did not sin. Though a Son, he learned obedience by the things which he suffered. He was made perfect through sufferings, having been obedient unto death. He kept his body under, triumphing over its lusts; and, though sorely tried, he yielded not, but evolved a character that was holy, harmless, undefiled, and separate from sinners—Heb. ii. 10, 14, 16; iv. 15; v. 2, 7-9; vii. 26. When he died, he was delivered from death, and now lives for evermore. Death hath no more dominion over him. For he had power to lay down his life, and to take it up again; a commandment which he had received of the Father. This he did; and in so doing, abolished the power of death, having led captivity captive, and brought to light the life and incorruptibility of the gospel of the kingdom—Psal. lxxviii. 18; Eph. iv. 8; 2 Tim. i. 10.

Having established his worthiness in this moral conflict with the world and the flesh, God accepted him as the most excellent of all the intelligences of his universe; and in consequence gave to him what no one else possessed, namely, power to unroll the scroll and to loose its seals. The Apocalypse is therefore styled, "A Revelation of Jesus Anointed which the Deity committed to him". Now, Jesus Anointed is Power, or Spirit, manifested in flesh, and justified in. Spirit—1 Tim. iii. 16: or, "Made of the seed of David according to flesh; and constituted Son of God in power, according to spirit of holiness, out of a resurrection of dead ones"—Rom. i. 3, 4: and therefore styled "the Lord the Spirit", or "a life-imparting Spirit"—1 Cor. xv. 45; 2 Cor. iii. 17, 18. Here are Spirit and Flesh. The Spirit is Theos, or Deity; the Flesh was the Son of Mary, and named Jesus; and when anointed with Spirit again at his resurrection, became Jesus Christ, or the Anointed Jesus. This anointing was his begetting of spirit by which he became Spirit; as he said to Nicodemus, "that which is born of the Spirit is spirit"—John iii. 6. The Eternal Spirit, then, imparted to Jesus, after his glorification, the times, and seasons, and mode, and circumstances of his reappearance upon earth; all of which constituted a revelation such as he had not yet been the subject of. It is a revelation of Jesus Christ very unlike the revelation of the man of sorrows acquainted with grief. This was a revelation of the Son promised to Israel and David's house, as a helpless babe, born in a stable and cradled in a manger; as a fugitive in the earth, escaping from the sword of power; as a mechanic laboring at the bench for his daily bread; as a preacher of righteousness, denouncing the hypocrisy and blasphemy of the clergy; and calling upon the people to renounce the traditions of their blind guides; and to become enlightened in the wisdom from above; as a man persecuted for righteousness' sake by the pious and the powerful of the Church and State; as a man accused of blasphemy, sorcery, and perversion of the people; as an alleged enemy to God, and a traitor to kings reigning by his grace; as a man, in fine, adjudged "guilty of death", and worthy only of being "numbered with transgressors", and ignominiously executed with thieves. Such was the revelation of "Messiah the

Prince" in Heaven's gift of him "for a Covenant of the People", which has now for many centuries been presented to the nations in New Testament history, and memorialized in the ecclesiasticism of the Beast.

"Messiah the Prince," or High Priest, was "cut off," or covenanted, as the Spirit had revealed to Daniel. But before he died, he cried with a loud voice, in the words of Psal. xxii. 1, saying, Aili, Aili, "My strength, my strength, why hast thou forsaken me"! Before he had uttered this exclamation, the Holy Spirit, which had descended upon him from the Habitation of Light and Power, in the form of a dove, and rested upon him, from the time of his immersion in the Jordan, had been withdrawn. The Father-Spirit had evacuated the son of David's daughter, who is styled, in the Songs of Zion, "the Handmaid of Jehovah," Psal. cxvi. 16. The Son was, therefore, left without strength or power, and consequently without God. Still he was suspended to the tree a living man; a man crucified through weakness (2 Cor. xiii. 4), and dying of his own volition in obedience to God. But after the God-Power had forsaken him, and before he committed his life to the Father in breathing his last, there was an interval in which, after the example of Abraham at the typical confirmation of the covenant, "a horror of great darkness fell upon him" (Gen. xv. 12), "for there was darkness over all the land until the ninth hour". In this darkness he cried aloud; and drank the bitterness of gall and vinegar; and again cried with a loud voice; and the deep sleep fell upon him from which he did not awake until the early dawn of the third day.

In this death-state the Son of David was prevailed against by the Little Horn of Daniel's Fourth Beast; and a prisoner of captivity. In this crisis he was neither God nor Spirit: but as testified concerning him in Psal. xxii. 6, "A worm and no man"; poured out like water; bones all out of joint; heart like wax, melted in the midst of the bowels. Strength dried up like a potsherd; tongue cleaving to the jaws; lying in the dust of death—vers. 14, 15. But things were only to remain thus for a short space. The man Jesus, who had left behind him a character which the Father-Spirit acknowledged as His own, had been too excellent and admirable a person to be abandoned to the power of the enemy. The corpse rested, waiting to become the basis, or hypostasis, of a new revelation—a new, or further, revelation of Spirit. The Father-Spirit had been manifesting himself for three years and a half, terminating at the crucifixion, in word and deed; teaching great truths, and working mighty wonders and signs which Omnipotence alone could operate; this was Spirit-revelation through Mary's Son—"Power manifested in flesh." But a Spirit-revelation was to be given to the body repaired, a body thou repairedst for me—Heb. x. 5. A breach had been made in it. Its "loins were filled with a loathsome disease; and there was no soundness in its flesh"—Psal. xxxviii. 7. This was its condition while prostrate and hidden in the noisome pit (Ps. xl. 2) beneath the turf. But though sealed up in Joseph's cave, it was not concealed from the Father-Spirit, who had so recently forsaken it. Walls, and seals, and soldiers, could not bar out the Spirit from the Body he was about to repair for future manifestations. Hence the Spirit in David represents the Son as saying, "My body was not concealed from thee when I was made in the secret place; I was embroidered in the under parts of the earth. Thine eyes saw my imperfect substance; and in thy book all of them were written as to the days they were fashioned, when there was not one among them"—Psal. cxxxix. 15.

The body was repaired, and in its being freed from the loathsomeness of death, it was created a Spiritual Body with all the embroidery of spirit. "It was sown in corruption," though "not permitted to see corruption"; it was raised in incorruptibility; it was sown in dishonor, it was raised in glory; it was sown in weakness, it was raised in power; it was sown a soul-body, it was raised a spirit-body, incorruptible, glorious, and powerful: the last Adam was made into spirit; he was freed from all those qualities of body which make our human nature inferior to the nature of angels; and acquired new ones, by which the nature he now rejoices in is so intimately combined with the Father-Spirit, that what is affirmed of the one is true also of the other, according to what is written in John x. 30, 38, "I and the father are one; the Father is in me, and I in him". "This is the true Theos, and the Aion-Life," 1 John v. 20, and therefore he is styled by Paul, "the Lord, the Spirit," imparting life—1 Cor. xv. 42-45.

Now, though the world has witnessed the revelation which Light and Power gave to David's Son in the days of his physical, or soul-body, commonly styled "his flesh"; it has never seen the apocalypse predetermined and recorded for manifestation through the pneumatical or spirit-body, begotten from among the dead. This revelation has been imparted to the glorified Jesus, to the once-dead body now anointed with spirit with which the Deity has sealed him "—John vi. 27. " A revelation of Jesus anointed which God gave to him "; not to be held as a secret with himself, which no other intelligences should know, until the things revealed should burst upon the world, and take even the saints at unawares. This was not the purpose for which it was given to him; simply, as it were, to make the Son equal in knowledge with the Father; and more intelligent than the angels in heaven. It was given to him as " The Head of the Body the Ecclesia; the Beginning, the first begotten from among the dead, that he might be among all preeminent; for it pleased that in him all the fullness should dwell"—Col. i. 18. He was to be the depository of wisdom, knowledge, and power for the heirs of the world. The apocalypse of his future was given to him for their benefit, that they might know the things which must be accomplished speedily. The inscription therefore reads, "A Revelation of Jesus anointed which God gave to him to show to his servants things which must come to pass speedily". The revelation was only intended for these. It was not communicated for the information of the wicked; for it had long before been noted in the scriptures of truth that "None of the wicked should understand "—Dan. xii. 10.

The Parable of the Sower

An Exhortation by Bro. Roberts

Peter, you remember, has said,

"Desire the sincere milk of the word that ye may grow thereby."

This we have learnt to do. Nothing short of the undiluted Bible will make us grow. Our system of daily reading enables us to get the full benefit and to realize the apostolic precept in the most effectual manner. Under this system, many, many features of the divine thought are brought under our notice that we should never notice, or noticing once, forget. Every time we read, we get something fresh —something we had not seen just in the same vivid light before; and when the "every time" is every day, we slowly get enriched in a way not possible with those who only look into the Bible occasionally.

This morning, we have a message through Ezekiel which, though not addressed directly to us, has a bearing on our position, from which we may take comfort. I refer to what we find in chap. xiii. verse 22:

"Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged and every vision faileth? Tell them, therefore, thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel, but say unto them, the days are at hand and the effect of every vision."

It is worth while considering how the proverb thus rebuked, originated, and what was its precise meaning. That it had reference to the visions of Ezekiel, as well as to the prophets that had gone before him, is evident from verse 27:

"Son of man, behold they of the house of Israel say, the vision that he seeth is for many days to come, and he prophesieth of the times that are far off."

Now the visions that Ezekiel saw (as regards the bulk of them) were visions of

"lamentations, mourning, and woe."

This very chapter illustrates their leading character: e.g. verses 15,20,

"I will scatter them among the nations, and disperse them in the countries . . . and the cities that are inhabited shall be laid waste, and the land shall be desolate."

All the prophets had prophesied like this. All of them foretold calamity for the people of the land, and they had done so for many years without the calamity coming; and the result was that the people in general became skeptical about it. Because it had not come, they thought it would not come. Their skepticism took the form of a proverb, which got into circulation, and which here receives notice and rebuke at God's hands.

"The days are prolonged, and every vision faileth."

But the time, in Ezekiel's days, was close at hand, and here Jehovah says to them:

"In your days, O rebellious house, will I say the word, and will perform it."

"There shall none of my words be prolonged any more" (verses 25, 28).

And so it came to pass. Nebuchadnezzar invaded the land, and emptied the cities of their inhabitants, and laid Jerusalem in ashes. As we contemplate the condition of Israel and their land for the last 1800 years, we are able to realize that the word of God, however it may appear at any time to be deferred, will at last come to pass, and the flippant unbelief of a heedless generation be put to silence in the grave.

There is a parallel to these things in our days. For a long time, the proclamation of the same sure word has rung in the ears of men,

"The coming of the Lord draweth nigh,"

and because the time has gone on without yet bringing the Lord, the subject has become a scorn with the majority of civilized mankind. The disappointment of prophetic expectations has, in fact, become proverbial. The fact has passed into a proverb, with the implication accompanying that because the Lord has not yet come, he will never come, or at least,

"not in your day nor in mine,"

as they say, by which they mean not for thousands of years yet, if he ever comes at all.

"The days are prolonged and every vision faileth."

It is exactly the proverb they had in the land of Israel—exactly the proverb which events confuted and confounded in a terrible manner in Ezekiel's days, and which will be confuted and confounded in a similar manner concerning the subject of Christ's coming.

The proverb is more unreasonable in our day than in Ezekiel's. There are signs and tokens in our day which were lacking then. During the past forty years nearly, a great variety of prophetic anticipations have been realized, bringing a guarantee of the sureness of the prophetic word which did not exist in connection with the predicted overthrow of Israel. From the outbreak of a European revolution, in 1848, to the British occupation of Egypt in 1882, and the commencement of the Jewish colonization of Palestine (on however small a scale), there has been an unbroken series of signs of the Lord's approach, and about which there can be no doubt, because all of them have been anticipated on the strength of the prophetic words. The only point of failure has been as to the place in the program at which the Lord's appearing would occur, and this is a failure not of the prophetic word but of human estimate of probability. It seemed likely that the ending of Papal coercive power would be the time for the Lord to appear. The ending of the Papal coercive power came at the expected time, but not the Lord, and because of this, the thoughtless cry "failure". Perhaps this failure was divinely permitted (i.e. the mistaken expectation allowed to be entertained) to try the faithful, and give the other class the pretext for going away. True failure there has not been; on the contrary, prophetic expectations that were truly warranted have in all particulars been realized in a very wonderful manner.

Dear brethren and sisters, the word of the Lord standeth sure. Onward the divine program will go till the very consummation itself is reached, in the glorious event to which this ordinance of the breaking of bread has been pointing for the last eighteen centuries—the coming again of our Lord Jesus Christ in power and great glory. This event may take place any day, and the days may yet be prolonged, though the vision cannot fail. The all-important question for each of us is, in what attitude ought that event to find us so that we' may find favor of the Lord in that day? On this question we have light thrown by the parable read from Luke this morning. I refer to the parable of the sower. We are all acquainted with the features of this parable uttered by the Lord. A sower scatters seed-grain in the field, which, being a Syrian field, is not ploughed all over as in western agriculture, but is merely scratched, and consequently has a very diversified character of surface—strong wayside places, thistly places, rocky spots, and bits of good ground in right condition. The seed falls into these various sorts of ground, and produces various results accordingly. From the hard places it is picked off by the birds; in the shallow places, it grows to wither in the sun; in the thorny places, it is choked by the growth of weeds; in the good places, it grows to maturity, and gives a liberal return.

In the application, we need make no mistakes, because the Lord has plainly indicated it. In the first place, the seed is the word of God—the word or gospel of the kingdom, as He explains. It is not human tradition, or theological sensationalism. It is not dreams, vagaries, or imaginations. It is God's own word, as we have it in the writings of the apostles and prophets—alias the Bible. In the goodness of God we have become the subjects of this word; we have been delivered from the nightmare world of imagination that exists around us in Christendom. The word itself has been sown in our hearts. The question is, as to the results. There were four results in the parable, and only one of them effectual. To which do we wish to belong? Let us look at them one by one.

"Those by the wayside are they that hear: then cometh the devil and taketh away the words out of their hearts."

The people in question get the word into their hearts at the start, or it could not be taken away. Let us measure ourselves by the case. We have got the word into our hearts. Good: but that is no guarantee it will remain. The devil may take it away. Who the devil is, I will not stay to argue. We all know it is not the super-natural devil of clerical theology. We all know it is a devil that takes various shapes, but in every shape, is human nature in some attitude of antagonism to divine ways. The old man within is one shape of the devil—the natural man "who is corrupt according to deceitful lusts", he may take away the word: he may whisper "It won't do: it will injure your standing: it will bar your way: it will cut you off from lively friends and pleasures: it will spoil your life". Resist these suggestions if you wish the seed to remain and bring forth fruit. Or the devil may take an outside shape. It may be a friend; it may even be

a man called brother. There are devils in the camp as there have ever been, even in the small camp of twelve. We have to try the spirits whether they are of God. The devil in this shape will tell you that you need not take it in such terrible earnest: that there may be such a thing as salvation and there may not: that if there is, it is easy to get: that you need not put yourself very much about: that you should, at all events, look after the main chance, and not be strait laced;—"don't make a nuisance of yourselves; enjoy yourselves while you may, and let others enjoy you; there are lots of fine people in the world, and plenty of good entertainment if you don't unfit yourself for it by righteousness overmuch."

Brethren, this devil is dangerous, because he presents himself as an angel of light. It will be easy for you to say to him that his talk does not at all resemble the talk of Christ and his apostles; that the effect of his philosophy would be to take you away from Christ, and put you in the company of sinners which you desire by Christ's command to avoid; that in a word, he is pecking at the seed sown in your heart, and that you will have nothing to do with him. Of course, the devil may come to you in his own native hues—the out and out antagonist of the word of wisdom, with your friend, perhaps. He will ply you with various arguments against what will seem to him the unwisdom of staking your all upon a possible misadventure. He may even go further, and maintain that the whole affair of the gospel is an effete and mistaken thing, with which it is a mistake for any liberal-minded, educated man to have anything to do. You will not be in much danger from this gentleman. He sets himself too directly in opposition to palpable truth. You will quickly dispose of him with a decisive "Get thee behind me, Satan".

The second class are they

"who, when they hear, receive the word with joy, and these have no root, which for a while believe and in time of temptation fall away."

Here is something for our attentive consideration. We may succeed in warding off the seed-picking raids of the devil, and fail for want of root to the seed retained. We have received the word with joy: how do we stand the times of temptation? This is a question of root. If we are rooted and grounded in the faith, we shall hold fast in the toughest trial. To be rooted and grounded in the faith, is to have the faith rooted and grounded in you. You say, perhaps feeling the roots are rather slim in your case,

"Happy are they who have the faith strongly rooted in them."

True; but what do you mean? "We mean what we say," answer you. Yes; but let us look under your meaning. You think this rooting to be an affair of natural constitution, and that, if you haven't got strong roots, you cannot help it. Now you are not altogether correct there. Christ's parables are uttered for instruction, and it would be no benefit to teach fatalism which Jesus never did. No; if the seed is not rooted, it is because you have not rooted it. Two men might each have a garden plot of equal quality, and sow it with the same seed. But suppose the one dug it up and manured his ground, and was careful to keep it in right condition while the seed was growing; and the other did not take these measures, but merely cast the seed on the unbroken ground, and left it to take care of itself. The seed would take and have root in the one case, and very slight root in the other. So it is with the seed of the word. The seed will take root if you adopt the means, which mainly consist of two things:

- (1) the daily study of the word with prayer, and the use of all helps in that direction, as regards meetings, companions, books, etc., and
- (2) the avoidance of everything that will check the growth of the seed, such as worldly pleasures, sinful companions, flesh-pleasing and foolish literature, such as novels, comic publications.

By such means the seed will take root, and in time of temptation, it will be there to withstand all assault.

The third class is an easily recognizable class, and one in which it is very easy to be included.

"They who fell among thorns are they who when they have heard, go forth and are choked with cares, and riches, and pleasures of this life and bring NO FRUIT TO PERFECTION."

Surely, dear brethren and sisters, none of us wish to be included in this class, and yet how liable we are to fall into it. How much all of us know of "cares"—few of "riches"—perhaps some of "pleasures". These are the thorns. We must keep our eye on them. Pluck them up in every possible case. Whatever happens, we must not let the word be choked in our hearts. It is here where Christ's exhortation applies with especial force.

"If thy right hand offend thee, cut it off; if thy right eye offend thee, pluck it out."

There are many things that people do and enjoy, to their own hurt, in this matter. The wisdom of the cutting off will be very manifest to them in the day of the Lord, if not before. It will be too late to pluck up the thorns when the day comes to inspect the garden. If the king's plants lie all sickly and stunted and dying, and the devil's thistles are flourishing in a vigorous and umbrageous development, we may be quite sure there will be no prize awarded for such horticulture. Practically, it means this: while giving ourselves to the word of God and prayer let us, having food and raiment, be content, and decline all temporal aims and enterprises that would only mean an increase of "cares and riches and pleasures" which choke the word.

We may then hope to belong to the fourth class—the seed that fell on the good ground—being

"they, which in an honest and good heart, having heard the word, kept it, and bring forth fruit with patience."

The fruit consists of those things that men do from the conviction of the truth. This fruit will come where conviction is at work, and conviction will remain and acquire increasing strength from the keeping of the word in the heart by the daily reading and meditation thereon, and a patient continuance in all the commandments and ordinances of the Lord blameless. In such a state of things, there will be a fruitfulness,

"some thirty-fold, some sixty-fold, and some an hundred-fold,"

according to the nature of the good soil, in which there are differences of natural fertility. This fruitfulness is not a question of the absolute size of what a man does, but the proportion it bears to what he can do and ought to do. The Lord settles this in the case of the widow's mite, which was small in itself, but very large in relation to the widow's ability. With fruitfulness of this sort, the Lord has declared he will be well pleased, and will accept and seal, and reward the same in the bestowal of the inconceivably larger stewardship of the Kingdom of God.

It is clear, then, what the attitude in which the Lord should find us, in the fast approaching day of His appearing. He should find us in the attitude of faithful servants: much interested in Him; much given to the promotion of His affairs: much addicted to the word and to prayer: much controlled by His commandments: and much abstinent from the friendships and riches and pleasures of this life, which choke the word, and make it unfruitful. If, in this

attitude, there is much crucifixion of the flesh, much carrying of the cross, much denial of self, there is also much of the answer of a good conscience, much peace and joy in the Lord, and much unspeakable promise for the day that must come, when every man must stand before the judgment seat of Christ, and receive, in body, according to what he hath done—good or bad.

ACCURACY OF THE BIBLE

Professor A. H. Yahuda, who formerly held the chair of Biblical History in the University of Berlin, and later that of Semitic Languages in the University of Madrid, and who has devoted 40 years of his life to the study of the origins of the Hebrew and Egyptian languages, has come to the conclusion that the books of Genesis and Exodus are the work of a contemporary writer.

He says "It is not too much to say that every archaeological discovery in Palestine and Mesopotamia contemporary with the Bible period bears out unfailingly its historical accuracy."

Editorial

"BUT ONE THING IS NEEDFUL"

The scene is laid in Bethany, a small but pretty village on the eastern slope of the Mount of Olives and therefore "nigh to Jerusalem, about fifteen furlongs off".

This beautiful residential site, situate in a flowery dell, rich in honey and well-watered by an abundant spring, was called Bethany, which means a place of dates, because of the number of palm trees of the date species that adorned the spot.

Not far from this point the road leading down to Jericho, the famous and fragrant city of palm trees and roses, began its rapid descent to the Valley of the Jordan.

The house where the incident occurred was that of "a certain woman named Martha", who had a sister Mary and a brother named Lazarus, of whom it is written: "Now Jesus loved Martha and her sister and Lazarus" (John xi. 5); and the presence of Jesus in the house, threw a sacred splendor around the home that otherwise would not be there.

The humblest home in all the land becomes a palace fit for a king, if only Jesus be there; and the most gorgeous mansion that was ever built, can give no lasting comfort, if the Prince of Peace be there unknown.

The time of the event was in the third year of our Lord's ministry, when having been repulsed by the Samaritans, because he would go up to Jerusalem; he there appointed and commissioned seventy other disciples to go "before his face into every city and place whither he, himself," the incomparable teacher would afterward surely come.

This mission he duly performed teaching and preaching with his unequalled eloquence, emphasis and authority the blessed gospel of the kingdom, which so frequently and effectively swayed the hearts and the affections of the admiring multitudes who heard him so gladly.

In the meantime he retired for a short period to the hospitable home at Bethany where "Martha received him into her house". She at once in order to show her gratification, love and joy, set herself diligently at work, to provide and get ready for him the nourishing sweets of an evening meal.

Mary on the other hand, "sat at Jesus' feet" (a form of speech used by the ancients to describe the posture of a pupil), charmed by the words of him who spake as never man spake.

In the scene before us, we have portrayed types of character and disposition with which we are all more or less familiar.

On the one hand we have the active, bustling anxiety of Martha, eager to provide suitable entertainment for our Lord; and on the other, the quiet earnestness of Mary more desirous to profit by this golden opportunity of gaining wisdom by the words which fell from the Master's lips.

Martha is the worker, heeding only the present, but Mary is more of the seeress type, looking into the future.

The former was a woman of lively susceptibilities and subject to rapid changes in disposition, more impressible and easily influenced, and consequently calling for greater mental watchfulness; while the latter was given to much study and meditation upon divine things.

There was a great dissimilarity and almost contrariety of disposition between the two.

By course of nature neither were exempt from the evil impulses of the flesh, but Mary being the more reflective and contemplative had them under better control—her mind was less easily impressed thereby.

Martha, however, whose love for the Master was undoubted and unquestioned, had become much engrossed with the cares of the household and without perceiving the fact, had permitted the evil impulse of the flesh to tincture her mind with suspicion and distrust, which gave shape and form in her mind to certain supposed faults, in both Jesus and Mary, which in reality had no existence.

Her hands were heavy laden and her heart was full of care, so with one eye scanning the scrupulously appointed table, and the other—a judging and slightly jaundiced eye, glancing obliquely at the interesting couple nearby—Jesus and her sister, she quite lost her patience, and becoming the hapless victim of her own evil impulses, gave vent to a petulant outburst of envy, in which she actually upbraided and reproached the Master charging him with censurable negligence and inattention to her needs, and indirectly condemning Mary's better choice.

Jesus doubtless was cognizant of the dire conflict raging in Martha's heart or mind, where the impulse of the flesh—the diabolos had for the moment gained the ascendancy, and he no doubt pitied her; but instead of indulging in recriminations, which is the customary human wont, he, in a kindly but unmistakable manner, reproved her in the wholesome words of that now famous judicial pronouncement which has come down through the ages for our learning, 2nd reads as follows:

"Martha, Martha, thou art careful and troubled about many things, but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her"—Luke x. 41, 42.

The repetition of Martha's name adds emphasis, and denotes the solemn earnestness of our Lord's reproof.

Christ here defends Mary against the capricious envy of Martha and cautions the latter against the temptations incident to her activity. Envy assails the excellent and the wise, in the same ratio as the raging winds that howl around the highest mountain peaks; the higher the mount, the more loudly and fiercely the wind howls.

Let all who suffer in like manner as Mary, commit their cause to Jesus, who will in his own good time become their Advocate as he did in her case.

Note the antithesis drawn by Christ:

MARTHA—"MANY THINGS".....MARY—"ONE THING."

Martha's mind was distracted by many cares, but Mary's happy choice was the "one thing needful".

The ardent pursuit of this "one thing needful", was what Paul had in mind when he wrote that he would have the sisters,

"Attend upon the Lord without distraction"—1 Cor. vii. 35.

As to what constitutes the "one thing needful", there can be but one answer, for—

"Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding. all THE things thou canst desire are not to be compared unto her. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her"—Prov. iii. 16, 18; iv. 7.

The wisdom of the Word should be sought for above all other things; and how unlike all other things we seek for on earth it is, in that none ever seek it in vain. "Seek and ye shall find" (Luke xi. 9), is the assurance given by the Master himself, and that should satisfy all doubt. This search is the noblest occupation we can follow, and in it alone our safety lies, because it is the one thing needful.

The Spirit saith: "Happy is every one that retaineth her", and Martha envied the happiness of this humble and "retaining" couple—Jesus and her sister. A deep feeling of resentment rushed into her heart, as she observed the composure and tranquility of Mary's mind, as compared with her own cares and troubles.

There may be some in the humbler walks of life to-day, who make themselves unhappy by permitting their ire to burn when they behold the superior comfort and well-being of others, forgetting the exhortation which speaketh unto them, saying:

"Be content with such things as ye have"—Heb. xiii. 5.

The Scripture saith not in vain:

"The spirit that dwelleth in us lusteth to envy."

This was Martha's difficulty, and it involved the fact that her occupation was that of her own choosing. Therefore, she should have been content therewith, and herself happy in the thought of serving such a guest, and so banish from her heart the seductive and depraving impulse of the flesh.

But on the contrary Martha nursed it and cultivated it in her mind, by allowing her thoughts to dwell upon it, until at length, as one of "the works of the flesh", it culminated in that sweeping outbreak of passion in which she sought to elevate the rank and grade of her occupation in "many things", above that of Mary's choice, the "one thing needful".

Envy is a sort of grief crowned praise, of the clumsy variety: an admission of the excellence of others, and therefore a compliment, but bestowed in a very ungracious manner.

In the divine estimation Mary's choice was the one thing needful—"that good part which shall not be taken away"; but Martha's envious fever made her choice the worse, because to nurse envy is to blow a fire that is sure to burn you.

But was Martha's choice of service not a good part? Was there no redeeming quality in the form of service upon which Martha's heart was so intent? There can be no doubt nor uncertainty upon this point.

Without doubt Jesus greatly appreciated the act of hospitality to which Martha so diligently applied herself, for it is written that "Jesus loved Martha".

But for the time being, Martha had become so wholly engrossed in the cares and troubles of those "many things", which to a greater or less degree choke the word (Matt. xiii. 22), that there was a forgetting of the words of the Spirit:

"Wherefore do ye spend your money in that which is not bread and your labor on that which satisfieth not"—Is. Iv. 2.

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life"—John vi. 27.

In this unguarded moment the human impulse gained the upper hand, and incited by the diabolos, Martha in effect aimed and strove to give to our daily bread first place in our affairs, relegating to a more convenient season the Bread from heaven, which action on her part was incidentally a condemnation of "that good part" which Mary had made her choice.

Thus the principle of sin which dwelt in Martha, being uncontrolled by her (Rom. vii. 20), deceived her, and made her heart the home of thoughts that were not good, for bad indeed it is to speak' evil of those who are good.

Therefore, it was by no means Martha's form of service that called forth the reproof and rebuke of Christ, but rather her rash and envious behavior in giving precedence or priority to her work as compared with that of Mary.

It appears from the records that it was quite the usual thing, for Martha to be girded and alert in this form of service, as rendered to the Master and his friends whenever occasion demanded it (see John xii. 2); and we are assured by our Lord himself that all such loving service, however humble in form and character it may be: yea, even that of giving "a cup of cold water only" in the name of a disciple, shall in no wise lose its reward—Matt. x. 42.

Such sacrificing labor in the work of the Truth as that performed by Martha, is frequently required to-day, and Christ's words inspire confidence that such work will never be lost sight of, nor go unrequited by our Great High Priest above who intercedes for us. ~~But it should ever be borne in mind, that whatever the relative consequence of such work may be, it should never be performed with that impulsive consuming zeal that would make it appear as an affair of paramount importance, to the exclusion for the time of the one thing needful—"that good part which shall not be taken away".

Undue attention should never be bestowed upon it, either in the home or elsewhere, lest in an incautious moment, through spiritual negligence, the hearts of the workers be overcharged with its cares; and after the example of Martha, fall into some of those subtle temptations which so frequently lead to envy, anger, fault-finding and other works of the flesh, which choke such fruits of the Spirit as love, joy, peace, long suffering, gentleness and meekness, against which there is no law.

All who are engaged in such or similar work should keep a wary watch and ward upon the heart, lest Martha's self-consuming care, ever incident to such labors, should creep in unawares, and so become a barrier and a snare, debarring and precluding the one thing needful.

This is the helpful lesson we should all learn from this striking and instructive episode of Bethany.

While we should never be "slothful in business", we should never overlook the moral excellencies with which the command is divinely coupled:

"Fervent in spirit; serving the Lord"—Rom. xii. 11.

Let us also be constantly mindful of how liable we are to overestimate the value and importance of the things pertaining to this present life, which so frequently mock our ardor and our zeal.

All worldly things, even those of dearest value, hang upon very slender strings which at any moment may break.

"On the tree of life eternal,
There let all our hopes be laid;
It alone forever vernal,
Bears a leaf that will not fade."

Furthermore, it should always be borne in mind that the wisdom which is from above hath the

"Promise of the life that now is"—1 Tim. iv. 8.

as well as of that which is to come: its advantages are not wholly confined to the future.

The evil impulses of the flesh, such as envy, anger, etc., when uncontrolled have a direct tendency to physical deterioration; while a wise and happy heart tends greatly to improve the health, and is therefore a present benefit.

"A sound heart is the life of the flesh: but envy the rottenness of the bones"—Prov. xiv. 30.

B. J. D.

Once again the time has arrived to invite subscriptions from those of our readers who desire to receive the Berean Christadelphian for the coming year (God willing). The present number completes the volume for 1932.

A year ago in making a similar announcement we said that "The Signs of the Times indicate that the last number of all will not be long in making its appearance ". The same remark may again be made, but surely with much added emphasis. The year now nearing its end has been characterized by a great acceleration of the signs indicative of the near approach of Christ, and the consequent speedy ending of human affairs in the earth. The object of our Magazine is to continually direct attention to these indications of the early realization of our hopes, and to stimulate the efforts of all true servants of God to be found ready and watching in "the day of His coming ". The various articles and exhortations we have published during the past year have been selected with these objects in view, and we are grateful for the many expressions of approval we have received, and for the assurance they give us that in some measure at least our aims have been realized. As regards the imperfections and shortcomings of the Magazine, no one is more conscious of these than those who are humbly endeavoring to conduct it. It is the "day of small things" where the Truth is concerned, but the Scriptures contain many illustrations of the fact that feeble efforts are oftentimes more conducive to the promotion of God's glory than the apparently great achievements of man. Our earnest prayer is that the Berean Christadelphian may be numbered amongst the "weak and foolish things" which God approves and by means of which His Name may be glorified.

Will those who desire to receive the Magazine for 1933 kindly fill in the enclosed Order Form and post it early to bro. W. J. White, Late arrival of renewal subscriptions greatly increases our work of compiling posting lists, and frequently leads to disappointment.

Our thanks are again due to the many subscribers who have so generously provided us with the means of supplying Free Copies to those who cannot afford the subscription. We hope to be able to continue to satisfy all requests in this direction in the coming year and shall be pleased to receive any suitable names to be added to our Free List.

We again acknowledge our indebtedness to the many willing helpers who by their literary contributions have enabled us to continue in the work throughout the year, and we earnestly appeal for a continuance of this much appreciated co-operation.

EDS.

The brethren of Christ occupy precisely the position of Isaac. They are strangers and sojourners in the very place of their promised possession. Nevertheless for a season they are called upon to submit to unrighteousness, exactions and encroachments like sheep among wolves, who do not turn upon them and try to retaliate or attempt to enforce the restitution of a torn ear.

R.R.

The Prophets of Israel

JEREMIAH

"If there be a prophet among you, I, the Lord, will make myself known unto him in a vision and I will speak unto him in a dream."

"They have Moses and the Prophets, let them hear them."

It is not only a good and pleasant thing, but a very profitable exercise of the mind, to occasionally renew our familiarity with the writings of the ancient prophets of the Lord, by devoting ourselves to the special study of some one of their books, quite independently of our daily readings.

This time, however, we purpose taking merely a cursory glance at the personal history and the wonderful writings of the "weeping prophet" of Judah—Jeremiah, who has been fitly styled the "evening star" of the declining day of Judah's commonwealth.

Born in Anathoth, a small village in the land of Benjamin, but comparatively close to Jerusalem, he began to prophesy at a very early age (ch. i. 6), in the thirteenth year of Josiah's reign (ch. i. 2), and he continued his work all through the troubled times of the Babylonian invasions.

The great burden of prophecy against Israel, the sister-kingdom of the ten tribes, had been fulfilled; but Judah was spared a little longer.

Jeremiah was then called of God and directed to warn Judah of a similar fate (ch. i. 14-19).

The performance of this duty brought upon his head the wrath of his own family (ch. xii. 6), and the cruel resentment of the men of Anathoth, the place of his birth and his village home.

This in time led to the prophet's removal to the City of Jerusalem (ch. xi. 2), where through his great work, so faithfully performed, he doubtless, in reality, soon became a powerful ally to King Josiah, in carrying into effect the wonderful reformation of that day: an account of which is recorded in 2nd Kings, twenty-third chapter.

Therefore, we can readily believe that during the remainder of the years covering the reign of this good king, Jeremiah would be practically unmolested in his heaven-born mission of proclaiming to the people the Commandments of the Lord (ch. i. 7).

This reformation, however, was in reality, but a forcible repression of the idolatrous worship of the pagan gods, by the righteous king and his faithful party, then in power: it was not popular with the nation as a whole, though for the time being, they passively complied with the orders of the king.

But upon the death of Josiah on the fatal field of Megiddo, the party of corruption, whose base interests were bound up and identified with the various forms of idolatrous worship, then came into power, led for the short period of three months by Jehoahaz, and then by that wicked prince, Jehoiakim, whom the Pharaoh of Egypt made king in the place of Jehoahaz.

Jeremiah, who hitherto was at least protected by the influence of the good king Josiah, then became the object of cruel persecution by the party of corrupt worship; with whom he must long have been an object of dislike, because of his incessant prophesying of coming evil, which the faithful prophet still continued to proclaim to the king and his people.

Jeremiah was now publicly reviled by his own countrymen and accused of a lack of patriotism, as Christadelphians of these latter days have been, because of their observance and submission to the commandments of Christ.

From this time onward the prophet was subjected to much suffering, shame and imprisonment; nevertheless, his warnings became more and more definite, and his prophecies were written in a book at the express command of the Lord (ch. xxx. 2). Although this book was burnt by king Jehoiakim (ch. xxxvi. 22-25) another copy was written and preserved (ch. xxxvi. 32).

Because Judah at this time was alternately the vassal of the Pharaoh of Egypt and the king of Babylon, the question: Whom shall we serve? was constantly uppermost (ch. xxvii. 9), and the words of Jeremiah were very disturbing; and as a consequence, the Egyptians on the one hand and the Babylonians on the other, became the waking thought and the nightly dream of the king and his people; they were greatly perplexed, not knowing which way to turn for safety, and yet they "refused to hear" the word of the Lord as spoken by this prophet.

Jeremiah obtained some little respite from imprisonment during the short reign of Coniah and the longer period of Zedekiah's kingship, and he continued to speak faithfully the word of the Lord as against that of the false prophets (ch. xxviii. 1, 13-17).

But in the latter part of Zedekiah's reign he was again apprehended at the instigation of the princes and imprisoned, from whence he was not liberated until, by Nebuchadnezzar, just previous to the burning of the City and Temple.

Some time after this event Jeremiah was forcibly carried into Egypt by Johanan, against the commandment of the Lord (ch. xliiii. 1-7), where, after further testifying the word of the Lord against Egypt and Babylon, he died, after a long and faithful ministry extending over forty years.

When Judah's sun went down below the political horizon, as predicted by Jeremiah (ch. xv. 9), there began a series of calamities, only to be paralleled in later times by the still more awful catastrophe which befell the people in the terrible Roman war.

Jeremiah's contemporaries.

These were Zephaniah, Habakkuk, Daniel and Ezekiel. Zephaniah was one of the earliest of Jeremiah's co-workers, prophesying at the beginning of Josiah's reign (Zeph. i. 1). Habakkuk was the next in order, uttering his predictions in the earlier part of Jehoiakim's reign (Hab. i. 5, 6).

About this time Daniel being yet quite young was carried away captive to Babylon (Dan. i. 1-6), where he became famous for his God-given wisdom as a revealer of secrets and an interpreter of wonderful royal dreams, and as one of the greatest among the prophets of the Lord.

A few years later Ezekiel was led away as a captive by Nebuchadnezzar, and given a place of abode in the locality of the river Chebar, where, although far removed from his native land, and the company of any of God's prophets, "the word of the Lord came expressly unto him" (ch. i. 3).

There is a striking and remarkable connection between the predictions of these two eminent prophets—Jeremiah and Ezekiel. While there is a marked difference and a great dissimilarity in the style of their writing and their mode of statement, yet when dealing with the same subject they are singularly accordant. It could not be otherwise with the subjects of inspiration—"holy men of God who spake as they were moved by the Holy Spirit."

There was, however, a striking difference also in the disposition and temperament of these two men, which is easily discernible in their writings. While Ezekiel displays great vigor and energy, with a robust mind of the strongest and the firmest texture, Jeremiah exhibits a mentality of a softer and more delicate tissue, especially susceptible to sorrowful emotions.

Nevertheless, like his illustrious contemporary, he never shrank from duty, nor was he ever in the least degree intimidated by reproach, imprisonment or the threat of death.

JEREMIAH'S PROPHECIES.

In this prophet's writings we have a wonderfully contrasted portraiture of Jerusalem in gloom and glory.

The prevailing tone of Jeremiah's prophecies is that of melancholy, because he was so deeply and so sorrowfully impressed by the impending judgments which threatened the very life of his people and nation.

The threatened punishments from the Lord were indeed terrifying, and constituted an all-sufficient cause for his depression of spirit. Let us note just one of his messages:

"Thus saith the Lord, Behold I will melt them, and try them; for how shall I do for the daughter of my people? Shall I not visit them for these things? saith the Lord: Shall not my soul be avenged on such a nation as this? I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant" —chap. ix. 7, 9, 11.

The fulfillment of this prediction brought forth his lamentations, in which he again styles Zion "the daughter of Judah", and his words are equally mournful and full of gloom:—

"How doth the city sit solitary, that was full of people! From the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer"—chap. i. 1, 6.

"Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger."

"The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a winepress"—vs. 12 and 15.

Throughout the Lamentations of Jeremiah, the ruin and desolation of the city and temple are set forth under a variety of appropriate images, with a constant flow of graceful and pathetic eloquence, that was wholly and admirably in keeping with the mournful character of the situation.

But when the prophet approaches the splendid theme of "The Sure Mercies of David," his style at once becomes not only elevated and elegant, but he rises to the excellent and sublime: he equals and perhaps excels Ezekiel, approaching even to a high degree, the dignity and splendor of Isaiah's gilded and glowing scenes and shining prospects of the kingdom under Christ. Let us give an illustration:—

"Fear not thou, O my servant Jacob, and be not dismayed O Israel, for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.

Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure: yet will I not leave thee wholly unpunished"—chap. xlvi. 27, 28.

"Behold, the days come, saith the Lord, that I will raise unto David, a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the Lord our Righteousness"—chap, xxiii. 5, 6.

In these noble and lofty words, and in this elevated style, portraying such a high standard of perfection in the Kingdom restored to Israel; this eminent prophet consoled and encouraged the righteous among the people with these precious promises of a mighty future deliverance under David's Greater Son, and assured them that God's great blessing of a righteous government and a lasting peace would brighten Judah's horizon at a time when—

"They shall call Jerusalem the Throne of the Lord, and all the nations shall be gathered unto it, to the Name of the Lord, to Jerusalem"—chap. iii. 17.

Thus Jeremiah predicted in glowing colors the future glory of Zion, when God's covenant with his people shall surely come into force (ch. xxxi. 10, 31-40).

About six hundred and fifty years after Jeremiah had penned these comforting and uplifting words, we find Paul the Apostle exhorting the "Men of Israel" in Antioch, saying:

"Of this man's seed hath God according to his promise, raised unto Israel, a saviour, Jesus."

"And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the Sure Mercies of David"—Acts xiii. 23, 34.

The sacred writings of the prophet Jeremiah fairly teem with references to those "Times of Refreshing from the presence of the Lord", when God "shall send Jesus Christ" to the earth again.

Pardon us if we trespass upon your time by making a few further quotations from this charming prophet's pen—

"Like as I have brought all this great evil upon, this people, so will I bring upon them all the good that I have promised them"—chap. xxxii. 42.

The "evil" was literal, and so "the good" will be, and the distinct character of "the good" is carefully defined in the next chapter—

"Behold, the days come, saith the Lord, that I will perform THAT good thing which I have promised. ... I will cause the Branch of Righteousness to grow up unto David; and he shall execute judgment and righteousness in the land"—chap. xxxiii. 14-16.

"Israel is the rod of his inheritance, the Lord of hosts in his name. Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy Kingdoms"—chap. li. 19, 20.

"The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit"—chap. xvi. 19.

What an unparalleled revolution among the nations is here indicated as taking place when Jesus comes! What a mighty and fundamental change in the government of all the nations upon the earth, when the Lord shall inherit Judah! What a profound and unprecedented reformation in belief, hope, doctrine and practice will be inaugurated, when, to use the words of the prophet, the Lord "will set up shepherds" over the people, and "give them pastors according to His own heart, which shall feed them with knowledge and understanding" (ch. iii. 15, xxiii. 4).

This unparalleled religious movement will attract the wondering eyes of all nations, causing them to express their surprise, in the words quoted above: "Surely our fathers have inherited lies," etc., and "the nations shall bless themselves in the Lord, and in Him shall they glory" (ch. iv. 2).

PROPHECIES LITERALLY FULFILLED.

Occasionally a voice is heard from some of the churches claiming that the words of Jeremiah's prophecies should be spiritualized and made to teach something wholly different from what he has written.

But there is not the slightest foundation for such a claim. Indeed the evidence is all the other way. The historical development of this prophet's predictions proves the literal fulfillment. All of Jeremiah's prophecies thus far fulfilled have been fulfilled literally, which affords the strongest evidence that all his other predictions will be accomplished in like manner.

Jeremiah's well-balanced and eloquent pronouncements prove that he was a perfect master of expression, and his words and well-rounded sentences need no doctoring. Therefore, all his predictions must be understood in their true nature and meaning.

It may be interesting, just here, to cite a few instances, from among many, showing how literally these prophecies have been fulfilled.

Jehoiakim.—" He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem"—chap. xxii. 19.

"It is certain Jehoiakim was slain, but whether in one of the actions, or, as Josephus says, after the surrender, we cannot determine. His body remained exposed without the city, under the circumstances foretold by the prophet (Bible Ency. p. 911).

Zion.—" Zion shall be ploughed as a field "—chap. xxvi. 18.

Gibbon wrote: "After the final destruction of the temple, by the arms of Titus and Hadrian, a ploughshare was drawn over the consecrated ground as a sign of perpetual interdiction" (Decline and Fall of the Roman Empire, ch. xxiii).

Zion. — "Because of the mountain of Zion, which is desolate, the foxes walk upon it "—Lam. v. 18.

Van Lennip wrote: "We have repeatedly spied the fox running along the top of an old wall" (Bible Lands, p. 278).

70 years.—" After seventy years be accomplished at Babylon, I will cause you to return to this place "—chap. xxix. 10.

"Now in the first year of Cyrus, King of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord, stirred up the spirit of Cyrus," etc., etc. (Ezra i. 1).

Babylon.—" The broad walls of Babylon shall be utterly broken and her high gates shall be burned with fire "—chap. li. 58.

Herodotus wrote: "As soon as Darius became master of the place he leveled the walls and took away the gates" (Thalia, c. 159).

Edom.—"Concerning Edom: Is wisdom no more in Teman? Is counsel perished from the prudent "—chap. xlix. 7.

Alex. Keith wrote: "No Temanite can now discourse with either the wisdom or the pathos of Eliphaz of old. Wisdom is no more in Teman, and understanding has perished out of the Mount of Esau" (Evidence from Prophecy, p. 157).

Noph.—" Noph shall be waste and desolate without an inhabitant"— chap. xlvi. 19.

"We recognize in the singular disappearance of the city of Memphis (the ancient Noph—B.J.D.), the fulfillment of the words of Jeremiah, ' Noph shall be waste and desolate without an inhabitant' " (Smith's Diet, of the Bible, p. 686).

Dispersion.—" I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them "—chap. xxiv. 9.

Alex. Keith says: "There is not a country on the face of the earth where the Jews are unknown. They are found alike in Europe, Asia, America and Africa. They are citizens of the world, without a country" (Evid. from Proph. p. 69).

Preservation.—"Fear thou not, O Jacob, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee"—chap. xlvi. 28.

Bishop Newton wrote: "The preservation of the Jews through so many ages, and the total destruction of their enemies, are wonderful events; and are made still more wonderful by being signified beforehand, by the spirit of prophecy, as we find particularly in the prophet Jeremiah: 'I will make a full end of the nations whither I have driven thee, but I will not make a full end of thee'" (Dissert. viii. sec. 2).

Of all these and many others of Jeremiah's fulfilled prophecies, not one jot or title has failed, which is a clear demonstration that God hath spoken through this prophet.

Therefore, seeing that what God hath spoken concerning the past, has been fulfilled to the very letter, we have in this fact, a divine assurance, that what He has spoken relating to the future will be fulfilled in like manner.

In other words, God's faithfulness in the past, with respect to these things, is a guarantee for the future: the historical aspect of the matter, not only assists, but strengthens and fortifies the prophetic; and encourages, comforts and confirms us in our patient waiting for Christ; and therefore, we can confidently testify with Jeremiah, that we believe—

"It is good that a man should both hope and quietly wait for the salvation of the Lord"—Lam. iii. 26.

B.J.D.

BIBLE READING.

The Bishop of Chelmsford says "The Bible is quite certainly not read as much now as it used to be. I say this, although I am fully aware of the remarkable Report which the British and Foreign Bible Society have issued. The enormous sales which they are able to record is a matter of profoundest thanksgiving, but, nevertheless, I am confident that the people generally in our land are not reading the Bible as their forefathers did.

A rediscovery of the Bible will be the thing of all others which will bring new life and new hope into us. People to-day are looking for a lead and a guide, and though the opinion may be a very old-fashioned one, I am myself firmly of the opinion that the bewilderment which is so characteristic of life to-day will be only dispersed when we can again be described as a Bible-reading nation. . . . I believe there is nothing which the clergy could more profitably concentrate upon to-day than the continual urging of the reading and study of the Bible by their people, young and old."

(Good advice, but will they perceive that the Bible condemns Bishops, clergy and people alike?—Ed.)

A Sunday Morning Exhortation at the Clapham Ecclesia (10)

The Apostle Paul in writing the 1st chapter of the Ephesians which we have read this morning, in the 5th verse says: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of

his grace, wherein he hath made us accepted in the beloved." Our association with the truth is intimately connected with him who did all things well, and was attested by the Father Himself as His well beloved Son, in whom He was well pleased. It calls to mind the words of Isaiah (xlii. 1): "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles."

While we realize that the Gentiles will come to the brightness of the rising of Jesus when he is apocalypsed from heaven in power and great glory, yet there seems also to be the idea that the Apostle brings out in the 1st chapter of Ephesians and right throughout his epistle, for he says in the 3rd chapter: "How that by revelation he made known unto me the mystery. . . . that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." He calls it the eternal purpose of God which is centered in the Lord Jesus Christ, and therefore that means we have been made meet to be partakers of the inheritance of the saints in light; and we have been translated into the Kingdom of His dear Son, that is, of course, in a prospective sense, we see it in front of us, as the goal of our ambitions, the end to which all things are tending in heaven and in earth as we have read this morning; that is the purpose that God has, that "In the dispensation of the fullness of times he might gather together in one all things in Christ", and you and I have been called to God's Kingdom and glory, to the adoption of sons with that object which He had in view from the beginning, and so in that sense we look upon the things which are yet to be established in the earth, and in that sense we are translated into the Kingdom of God's dear Son prospectively, and we know in the near future it is to be realized in a very real sense. Christ was the special object of his Father's love on account of his perfect obedience even to the death of the cross, because we read he always did those things which pleased the Father; because of his obedience to the death and because he says he had the Lord always before his face, because his Father gave him commandment what he should do and he did it, because as he said he sought not his own will, but the will of Him that sent him. Even in the garden of Gethsemane, while in agony and in mental distress, he says, "Not my will, but thine be done"—absolute submission to the Father's will. He said that he and his Father were one, one in mind, one in purpose, as expressed throughout the whole of his life; and again he says that he laid down his life that he might take it again according to the commandment that he had received from his Father, and by doing so he declared the righteousness of God with which his Father was well pleased; and through him we have access unto God.

Jesus Christ laid down his life; "other sheep I have that are not of this fold"—of the Jewish fold, and we are some of those other sheep. You will remember he prayed in that prayer, recorded in John, for his disciples, and he also prayed for those who should believe on him through their word, and that word has come down to us, and we through that word have been brought nigh unto Christ, and the object again—the same end in view—that there is to be one fold and one shepherd. As we are united, therefore, and are as the Apostle so many times says in this epistle "in Christ"—it is no empty phrase—"In Christ" means everything; we also share the Father's love as expressed in His Son, and we become (as Jesus was) the object of special regard. We enjoy the same privileges, and the same intimate association with the Father, our fellowship as John says is with the Father and His Son Jesus Christ. We also have that sweet communion with God that Jesus had, and we can appreciate therefore the times when Jesus went up into the mount, or into the garden of Gethsemane where he was wont to go; we can, as Jesus did, get into sweet communion with the Father in prayer and quiet meditation of the things to which God has called us in His love and mercy. Therefore it is through that means that we develop in what the Apostle Paul styles the mind of Christ. We follow him who is our pattern and our example—as the Apostle says, we should follow in his steps. We express that same humble submission to the divine requirements as we are taught by the word, the divine principles of love and grace and mercy and faith, and also that child-like and faithful obedience to the Father's will. We are begotten by the Word to new creatures in Christ, whose object in life is to reflect the honor and the praise and the glory of God; he who has called us out of the darkness into His light to show forth the virtues of God.

"In Christ"; no doubt you noticed how many times the phrase or its equivalent occurs in these two chapters. Verse 1: "To the faithful in Christ Jesus". Verse 3: "Who hath blessed us with all spiritual blessings in heavenly places in Christ". Verse 6: "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved ". Verse 10: "That in the dispensation of the fulness of times he might gather together in one all things in Christ". Verse 12: "That we should be to the praise of his glory, who first trusted in Christ". Verse 15: "Wherein I also, after I heard of your faith in the Lord Jesus". Verse 20: "Which he wrought in Christ". "We are raised together to heavenly places in Christ." So the Apostle says that " Jesus has become unto us wisdom, sanctification, righteousness and redemption ". Jesus has become unto us wisdom, as the Apostle says, through the knowledge of him who has called us to glory and virtue. Wisdom, because we have been called to be partakers of the divine nature, having escaped the corruption that is in the world through lust, having become associated with all the promises which God has made in Christ. And righteousness, by rendering that obedience of faith which God requires and was expressed in the Lord Jesus Christ, through whom we also are acceptable to Him. We have put on Christ, and it is written of Jesus that he put on righteousness as a breastplate, and we do the same. That was the exhortation of the Apostle Paul in the 6th chapter of, Ephesians, "Put on the breastplate of righteousness, the helmet of salvation, and the sword of the Spirit, which is the word of God". Jesus becomes unto us this righteousness when we put on and are inducted into the family of God through him.

Sanctification! yes, set apart for the divine use, vessels of honor to show forth the praises and the virtues of God; that is the will of God, even our sanctification through Christ. You will remember again in the prayer recorded in the 17th chapter of John he says, "For their sakes I sanctify myself ", for the sake of the disciples that were there, that they might witness to the fact that he obeyed his Father. The fellowship is one, and so for our sakes Christ sanctified himself, and thus becomes unto us this sanctification through the Spirit. And what is the end of that? Just the same thing, that he who sanctifies and they who are sanctified shall be one. That is the end. We are one now, morally, spiritually, mentally one—but then corporeally, one with God and Christ.

And Jesus becomes unto us redemption; through his blood we received the forgiveness of sins, being now cleansed in a moral way from our sins in time past. In the 2nd chapter, we are quickened by the word, made alive in Christ, our hearts are purified by faith in the Lord Jesus, and our ways and our habits and our manner of life and our behavior are all changed through the knowledge of Him who has called us to these things.

But it does not rest there. We pass on a stage further. We wait also for the redemption of the body which the Apostle speaks of, the manifestation of the sons of God in power and great glory at the apocalypse of the Son of God's love, when we shall be made incorruptible and glorious, radiant with the Spirit energy and power, and we shall be one with the Father and His Son Jesus Christ. Surely that is a natural sequence of things that follows when we become associated with the truth and become in Christ. It is not naturally so apart from the word, but by a knowledge of the word and being taught by the word the truth as it is in Jesus, it is an absolute sequence that we should look for those things, and it changes the course of our lives into that which is well pleasing unto God. Therefore we are styled "beloved in Christ". You will remember in addressing the Romans the Apostle says in the 1st chapter: "To all that be in Rome, beloved of God, called saints". Then again in the 5th of Ephesians he says in the 1st verse: "Be ye therefore followers of God, as dear children". The idea of dear children is just the same idea as we have in the expression "beloved"—as dear children, beloved of God on account of Christ.

(To be continued).

Land of Israel News

The President of the Arab Executive, Musa Kazim Pasha, has sent a letter to the High Commissioner, in which he protested against the pro-Zionist attitude of the Government. The letter hinted that this attitude might provoke Arab disturbances. The Grand Mufti and Musa Kazim Pasha have also had interviews with the High Commissioner, in the course of which they brought up many complaints. They particularly emphasized the land problem and asserted that the Jews were purchasing too much land. The High Commissioner promised to consider their complaints.

* * *

The Jewish Community of Haifa and the local Jewish Chamber of Commerce have sent a memorandum to the District Commissioner of Northern Palestine, demanding the appointment of a Jewish judge in the Northern District Court. The Memorandum points out that the Northern District Court at present consists of one British judge, who is the President of the Court, and two Arab judges. The Court is called upon to deal with many Jewish cases, but not one of the judges understands Hebrew and it is therefore necessary that a Jewish judge should be appointed.

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Four thousand five hundred immigration certificates have been granted by the Palestine Government to the Jewish Agency for the next half-year. Two-thirds of the number are assigned for men and one-third for women.

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One thousand seven hundred and ninety-four immigrants left Poland to settle in Palestine during the past nine months, it is announced by the Palestine Emigration Office of the Polish Zionist Organization.

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A report is current in Jerusalem that the Department of the Director of Land Development is negotiating for the purchase of the village Tiba, near Tulkeram, for the purpose of settling there Arabs rendered landless as a result of Jewish land purchases.

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About 400 religious Jews marched in procession from Jerusalem to the suburb of Romenri, in protest against 60 Jews working there on Saturday on the Government water supply works, in accordance with the terms of the Government contract with the workers employed on this public work. Police arrived on the scene and tried to disperse the crowd, but found it difficult and were compelled to use their truncheons. Rabbi Abraham Blau, the leader of the Palestine Agudah, was arrested for opposing the police, but was afterwards released on bail.

A complaint against the Palestine Government for not giving Jews the opportunity of observing the Sabbath when employed on public works is contained in a resolution adopted at a Special conference called in Jerusalem by leaders of Palestine orthodox Jewry, for the purpose of considering ways and means of ensuring the proper observance of the Sabbath by Jews in Palestine.

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A demand has been made in the Arab Press that the film on life in Palestine, prepared by a Polish Jewish company and dealing mainly with the progress made by the Jews, should be prohibited in the country.

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The Government has assigned a sum of £35,000 for loans at 5 per cent, to the drought-stricken agriculturists.

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The headquarters of the Communist Party in Palestine, together with plans and instructions from Moscow for overthrowing the Palestine Government, have been discovered in a police raid carried out on an Arab house, where an Arab named Kamel Odeh and a Jewish girl named Rachel Fuchs, were caught in the act of stenciling and mimeographing Communist literature on typewriters with Arab and Hebrew script.

* * *

The police refused to allow a torchlight procession of young Jewish athletes to march from the Jaffa end of the sports ground of the Palestine Labour sports organization, Hapoel, to mark the conclusion of the Palestine Labour Olympiad. The police declared that they feared it might lead to clashes with Arabs from Jaffa.

Signs of the Times

DISTRESS OF NATIONS.—During the past month there has been a great deal of unrest in Britain on account of unemployment, it being estimated that the number of unemployed is not less than 3,000,000. To illustrate how vast this number is, one newspaper says, "If this great host of the greatest standing army that Britain ever knew were to be posted about our shores they would stand 2 ½ yards apart". Large numbers have marched to London and the demonstrations made have resulted in rioting and skirmishes with the police. For the first time since the War, control of the traffic has been delegated to Special Constables whilst the regular police have been engaged in trying to keep the peace. That this state of things, should prevail in Britain, where, probably, conditions of life are better than anywhere else in the world, is indicative that real "distress of nations" is being experienced. In America where there is no system of unemployment insurance, matters are even worse. There, the number of unemployed is said to have reached 11,000,000; hundreds of banks have closed their doors; great industries and commercial enterprises have failed. It seems probable that the condition of affairs will result in the defeat of President Hoover in favor of Mr. Franklin Roosevelt.

In almost all countries a similar situation prevails and there is no human remedy for it. It is not merely distress of nations, but "distress of nations with perplexity", i.e. "without a passage out". The inevitable outcome of the distress which millions of families are suffering is unrest—the condition described in the next phrase in Luke xxi., "the sea and the waves roaring". At present we only see the beginning of trouble (as is to be expected, for the saints are told that it is when "these things begin to come to pass" that their "redemption draweth nigh"). Doubtless it will get worse and worse, especially when the earth is no longer "salted" (Matt. v.

13), until "men's hearts fail them for fear" to an extent immeasurably greater than at present, when they "look after those things which are coming on the earth".

No longer do men hope that the War of 1914-18 will prove to be the war that ended war. All seem resigned to the belief that another great war is inevitable. The Bishop of Ripon declared on Oct. 25th "that the nations stood nearer to war to-day than at any time since 1918". On Oct. 31st the Daily Express printed in heavy type in its leading article, "Keep clear of Europe! A landslide is threatening"; as this same paper said, "Europe is filled with the menacing rumble of approaching war".

The remedy for this state of affairs is the establishment of the kingdom of God, on the principles outlined by the prophets of Israel. And yet Mr. H. G. Wells is hailed as "a controversialist of genius" when he publishes a new book, which costs 7/6, to tell the world "that permanent peace can never be established till the nations have given up their sovereign independence, and put their armed forces under the control of a world state".

But as we know, nations are ever unwilling to give up their independence; rather do they foster national patriotism, which is a primary cause of wars. Not even to Christ will they willingly submit in spite of the Divine advice to "be wise" and "be instructed" (Ps. ii. 10).

All over the world fresh tariff barriers are being erected which have the tendency to separate nations still further, and encourage international antagonisms. The expected estrangement between Russia and Britain was advanced another stage during October, by the Government giving Russia six months' notice to terminate the trade agreement negotiated by Mr. Henderson, the Labour Foreign Secretary, in 1930. It was perhaps necessary for a time that Russia should be allowed to develop her trade with other countries, in order to prepare her for her allotted task in the latter days. When this had been done sufficiently it would then be necessary to develop Anglo-Russian hostility, a condition of affairs which was anticipated when the Labour Government fell, and which we have now been privileged to see. "She has already inflicted great injury on trade and production all over the world and may well be a great military danger as well as an economic one" (Commercial Review, Oct. 1932).

Events such as these, and the complete deadlock at Geneva on the subject of disarmament, should make us realise how imminent the return of Christ must be. "The salvation of the righteous is of the Lord; he is their strength in the time of trouble" (Ps. xxxvii. 39).

W.J.

Reflections

A real thoroughgoing and perfect saint of the apostolic type will be characterized by a dignified, but modest and gracious demeanor; a friendly, fraternal, sympathetic and self-sacrificing disposition; a humble, peaceful and neighborly deportment; a holy, meek and consistent walk and conversation; a savory, kindly, wholesome, uncorrupt and edifying speech; a sincere, affectionate, liberal, generous and benevolent heart; an inwardly joyful, hopeful, spiritual and thanksgiving mind; a godly gravity and sobriety of conduct; a single-eyed principle of action; a devout, righteous and God-fearing behavior, and earnest-abounding endeavor; a diligent, good-doing activity; a uniformly upright and honorable character; an hospitable, sociable and good tempered manner; a courteous, considerate, decorous, respectful and obliging way; a pure, unselfish and God-serving motive; a truthful, covenant-keeping and reliable word—and will be altogether characterized by a discreet, circumspect, blameless and persevering course of action, through evil and through good report, to the glory of God and the benefit of everybody. "Be ye therefore perfect, as your Father who is in heaven is perfect."

A mere unsanctified professor of the truth may be known by a certain flippancy of speech, or an untoward, overbearing and browbeating manner; or an irascible and ungovernable temper; or a thoroughly selfish and worldly policy; or a boastful, swaggering, vulgar and uncourteous address; or a cold, heartless, distant and unsociable disposition; or a pleasure-loving, honor-seeking and ungodly ambition; or an insipid, trifling, foolish and vain mind; or an unsympathetic, unfeeling, ungracious and unyielding nature; or a carnal, groveling and covetous appetite for mere creature enjoyments; or a slothful appreciation of spiritual things; or a lack of generous and benevolent enterprise in the truth; or a miserable, envious, churlish and time-serving spirit.

F.R.S. (Christadelphian, 1873).

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 at 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).

BIRMINGHAM. — Shakespeare Rooms, Edmund Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. We are pleased to report that after a good confession of the Faith Mr. and Mrs. J. Woodhouse were baptized on Oct. 6th at Dudley. Residing at 65 Lindon Road, Brownhiels (Staffs), they are at the present time in isolation and we pray our Father's blessing may rest upon them, especially upon the inclination to reading of the Word and the works of the Truth. No doubt they will appreciate a line of comfort and cheer from any bro. or sis. so disposed. On the other hand, we regret to report the loss of the company and counsel of bro. Albert Warrender, who has removed to Bournemouth. We have very much appreciated his ever-willing co-operation in the Master's work; a "willing heart" made his ability in the proclamation of the Truth a real treasure. Our fraternal gathering on Nov. 5th was again a season of refreshing and upbuilding in our most holy faith; the expositions and exhortations of the speakers upon the subject of "What of the Night?" ran true

to our deepest convictions and moved us to "pray" earnestly "that we may be accounted worthy to escape those things which are to come to pass and to stand before the Son of Man". We had visitors from Bournemouth, Dudley, Lichfield, London, Nuneaton, Nottingham, Leicester, Leamington, Great Bridge and Blackheath. We have also welcomed around the Table of the Lord the following: bro. Harrison, sis. Deane, bro. and sis. T. Phipps, sis. N. Harrison, bro. Hale, bro. T. Pearson, bro. L. Feltham and sis. M. Feltham, bro. Saxby, bro. Atkinson, bro. Mitchell, bro. E. W. Evans, bro. Strawson and bro. Simpson. We take this opportunity of expressing our appreciation for the continued service and co-operation of the brethren who minister to us the Word of Life. We are at the time of writing proceeding with special advertising and additional week-night lectures and pray we may see fruit from our labours in the obedience to the Truth on the part of those who hear.—W. Southall, Rec. bro.

BRIGHTON. — Athenaeum Hall, 148 North Street. Sundays: Breaking of Bread (Room "A"), 5 p.m.; Lecture, 6.15 p.m. Wednesdays: {Room "B"}, Bible Class, 8 p.m. During the month of October we endeavored to preach the word by a series of special lectures on Wednesday evenings, the general subject being "The Future of the World"; bro. N. G. Widger (Oct. 12th) spoke on "Armageddon", bro. M. Joslin (Oct. 19th) lectured upon "Signs that the Kingdom of God is about to be established on the earth", and bro. E. W. Evans concluded the series on Oct. 26th, speaking on "The Millennial Reign of Christ". The lectures were very well attended but there was but a small response on the Sundays following. However, we rejoice in the fact that the gospel has been preached "whether they hear or whether they forbear", knowing that it is by such methods that we "work out our own salvation". Our co-labourers on the Sundays were brethren R. C. Wright, L. J. Walker, D. L. Jenkins (Clapham), J. L. Mettam (Sutton) and N. G. Widger (West Baling). We thank all the brethren who assisted us during the month. Our visitors at the memorial feast were sis. Mettam (Sutton), bro. and sis. Webster (Seven Kings), sis. Widger (West Ealing), sis. Jenkins, sis. Parsons, sis. Clark, sis. E. Ford, bro. Walpole and bro. Ramus (Clapham), and we have appreciated 'their company. On October 29th our sis. Eva M. Potier was united in marriage to bro. E. Callow of Bournemouth. They have the best wishes of their brethren and sisters, and we pray they may be true helpmeets to one another during the days of probation which remain. Sis. E. Callow will in future meet with those of like precious faith at Bournemouth, a real loss to us but that ecclesia's gain. We commend her to their care and fellowship. We gain however by the removal of sis. A. L. Ramus of Clapham, who is now residing in this district and will in future, God willing, meet with us. We give her a cordial welcome to our midst.—J. D. Webster, Rec. bro.

BRIDGEND.—Dunraven Place. Sundays, 11 a.m. and 6.30 p.m. Tuesdays, 7.30 p.m. We continue to proclaim the Truth to those around us and are being strengthened during the winter months by bro. Walker (Bristol), who is assisting us, God willing, with a lantern lecture and the usual services on November 12th and 13th, bro. D. L. Jenkins (Clapham) on December 18th, and bro. W. J. Elston (Nottingham) on February 26th, 1933. We are also strengthening the effort by distributing handbills weekly for three months, advertising each individual lecture. Thus far we "water" as commanded leaving the results to our Heavenly Father, who increaseth as it seemeth best in His sight.—Gomer Jones, Rec. bro.

LEICESTER.—71 London Road. Sundays: Breaking of Bread, 6 p.m.; Lecture, 6.30 p.m. We have been greatly encouraged by the regular attendance at the Sunday evening lectures during the past few weeks of two strangers and pray that if it be the Father's will they may realize and appreciate the glories yet to be revealed and be led to embrace the Truth in the way appointed. In view of our small numbers it gives us added pleasure to have had the company at the Table of the Lord of sisters I. Johnson, A. Plater, E. Elston, E. Strawson, M. Barnatt (Nottingham), C. M. Fletcher (Clapham) and B. Clements (Sutton), bro. F. G. Dormer (Putney) and bro. and sis. S. Heason (Sheffield), and also the following brethren who have been with us in the service of the Truth: E. C. Clements (Sutton), H. L. Evans, H. M. Doust, T. Wilson, R. C. Wright (Clapham), J. B. Strawson (Nottingham) 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, ^ p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class. 8 p.m. We are sorry to lose the company of sis. A. L. Ramus who will in future meet at Brighton. On Saturday, October 22nd, the Mutual Improvement Class paid their 36th visit to the British Museum. This was followed by tea at the Zeeta Cafe, Victoria, and an After Meeting at Denison House, Victoria. A large number of brethren and sisters from the provinces was welcomed, and a very profitable and uplifting time was spent. The following visitors have been welcomed to the Table of the Lord, namely: sis. Beeson, bro. and sis. Wells, sis. Jones and bro. Rivers (Colchester), sis. Steele, senr., sis. Olive Steele (Crewe), bro. F. Jeacock (Croydon), sis. Stokes (Holloway), bro. and sis. Hayward, senr., bro. R. Hayward (Ipswich), bro. and sis. Burton, sis. Alleni, sis. M. and sis. P. Squires (Luton), sis. Hatton (Margate), sis. Joan and sis. Betty Strawson and sis. Ida Johnston (Nottingham), bro. Geatley (Oldhara), sis. Clark, bro. and sis. Dormer (Putney), sis. Coliapanian (Seven Kings), bro. and sis. Warry (W. Baling).—F. C. Wood, Asst. Rec. bro.

LUTON.—Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread. 11 a.m.; Lecture, 6.30 p.m.; Sunday School, 2.45 p.m. Thursdays, 8 p.m. Since our last report our ecclesia has suffered an irreparable loss in the death of our beloved brother Tom Moorhead, who fell asleep at the early age of 47 on Friday, Oct. 14th. He was laid to rest in the Rothesay Road Cemetery, Luton, by bro. F. G. Ford (Clapham) in the presence of a large gathering of brethren and sisters from our own and surrounding ecclesias. Our brother was known and loved not only in the brotherhood but by many outside the Truth, who manifested their high regard by their presence at the graveside and in the beautiful floral tributes sent. Those who knew the inner life of our brother can truly say, as David of Jonathan, that he was "lovely and pleasant" in his life. While a stem opponent of false doctrine and a hater of sham and every evil way, our brother combined the qualities of mercy and tenderness to a degree rarely attained by the stronger sex. Bro. Moorhead had been immersed 17 years, was the oldest member of the meeting and the first to be baptized when the meeting was formed in 1915 by bro. Lyall of the Temperance Hall fellowship. By his diligent study our brother soon proved himself an able exponent of the Word, and in this capacity did much uphill work in laying the foundation of the ecclesia, the effect of which contributed not a little to his failing health in later years. In company with sis. Moorhead, who mourns the loss of a noble help-meet and tender father of her two young boys, we mourn the loss of a beloved fellow-pilgrim whose company with us was refreshing by the way and whose co-operation was an influence for good. We commend our sister and all his relatives in the Faith to the "God of all comfort", who "comforteth us in all our tribulations" by the "Word of His grace which is able to build them up and to give them an inheritance among all them that are sanctified ". To the numerous brethren and sisters who sent letters and tokens of love and sympathy sis. Moorhead desires me to say how much they were appreciated and that they will always be remembered with gratitude. A fortnight after our brother finished his course another young man began. Our new brother is William Hyde, age 17, who was baptized on October 16th. He is the son of sis. Hyde, and early showed an inclination to Divine things by his quietness and regular attendance at the Sunday School, of which he has been a member for a number of years. It is the earnest desire of us all that he may realize the greatness of the privilege that is his in being called to these things and live accordingly, that, when our Redeemer appears, he with us may be welcomed into his everlasting Kingdom and glory.—A. H. Phillips, Rec. bro.

MANCHESTER.—15 Middlewood Street, Harpurhey. Sundays: Breaking of Bread, 3 p.m. We have much pleasure in recording the obedience to the Faith of Mrs. Kathleen Elsie Wilson, formerly Church of England, who was immersed into the Saving Name on Oct. 23rd. We hope and pray that she may continue steadfast in the Truth, and at the return of the Lord be amongst the approved. Our thanks are due to our bro. T. Heyworth of Whitworth, who came to help us on this occasion, and also to the brethren and sisters who assembled with us at

the same time. Visitors: bro. Mellor (Ashton-u-Lyne), bro. Heyworth (Whitworth) and bro. A. Geatley (Oldham) (who have helped us by words of exhortation), also sis. Mellor (Ashton-u-Lyne) and sis. J. Heyworth (Whitworth).—Geo. J. May.

MOTHERWELL (Scotland).— Orange Hall, Milton Sired. Breaking of Bread. 11.30 a.m.; School and Bible Class. 1.15 p.m. Lecture alternate Sundays. 6.30 p.m. We commenced our winter course of lectures on Sunday, Oct. 2nd, and regret that so far the attendance of the stranger has been poor, although we have advertised the lectures by a distribution of cards, in addition to large posters and a press advertisement. We purpose (if the Lord will) holding our fraternal meeting on Jan. 3rd, 1933, when all brethren and sisters in fellowship will be heartily welcomed.—Rod H. Ross, Rec. bro.

NEW TREDEGAR.—Workmans Hall. Lecture, 6 p.m., followed by Breaking of Bread. We are glad to report the visit of bro. and sis. Hathaway of Clapham. Bro. Hathaway delivered a special lecture on Saturday evening, Oct. 15th, nine strangers being present. He also exhorted us on the Sunday morning, and we had a very upbuilding time. We are looking forward to the next visiting brother, due in January, when, God willing, we hope to have another feast of fat things.—T. Davies.

NOTTINGHAM.— Corn Exchange: Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Shelton Street Schools: Eureka Class. Tuesdays, 7.45. Huntingdon Street Schools: Wednesdays, 7.45. The ecclesia here, in obedience to the Lord's commands, has been compelled to withdraw from Edna Elston and Sydney Riddell. In both cases the attractions of this world have proved stronger than the gracious promises associated with the divine call to holiness and to eternal joy. On Oct. 22nd the fraternal gathering in connection with the Eureka Class took place. The meeting was held in the Shelton Street Schools, and brothers and sisters from Dudley, Derby, Northallerton, Sheffield and Wellington (Salop) joined us. It was indeed a refreshing time, spent in the contemplation of the joys to be enjoyed by the faithful: "In the Kingdom". Bro Butterfield was prevented by illness from assisting in the provision of spiritual food, and we were grateful for the ready help given by bro. Saxby. Bro. E. W. Evans and bro. F. H. Jakeman have assisted us in the proclamation of the Truth.—W. J. Elston, Rec. bro.

PLYMOUTH.— Oddfellows' Hall, 148 Union Street (near Railway Arch). Sundays: 11 a.m., Breaking of Bread; 6.30 p.m., Lecture. Thursdays: Bible Class, 7.45 p.m. We continued our course of week-night lectures on Thursday, Oct. 27th, when bro. P. Mitchell spoke on the subject "Paul's Testimony before King Agrippa. The Hope for which he was prepared to die. Is the Hope of Paul your Hope?" We regret that stormy weather conditions again made the attendance disappointingly small. Correspondence with nearly 40 of the persons whose names were forwarded by bro. F. G. Jannaway has resulted in the loan of five copies of "Christendom Astray", and we are hoping that the interest of some readers may be sufficiently aroused to make them take the steps necessary for salvation, so that, with the blessing of God on the labours put forth in His service, " He that soweth and he that reapeth may rejoice together".—H. R. Nicholls, Rec. bro.

ROCHDALE (Lancs). —19 Tonacliffe Terrace, Whitworth. Greetings to all in Christ. We continue to labour and distribute the leaflets spreading the good news of the kingdom soon to come, hoping that some may yet be called. The writer was pleased to receive from bro. May of Manchester an invitation to examine a lady candidate, Mrs. K.E. Wilson, upon the things of the Faith, and after a good confession before witnesses and at her own request she was baptized in the all Saving Name of Jesus, the writer doing what was necessary. What joy ought to be expressed by all who hear that one more of Adam's race has become a "fellow-citizen with the saints, and of the household of God ". May she receive help and encouragement from all in Christ, and, with us, hear the "well done". Bro. E. Ashton of Oldham has met with us and assisted in our services at Bacup.—Faithfully your brother in Christ, T. Heyworth, Rec. bro.

St. ALBANS.—Sundays. 11 a.m. and 6.30 p.m. Wednesdays, 8 p.m., at Pikesley's Room, 34 St. Peter's Street. As reported in last month's magazine, special lectures were held on Wednesday evenings during October at our hall and at the last three lectures the attendance of visitors was 2, 2 and 6 respectively. We are grateful for the assistance of brethren E. W. Evans, D. L. Jenkins and N. Widger on these occasions. At the second lecture a reporter was present and a report was inserted in the local paper. This led to a little correspondence, wherein we were able to testify to the Truth and obtain publicity for the lectures. The attendance at the Sunday lectures is being well maintained and we hope that visiting brethren will continue to assist us in the forthcoming year, if the Lord will, so that the light of the Gospel can be kept burning brightly in this city. We have had the company for some time past of bro. E. Hart (Bedford) and are glad to have his co-operation in ecclesial work. We are very pleased to be able to record the baptism on Saturday, Nov. 6th, of Miss J. Keen. A pleasant meeting was held after the immersion, at which bro. J. Squires (Luton) spoke appropriately to the occasion. Miss Keen first learned of the Truth at Berkhamstead, but being recommended to St. Albans came over and, after proper consideration, decided to become associated with the ecclesia in this city. Our new sister has shown an evidence of enthusiasm for the Truth that we trust will be maintained. Berkhamstead is several miles away and traveling facilities to St. Albans are not good but we hope that sis. Keen will meet with us as often as circumstances permit. We have also the prospect of a further application from another interested friend at Berkhamstead as well as one in St. Albans, so we are all encouraged in the work. Our endeavor as an ecclesia is to conform with the Apostolic exhortation to "standfast in one Spirit, with one mind striving together for the faith of the gospel" (Phil. i. 27).—S. Jeacock, Rec. bro.

SEVEN KINGS. —May field Hall, 686 Green Lane, Goodmayes. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. 27 Wanstead Park Road, Ilford—Tuesdays: M.I.C. and Eureka (alternately), 8 p.m.; Thursdays: Bible Class, 8 p.m. The work of the Truth is still proceeding in this part of the vineyard. The active laborers are encouraged in their work inasmuch as the Master's return is very imminent. With this end in view a Special Lantern Lecture entitled "Whence came man, and what of his future?" was given on 29th October by bro. F. Walker (Bristol). Bad weather prevented a good attendance but the two strangers who were present seemed very much impressed by the powerful arguments and proofs brought forward. Our hearty thanks are due to the following for their services, both in exhortation and in proclaiming the gospel: brethren Lethbridge (Holloway), Crawley (Luton), A. A. Jeacock (Croydon), Barker (Holloway) and F. Walker (Bristol). Another welcome visitor at the Table of the Lord was sis. Mynott (Nottingham).—H. Cheale, Asst. Rec. bro.

SOUTHEND-ON-SEA.—11 Byron Avenue, Button Road. Sundays (except 1st in month): Breaking of Bread, 6.15 p.m. Since our last report we have been cheered by the visits of bro. Crawley (Luton), sis. Maplestone (Sutton) and bro. and sis. Young (Putney). Bro. Crawley and bro. Young kindly gave us encouraging words of exhortation which we much appreciated. Our numbers have again become depleted by the return to Leicester of sis. Nellie Eato, who has been with us for over eighteen months. Our loss will be Leicester's gain. Let us once again say how our ecclesia appreciates visits from other brethren and sisters. With a membership of only eight now it will be realised that outside visitors bring fresh strength and encouragement to us.—Wm. Leslie Wille, Rec. bro.

SWANSEA.—Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. We are pleased to report that we are continuing to proclaim the message of God's love to the alien. Coming now to the end of another year, we are truly thankful to our Heavenly Father for His many mercies in enabling us to proclaim and give testimony of His truth; for we have during the year brought this knowledge to many strangers who have listened, some giving expressions of pleasure at what they have heard. We have followed this up by giving them lectures on the Truth as a further means of helping them to understand. None as yet have shown any real acceptance of the Truth, still we are encouraged by the fact that our Heavenly Father is pleased by our work in the vineyard, and the words of

the Apostle Paul in watering and sowing, and we hope in the future to see the increase which God alone can give. We have had the pleasure during the whole month of the company of sis. Muriel Bullen (Clapham) at the Table of the Lord.—James Hy. Morse, Rec. bro.

SUTTON (Surrey).—The Garden Hall, Wellesley Road (adjoining Sutton Station). Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class, 8 p.m. We have been much encouraged by the company, at the Table of the Lord, of the following: bro. and sis. Linnecar, bro. and sis. E. Ramus, sisters J. Southgate, M. Fulbrook, Brewer, A. Sharpe, K. Davis, Denney, senr., H. Denney, Wilson (all of Clapham), bro. and sis. Cuer (Horns Cross), sisters Milroy (Croydon), Stafford (Seven Kings), Gillespie (Ealing), brethren F. Jeacock (Croydon), C. H. Lindars and W. Davis (Clapham). The attendance at the lectures is well maintained, the average being 39, including 7 interested friends. We desire to thank the following brethren for their services during the last quarter: H. M. Doust, W. R. Mitchell, C. H. Lindars, W. J. White, H. W. Hathaway, N. G. Widger, G. M. Clements, E. W. Evans, H. T. Atkinson, F. G. Ford, R. C. Wright and C. Hatchman—With our united love, in the Hope of Israel, sincerely your brother in Christ, J. L. Mettam, Rec. bro.

WAINFLEET (Lincs).—The Sycamores, Croft. We have had our usual monthly visit from bro. Strawson of Nottingham and we have been greatly cheered by his visit. We continue to invite the stranger by cards. The subject chosen by bro. Strawson for this month was "The Father's House, not Heaven, but a place prepared for God on the earth ". Four strangers were present, who paid earnest attention to the address, which encourages us to continue the addresses. We have written to several people whose addresses have been sent us by bro. Jannaway, but have failed to arouse much interest, only one Christendom Astray being applied for, but trust it may please the Father to open their understanding that they may grasp the truth of God's word. We have had as visitor at the Table of the Lord sis. Strawson of Nottingham.—Bernard Smith.

WELLING (Kent). — Scouts' Hall, Warwick Road. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m. Bible Class, Thursdays, 8.15 p.m. Two more of our fortnightly special effort lectures have been given and the attendance of strangers has been very encouraging. On Oct. 12th 23 came and 20 on Oct. 28th. In view of this it is our intention, God willing, to hold in the same hall (The Links Co-operative Hall, Plumstead Common) the Sunday evening lectures in January next and to follow them up by a further four fortnightly special effort lectures on Tuesdays in February and March. The attendance of the following in visiting and laboring with us in the Master's service has been much appreciated and welcomed: brethren E. A. Clements and W. R. Mitchell, bro. and sis. M. Joslin, bro. and sis. C. Ask, bro. and sis. P. Kemp (all of Clapham), bro. G. L. Barker, sis. R. Nicholson (Holloway) and bro. N. G. Widger (Ealing).—A. M. Grant, Rec. bro

WELLINGTON (Salop).—Rechabite Hall, Tan Bank. Sundays: Breaking of Bread, 3 p.m.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. We continue to "hold forth the Word of Life" and it is pleasing to report an improved average attendance during the past month. A series of lectures on the general subject, "God's purpose with the nations and their place in prophecy", seems to have proved attractive, the nations under review being Babylon, Egypt, Rome, Britain and Israel. It is always refreshing for the brethren and sisters to listen to the "sure word of prophecy" to which they do well to take heed as "a light which shineth in a dark place". We have been assisted in the work during the past month by bro. A. Geatley (Oldham), bro. A. C. Simpson (Nottingham) and bro. F. W. Brooks (Clapham) for whose faithful co-operation we are grateful. Our visitors at the Memorial Feast during the month have been sis. Steele and sis. Olive Steele (Crewe).—H. G. Saxby, Rec. bro.

AUSTRALIA

CANBERRA.—" Naioth" Coranderrk Street, Reid. We have been in isolation here for over three years, and over 200 miles from the nearest meeting, but we have never missed a memorial meeting and Sunday School for our children in our home every Sunday. Since we have been here we have distributed literature by post to a radius of 60 miles around and hope to do a door-to-door distribution in the nearest city, which is ten miles away. Any brethren or sisters in fellowship contemplating a trip to Australia should not fail to call on us, and we will give them a welcome as only those in the Truth can do. Although we are separated from you in the home land by the mighty deep and many thousands of miles we are "fellow citizens", rejoicing in the one Hope, One Faith and One Baptism; what is distance in the sight of God? Neither height nor depth can separate us from His love. We are your co-labourers in the Master's vineyard.—Bro. and sis. O. and M. Dye.

CANADA

HAMILTON (Ont).—C.O.O.F. Hall. On July 1st we held our Sunday School and ecclesial outing, the Brantford ecclesia joining us once again. We all journeyed to Oakland Park, a beauty spot close to Hamilton, where a very pleasant day was spent by all present. After lunch bro. Brewer of Brantford addressed the Sunday School scholars, and races and games were enjoyed by the scholars, after which prizes were awarded. We have been pleased to welcome back to our ecclesia sis. F. Sparham and bro. Roy Sparham, having removed from Chatham, Ont., to Dundas, Ont, a few miles from Hamilton, they will in future meet with us. We are sorry to lose sis. Pole, by removal to Toronto ; she will in future meet with the brethren and sisters of Kimbourne Hall. We have had the pleasure of the company of bro. D. Gwalchmai, junr., of London, Ont., also bro. Marlett of Brantford, who gave us the word of Exhortation and lectured in the evening. We have been pleased to welcome to the Table of the Lord bro. and sis. Pole, bro. and sis. Green, bro. Maynard of Toronto, bro. Biers of Rochester, U.S.A., bro. and sis. Tinker of Montreal, bro. and sis. Luff of Brantford, bro. and sis. Lome Sparham of Chatham, Ont., bro. and sis. Gwalchmai of London, Ont., bro. and sis. H. Pryer of Bridgeburg, bro. and sis. McDonald of Toronto and bro. Marlett of Brantford. We are always pleased to welcome those of like faith.—E. W. Cope, Rec. bro.

MONTREAL (Que.)— Allies Hall, 618 Charron Street, Pt. St. Charles. Sunday School, 10 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m. Bible Class, Wednesdays, 8 p.m. We are pleased to announce once more that we have again assisted another of Adam's race to put on the sin covering name of our Lord Jesus Christ through the waters of baptism on Oct. 9th. Our new brother is William Fredrick Phillips (Anglican). Our prayer is that our young brother will overcome and gain inheritance in God's glorious kingdom. It is with sorrow that we have to announce that sis. Ivy Field has returned to the church, necessitating our withdrawal from her. We have commenced our lectures for the winter, bro. D. Gwalchmai of London, Ont., having very kindly delivered the first lecture for us. We greatly appreciate his labor of love and extend our thanks to him for his services so kindly offered to us.—J. V. Richmond, Rec. bro.

WINNIPEG.—Royal Templar Building, 360 Young Street. Sundays: 9.50, School; 11, Memorial Service; 7, Lecture. Wednesdays: 8.15 Bible Class. It is with sorrow we report the death on May 11th of bro. Archibald McArthur at Dryden, Ontario. Our brother had just attained to the three score years and ten, having been over forty years in the Truth. For many years he lived at Kelloe, Manitoba, but some five years ago he moved to Dryden. Our sympathy is extended to sis. McArthur and the family in this hour of sadness. The writer went

down to Dryden for the funeral and had the opportunity to speak to a goodly number at the home and at the graveside in regard to the Hope of Eternal Life held out to perishing humanity in the Scriptures of Truth. We held our Sunday School and ecclesial picnic on Saturday, June 25th, at St. Pauls Agricultural Fair Grounds. The weather was ideal and everyone had a pleasant and profitable time. In July we were visited by bro. W. Pickford and bro. S. T. Batsford of Lethbridge, Alta, who cheered us with acceptable words of exhortation and also lectured for us on three different occasions. We thank them for their labor of love on our behalf. Other visitors were sis. Reafey Cronkite, Lethbridge, and bro. Gordon Pollock, The Pas, Man.: we are always pleased to receive visits from those of like precious faith. On July 7th bro. Arthur G. Leaper and sis. Ruth E. Turner were united in marriage. They have the best wishes of the ecclesia in their new relationship. We have lost by removal our brother Harold L. Morgan fo his home in Melbourne, Australia. We wish him God-speed on his long journey. On Aug. 18th we assisted Miss Katharine Hazel Craig (24), of Sioux Lookout, Ont., to put on the sin-covering name of Jesus by immersion. Our new sister was a member of our Sunday School for some years prior to her family moving East. She is a daughter of sis. M. E. Craig, of Sioux Lookout, where they are in isolation. May our Loving Heavenly Father bless and keep them both in the pathway of righteousness that they may attain to the great prize of Everlasting Life.—Will J. Turner, Rec. bro.

NEW ZEALAND

AUCKLAND.—(Sister) Mrs. A. Doidge, 3 Bradford Street, Parnell, We are still endeavoring to maintain the Truth in its purity, and also to let the light of the glorious Gospel shine before our contemporaries, in the face of much that is disheartening. At the same time we remember Paul's inspired words, "Cast down but not destroyed". We are greatly cheered by the presence of our elder Sister Doidge again at the memorial meeting, after an illness of over four months, praising our Heavenly Father for His abundant mercy in this respect. Also for the presence, as a visitor, of our much esteemed brother, J. H. Levesque, who adorns the doctrine of God our Saviour in all things, his ministrations being most acceptable, both towards the brethren and sisters, and in his lecturing appointments. The last new copy of "Christendom Astray" is still on the first table of the reading room in the City Library.— With love and greeting to all of like precious faith in Jesus Christ our Lord, T. J. Connolly, Rec. bro.

WANGANUI.—48 Roberts Avenue, Aromoho. After being in isolation here, we are pleased to announce an addition. Mr. George Aldridge, of 5 Bute Street, Aromoho, formerly a Baptist (whose wife is also an interested inquirer), witnessed a good confession of the things concerning the Name of the Lord Jesus Christ and a belief in the Kingdom of God, and was immersed on August 26th and received into fellowship the following Sunday. We hope by God's grace to work together for our mutual edification and to the Honour and Glory of God.— E. W. Banks.

UNITED STATES

CARLTON (Texas).—We enjoy hearing from those of like precious faith through the Intelligence of the Berean. I am writing a few lines in order to let the brethren know that we are still pressing on to the mark of our high calling in Christ Jesus. We held our annual Fraternal Gathering in August of this year, and had a wonderful and upbuilding time. There is not a lecturing brother in the State of Texas that is straight in the truth, so bro. Oscar

Beauchamp from Pomona, Calif, did the speaking. We have pleasure to report the obedience of our son Willie Wolfe, Adamsville, Texas, on Sept. 1st, age 20 years, and we pray that he may fight the good fight bravely and, with all the faithful, have an inheritance in the everlasting kingdom that is so nigh at hand. There are only six of us here that are straight in the truth but we try to have our little meetings every Sunday. I would be so glad to hear from any of the brethren who has time to write to us.—S. S. Wolfe, Rec. bro.

PHILADELPHIA (Pa.)—Grand Fraternity Building, 1626 Arch Street. Sunday School, 9.30 a.m.; Breaking of Bread, 10.30 a.m.; Lecture, 7.30 p.m. 'With the coming of cooler weather the season of full activity in the Truth's service is here. Public lectures are now in full swing, the following brethren doing platform work during October: bio. H. MacAllister, bro. R. McKelvie, bro. F. W. Cross, bro. F. P. Bayles and bro. W. Fidler. On account of unemployment and increased responsibility the state of our finances requires us to forego the help of brethren from other ecclesias. Fortunately we have a good home supply of speaking and lecturing brethren. Since our last report we have added three to our ecclesial family. On September 13th Mrs. Carrie Weinman was baptized, after she had made a good confession of her faith in the divine promises. Our new sister had been a regular attendant at our meetings for five or six months and now rejoices in the salvation which is in Christ Jesus. May she gain the great prize. We also have pleasure in reporting that two more have joined us from the Columbia Hall Meeting of this city. They are sis. Mary Mitchell and sis. Elizabeth Mitchell. They went out from us when we took a definite stand against the errors of bro. Strickler, but now having come to a more perfect understanding of the nature and the work of Christ and having satisfied the examining brethren of their complete acceptance of the Amended Birmingham Statement of Faith, upon which we meet, they were announced to be in our fellowship on Sunday, October 16th. This latest addition to our fellowship makes six who have joined us from the Columbia Hall during the present year, all of whom have come to realize that the Strickler fellowship is "off" the Birmingham basis in spite of profession to the contrary. Our recent visitors have been bro. and sis. Sommerville and family of Hawley, Pa. sis. Beulah Williams, sis. Iglehart, sis. Gorman, bro. Carlisle, bro. Buckhart and bro. Carr, all of Baltimore, also bro. G. Biers of Rochester, N.Y.—Herbert Fidler, Ref. bro.

CORRESPONDENCE

I notice that bro. J. M. Troup, of New Zealand, says in his last paragraph (October Berean, p. 391), "and for 40 years there is war in subduing the world". Where does he get this from? Is it Micah vii. 15? And is there any other passage in the scriptures which bears out this interpretation?

Paisley.

Alex Cochran.

I should like to see in the Berean occasionally comments or questions by the brethren on points referred to in some of the articles. I hope the brethren will avoid a cold academic style in writing and speaking, a little more warmth and feeling could, I think, be displayed sometimes.

Do you not agree that brethren should preface their remarks with the words "Brethren and sisters", and not as seems to be a growing practice stand up and start straight away with the subject, without a kindly word of introduction? As to the position of children, I think there is a difference between the indifferent and unbelievers and the well-behaved God-fearing children of brethren and sisters, who are attentive to the instruction in the Truth which is being given them, and who do not believe in the errors of Christendom.

Birmingham.

G. Tarplee.

AUSTRALIA

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

Albury, N.S. Wales. – P. Mitchinson, “Yorkville,” 544 Parkinson St.

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

Coburg, Victoria. – James Hughes, 55 Glenhuntly Rd., Elsternwick, Melbourne.

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.

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.

Stewiacke, N.S. – T.H. Hull, “Lanesville,” Stewiacke, Colchester Co., Nova

Scotia.

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.

Windsor, Ont. – William Harvey, 420 Erie Street, W.

UNITED STATES

Baltimore, Md. – D. E. Williams, 1939 W. Mulberry Street.

Beaukiss, Texas. – A. C. Harrison., Route 3, Beaukiss, Texas.

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, P.O. Box 250, Goose Creek, Texas.

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. –Chas. W. Reed., R.F.D. No.2.

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.

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, Cowgill Data Gardens, Coachella, Calif.

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, “Westcot,” Bromham, Bedford.

Bewdley. – H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Rd., 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.

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

Brighton. – J. D. Webster, “The Brow,” 60 Elm Drive, West Hove, Sussex

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

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

Bury St. Edmunds (Suffolk). – H. P. Christmas, 29 Well Street.

Cardiff. – G. Morse, 3 Merches Gardens, Grangetown.

Chepstow. – Mrs. R. Jaine, Tyrie Cottage, Brockwell, 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, 48 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.

Guernsey (Channel Islands). – J. Torode, 17 Allez Street.

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.

Kidderminster (Worcs.) – W. Piggott, Senr., Ashgrove, Bridgenorth Road, Franche

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.) – F. R. Wright, 57 Woodville Road, New Barnet.

London (Putney). – A. Cattle, 14c Buer Road, Fulham, S.W 6.,

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

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

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

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

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

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

New Barnet, F. R. Wright, 57 Woodville Road.

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

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

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.

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. – W. J. Webster, 72 Meath Road, 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.

Sutton (Surrey). – J. L. Mettam, Westbrook Cottage, Nork Hill, Reigate Road. Epsom Downs.

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

Swindon (Wilts). – J. H. Dyer, 39 Bath Road.

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

Uxbridge (Midd’x). – N. G. Widger, “The Moorings”, Long Lane, Hillingdon.

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

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

Welling (Kent). – A. M. Grant, 19 Awliscombe 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.

East Africa

F. Browning, Box 121, Nairobi

Notes

Newspapers, etc. Received.—The Evening Post, Wellington, New Zealand, with large illustration of unemployed demonstration at the gates of Parliament House. A striking commentary on Luke xxi. Many thanks to bro. J. M. Troup who kindly sent it. The Canberra Times, with good article on Professor Yahuda's recent statements concerning the writings of Moses, also news clips from bro. Ellis (Oshawa) and bro. Dye (Canberra); for which the senders will please accept our thanks.

Distressed Jews' fund.—The following amounts have been received during the month, and will in due course be handed to bro. F. G. Ford:— C. T. (Birmingham) £1 Os. Od. Ecclesia, New Zealand £5 Os. Od.

Fellowship.—The practice of the Clapham ecclesia in this matter, and of the Berean Christadelphian, is to respect the decisions of other ecclesias, and to withhold fellowship from any who have been withdrawn from by their own ecclesia. If we appear to have departed from this practice in any case, it is not intentional, nor with a desire to interfere in other ecclesias affairs. It sometimes happens that the best intentions are misconstrued through inability on both sides to appreciate all the facts. We shall, however, continue to do our best, hoping for the speedy coming of the day when all misunderstandings will disappear. Meanwhile let us all be patient with one another.

Change of address.—Will correspondents kindly note the new address of bro. and sis. Philip Coliapanian:—" Arnon." Ramsgill, Ilford.

Word comes from Philadelphia that an impostor is on the wing, working en the

sympathy of the brothers and sisters, giving the name of "Walker" or "Miller" and the address of New Kensington or Pittsburg. Age 45 to 50 years, is slim and poorly dressed. Combs his hair straight back. Has a bad cough and claims to have been gassed in the war. Has been in Philadelphia and Elizabeth, not to the meetings, but to the homes of brethren. Evidently he has a few names and addresses of the same.—B.J.D.

Anti-semitic rioting has again broken out in Vienna. There have been demonstrations by crowds of distressed business people, augmented by the rabble, who found no other vent for their feelings except in the cries, "Don't buy from the Jews," and "Let Judea perish!"

Russian Five Year plan.—During October the most ambitious undertaking of the Five Year Plan has been brought to fruition in the opening of the great dam on the River Dnieper. Its power plant generates nearly twice as much horse power as Niagara. The total output will be more than all Russia's prewar stations combined.

Rome rebuilt.—"Augustus Caesar found Rome a city of brick and left it a city of marble. Mussolini found Rome a city of slums and will leave it rejuvenated and healthy, fanned by fresh sea air." So says a newspaper correspondent in Rome. It is said that Mussolini's plan to rebuild Rome in five years has been completed in five months.

New German Ambitions.—Herr Von Papen declares that his ideal is the creation of a great "Holy German Empire" stretching from the Alps to the Baltic, which shall be a recreation of the Holy Roman Empire, which was Bismarck's ideal. Ideals such as this bode ill for the peace of Europe.

War! "The guns and the tanks and the ammunition wagons of vast armies are being wheeled into position. Along the Rhine and in the plains of Eastern Germany the peasants are waiting in fear for the first boom of artillery which will usher in the frightful slaughter."

Trouble in the Balkans.—Serious trouble is expected to break out in Yugoslavia at any moment owing to the grave discontent amongst the Croats and Slovenes as a result of the tyrannical rule of the Serbs. Yugoslavia has more discontented and inflammable minorities than any other country in the world. .

"The League of nations.—" We see in Geneva only an agency which is-leading Europe—and, unless we withdraw—Great Britain into war." (Daily Express.)

Clapham.—The Annual Fraternal Gathering will be held, if the Lord will, on Tuesday Dec. 27th, at the Avondale Hall. There will be an afternoon meeting at 3.0; tea at 4.30; evening meeting at 6.0. Programs can be had from bro. F. J. Button, 1 Hilisborough Road, E. Dulwich, S.E.22.

