

Price 8d

May 1933

The Berean CHRISTADELPHIAN

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

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

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

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

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

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

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VOL. XXI No. 5 MAY 1933 EIGHTPENCE

Of Ecclesia

By Dr. John Thomas

Ecclesia is a word compounded of ek, "out of," and klesis, "a call, or invitation." Hence an ekklesis is "an invitation to come out"; and the assembly of people convened in consequence of their acceptance of the invitation is an ecclesia. This is the etymology of the word, which is also in agreement with its scriptural constitution, which we shall briefly explain.

The mission of the apostles was to the Jews first, and afterwards to the Gentiles, for the purpose of announcing to them an invitation from the Deity to certain things, which, when accepted, became to the invited "the Hope of the Calling." In delivering this message, or invitation, they distinctly defined the things to which their hearers were invited. In doing this, they informed them of the purpose of Deity—that He had appointed a day in which the whole inhabited earth should be ruled in righteousness by the Anointed Jesus, whom he had raised from among the dead—Dan. ii. 44; vii. 14; Acts xvii 31. But that, before that "day" of the administration of the world's affairs in righteousness should be introduced, He had, in His great mercy and goodness, determined to invite all Jews and Gentiles to a share in that kingdom and glory with eternal life, upon certain specified and indispensable conditions. Hence the twelve apostles, constituting "the Apostleship of the Circumcision," were sent to the circumcised; and Paul to the uncircumcised, to invite all ranks and degrees of all nations "to God's Kingdom and Glory"—1 Thess. ii. 12. The result proposed by this invitation was not the converting of the "immortal souls" of mankind, and the saving of them from eternal conflagration in the apocalyptic "Lake of Fire and Brimstone"; it was not that they might "get religion," and by its efficacy obtain a right and title to mansions in the skies: no such clerical results as these were proposed by the invitation. The invitation was designed, in the words of James, "to take out of the nations a people for His name." The expected consummation was not conversion of nations by the apostles and their successors in the faith, but the separation of a class from the general body of mankind, which class should constitute the "One Yahweh-Name"; and that by this Almighty Name the world should be ruled in righteousness. When this name is completed—that is, when the last believer shall be inducted into it, and all its elements shall be glorified—it will constitute the ecclesia in its largest sense. When glorified, its members will occupy "the heavens"; not the skies, but the apocalyptic heavens, to which the kingdoms of this world belong—Rev. xi. 15; Dan. vii. 18, 27. In the present state, they are "an ecclesia of Chiefborns, who have been enrolled for heavens"—Heb. xii. 23. The apostles were engaged in enrolling men and women for the future administration of the world's affairs; so that when they shall attain to dominion they will be "the Heavens that rule." The gospel invites men to enrolment for becoming in due time the stars and constellations of the New Heavens, in which dwells

righteousness, that they may shine as such in the kingdom of their Father—Dan. xii. 3; Matt. xiii. 43.

But men and women become elements of this people of the Name upon certain specified and indispensable conditions. They are invited to God's kingdom and glory; and they accept the invitation in believing the gospel of the kingdom and name, and subjecting themselves to "the obedience of faith." What Paul styles "the wholesome words of the Lord Jesus," are these: "He having believed and been baptized shall be saved; but he having not believed shall be condemned." If it be asked, what is a man required to believe? The Lord Jesus replies in the previous verse, "the gospel"—Mark xvi. 15, 16. There is no salvation without belief of, and obedience to this. Hence when Philip, one of the seven deacons, preached to the Samaritans, it is stated in Acts viii. 12, that "when they believed Philip evangelizing the things concerning the Kingdom of the Deity, and of the Name of the Anointed Jesus, they were immersed, both men and women." The things of the Kingdom and the Name are the great subject-matter of the Gospel of God, "promised before," says Paul, "through the Prophets in holy writings"—Rom. i. 2: and "the power of God for salvation to every one who believes." Without this power none can be saved; hence the immense importance of "the gospel of the kingdom," which is totally different to anything preached for salvation by the clergy. "The things" must be known, understood, believed, and obeyed, with an honest and good heart. This is indispensable. But the work before me is not the exposition of the gospel; but the exposition of the Apocalypse for the benefit of those who have already comprehended and obeyed the gospel. Nevertheless, for the benefit of any sincere reader who is ignorant, we refer him to the Covenants made with Abraham and David, and to the testimony concerning Jesus in the writings of the apostles, and to the preaching by these as illustrated in the Acts. For an answer to the question, "What are the things to be believed for salvation?"—See Gen. xii. 1-3, 7; xiii. 14, 15; xv. 6, 7, 8-21; xvii. xxii.; 1 Chron. xvii. 11-15; Matt. xvi.; Acts ii.; iii.; viii.; x.; xxvi. 6, 7; xxviii. 20, 23.

Now when men and women became Christians after the apostolic fashion (and this is the only way of any account), they became members of "the Ecclesia of Chiefborns." They were addressed in the apostolic epistles as *kletoi*, "the called," or invited, "of Jesus Anointed"; as "made holy in Jesus Anointed, called Saints," or holy ones; as "the faithful in the Anointed Jesus"; as "the faithful brethren in an Anointed One"; and as "the Ecclesia in God the Father, and in the Lord, Jesus Anointed." They, being in the Deity and in the Anointed One, and the anointing being in them, were a manifestation of Deity in flesh; and were addressed by Paul, saying thus, "Ye are all Sons of Deity in the Anointed Jesus through the faith: for as many as have been immersed into the Anointed, have put on the Anointed. There is (in him) neither Jew nor Greek; there is (in him) neither slave nor freeman; nor is there (in him) male and female: for ye are all one in the Anointed Jesus: and if ye be the Anointed's, then are ye the seed of Abraham, and Heirs according to the promise"—Gal. iii. 26-29.

From these premises, then, it is evident that an Ecclesia is a community of men and women, who have accepted an invitation to the kingdom and glory of the Deity; in believing the promises and testimonies concerning the kingdom and name of Jesus Anointed; and in being immersed into him: by which faith and obedience they have been "washed from their sins in his blood; and made kings and priests to the Deity, even to the Father"; and so separated from the body of mankind for the Age to Come. The Ecclesia of the Chiefborns is, therefore, not the Kingdom of God, as church, in the clerical sense, is styled; but it is the community of the heirs of the Kingdom; and every one knows, or ought to know, the difference between the heirs of an estate, and the estate itself.

From these premises, the reader will readily perceive that the distinction existing between church in the usual acceptation, and ecclesia as defined above, is not fanciful, but real and important. The churches of the Gentiles are not ecclesia. . . . a church, as distinguished from an ecclesia, is a community of miserable sinners, possessed by a lord commonly known as "the god of this world." It is not wonderful, then, that "all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life," should reign in the pulpits and all the pews. Churchmen, since the days of Eusebius, to go no further back, will have it that the church is the kingdom of God. Well, we grant it, with the understanding, that the God whose it is claimed to be is sin, the great god, or power, of the world. There is nothing like understanding, and being understood, so that we may be able to call things by their right names. Here we have the line of demarcation broadly and distinctly drawn. The ecclesias of the Scriptures are "the Heritages,"

or kleroi, the true clergies of the Deity (1 Pet. v. 3), who shall possess the earth and all that it contains; while the churches are the Kingdom of sin, possessed and administered by his clergy for their own glory and behoof. This being indisputable, the reader will understand that the Apocalypse is not addressed to the churches of "Christendom"; neither is the salutation of joy and peace to them. Joy and peace are only for the Saints in the Anointed Jesus, who know, and have obeyed the truth, having been purified thereby— 1 Pet. i. 22. The salutations of the scriptures are only for these; never for "miserable sinners," whose case we dismiss for the present with the remark, that the apostles never commenced their epistles with "joy and peace to you, miserable sinners, from God our Father, and the Lord Jesus Anointed"; but on the contrary, "to you, the Saints and faithful." God is the Father, and Jesus the Lord, only of the; enlightened and obedient; hence to these only did they send greeting.

Editorial

AN ECHO OF THE "BRADLAUGH DEBATE" OF 1876.

In connection with the Bradlaugh Centenary, The Freethinker in its issue of March 5th publishes the following comments under the heading "Bradlaugh in Debate", which will no doubt be of interest to the present generation of Christadelphians, which with few exceptions has no personal knowledge of our late brother Robert Roberts, or with his activities in connection with the Truth in its early days.

The following is the article to which we refer:—

BRADLAUGH IN DEBATE.

Let us take as an example of his versatility in debate, the three discussions he held with Robert Roberts, W. Simpson, and the Rev. W. M. Westerby. For the first a thorough knowledge of Biblical criticism and Christian evidences was indispensable. For the second a history of the case for and against the Disendowment of the Church of England, and for the third not merely a familiarity with philosophy, with Idealism and Materialism, with the whole question of body and mind and spirit, but also with the scientific account of the brain as an organ of consciousness, were essential. And we must not forget that Bradlaugh was a self-taught man, busy with his work as an editor and writer, busy also with his parliamentary struggle, and working with tongue and brain to earn a living as well. His was not, of course, an age of speed as is the present one, but he seemed to crowd, in spite of that, far more into a single day of his life than most men do now in spite of the many advantages which (we think) modern civilization has bestowed upon us.

Robert Roberts was for over thirty years of the latter part of last century a very big figure in Birmingham's religious life. He was a Christadelphian, and in his way, an exceptionally good debater. He was never so happy as when on the platform, and he held quite a large number of debates mostly with Christians of other sects, among whom were, it must be confessed, many who did not love their "enemies," and who obviously hated the Christadelphians— men like David King, also of Birmingham Roberts was a follower of Dr. John Thomas, the author of enormous works on the Bible proving indisputably that nobody else understood God's Holy Word as he did Roberts delivered twelve lectures on the Bible, of which he was very proud, because he had them reprinted, and eventually used them as the basis of a larger work entitled Christendom Astray, which is still being sold or given away It was therefore on the Bible that Roberts wanted a discussion, and so certain was he that he had the truth that he took infinite pains to meet Bradlaugh When, in 1876, the debate was eventually fixed up, two nights were held in Leicester and four in Birmingham, and the carefully published report is worth reading even to-day.

Now it is one thing to hold special ideas on the interpretation of scripture, but quite another to go to orthodox writers in proof of the authenticity and credibility of the Gospels. On such questions as the Trinity, the Messiah, the Resurrection, and Prophecy, Roberts could discourse for days and weeks on end to a delighted audience. The way he dealt with Roman Catholicism, especially as typified by the Whore of Babylon, gave nearly as much pleasure to his hearers as the giving of Extreme Unction to a dying person gives to the priest administering it. Then if you get a Christadelphian in the '60's or '70's of last century talking on the fulfillment of prophecy with regard to the fate of Turkey, Russia and Rome^ proved from the Bible, and especially from Daniel, you could never get him to stop, and Roberts was a sort of epitome in himself of all these peculiar idiosyncrasies. Thus it never occurred to him that Bradlaugh would stand any sort of a chance as, leaving aside the marvelous proofs culled from Paley on the credibility and authenticity of the Bible, there were the unanswerable arguments of prophecy including the exact number of years calculated to within a second of time—well, more or less—when Messiah the Prince would come upon a throne to enter his kingdom.

I must confess—and I have rather a partiality for vigorous controversialists of whom Roberts was one—that some of the childishness of his arguments staggered me. He would not under any circumstances, admit some of the orthodox interpretations of Biblical problems. But he swallowed without any examination whatever, the "proofs" of Christianity from the early fathers like Justin and Tertullian and writers like the two Clements of Rome and Alexandria. If these people left some supposed writings which indicated their knowledge of the Gospels or some of the Gospels or of only the Apocryphal Gospels, then a sort of Apostolic succession was proven and the events related of Jesus must have actually happened!

The foregoing contains many true sayings concerning brother Roberts. He was certainly a Christadelphian, and we may safely add, an exemplary Christadelphian, typifying in himself all that is involved in that name, which we who have succeeded him, are privileged to bear. It is also undoubtedly true that he was "an exceptionally good debater", as the writer of the article says. The statement, however, "that he was never so happy as when on the platform" is, we are sure, an untrue estimate of our brother's feelings. He certainly rejoiced in the possession of the Truth, and was wholeheartedly devoted to its work, but we who were privileged to know him are well aware that the work was frequently accomplished in much sadness and tears instead of present happiness, as the writer seems to imagine was the case.

Brother Roberts did undoubtedly earnestly seek the debate with Charles Bradlaugh, and this fact alone reveals the tremendous courage he possessed where the work of the Truth was involved, for Bradlaugh was a man of exceptional caliber and reputation. Brother Roberts, then a young man of 37 years of age, was possessed of an unshakable confidence in the Divine Inspiration of the Scriptures, and was therefore certain of his ability to defend them against the attacks of the avowed atheist, Bradlaugh, and the published report of the debate bears witness to his thorough knowledge of the subject. It has been truly remarked concerning the debate, that "Bradlaugh's tactics were to admit nothing, deny everything, and raise every conceivable side issue possible". In refreshing contrast to these tactics, we note bro. Roberts' transparent honesty in dealing with the subject, and his evident earnest conviction in the truth of his arguments. This conviction was the outcome of his confidence in the Divine Inspiration of the Scriptures, and their consequent infallibility. In that confidence he cheerfully went forth to meet the infidel Goliath. Is the present generation of Christadelphians possessed of the same robust conviction? We hope so: but it is wise to be reminded of the danger of letting this conviction vanish in these days of unparalleled unbelief.

Charles Bradlaugh and Robert Roberts have now both finished their work of contention, and quietly sleep in the dust. The first, an atheist: "Without God in the world," who in reply to our brother's first question in the debate, said: "I do not believe that there ever existed such a man as Jesus Christ, with the history recorded of him in the Four Gospels." The second, a God-fearing, Christ-serving, Bible-loving man of humble character, devoting his life to unselfish, and unwearying defense of the Truth as it is in Jesus, and at last dying in hope of a glorious resurrection and the attainment of Divine nature, and a place in the everlasting Kingdom of God. What a striking difference between the two men! The one hopeless; the other, "rejoicing in hope" of inconceivable blessings. Presently the latter will assuredly come forth from his brief repose to enter, we feel sure, upon a great reward and a boundless future in association with God's truly wise and great men of all generations, whilst the blaspheming,

unbelieving and boastful enemies of God and His Truth will "remain in the congregation of the dead". "Like sheep they are laid in the grave, death shall feed on them; and the upright shall have dominion over them in the morning" (Psa. xlix. 14).

We are greatly privileged in having a knowledge of the Truth; let us emulate our bro. Roberts' example of courage, confidence, and conscientiousness in regard to it. The end will abundantly justify all our present little inconveniences and struggles.

W.J.W.

HEAR INSTRUCTION, AND BE WISE, AND REFUSE IT NOT.

The Chosen Race

An Exhortation by Bro. Roberts

We have the honor to be of one mind to do good this morning to Israel after the flesh. To some it would not seem an honor. We will not stay to discuss with them. It is a sufficient answer to say that God, who is pleased that we do good to them that hate us, and that we do good to all men as we have the opportunity, cannot be displeased that we hold out the hand to Jacob in (he day of his affliction. It is a long time since it was written,

"Blessed is he that blesseth thee,"

and

"He that toucheth you toucheth the apple of Mine eye."

Ages attest the truth of these sayings. They are in dispersion because of God's displeasure at the ways of their fathers; but it is not for the friends of God to help on the affliction. It is for the enemies of God to do the evil part. Proud Babylon thought she found a warrant for her cruelties in the fact of Israel's transgression:

"Their adversaries said, We offend not, because they have sinned against the Lord"—Jer. 1 7).

But their argument was altogether unacceptable on High,

"I was but a little displeased," He said, "and they helped forward the affliction"—Zech. i. 15). "Israel hath not been forsaken, nor Judah of his God . . . though their laud was filled with sin against the Holy One of Israel"—Jer. li. 5.

It is not for men to stand in the place of God. It is for us to bless His people, and leave the punishment to Him. He gives us no warrant to afflict.

At this time of day, it is a special honor and privilege to fulfill the better part—to help. Not only looking forward will the enlightened mind feel impelled to take part in the promoting, as well as praying for, the peace of Jerusalem, but looking backward, the effect is the same. Who are these people scattered everywhere among the nations of the earth? Here we deal with a wonderful fact, before our very eyes. It is no matter of speculation or probability. It is a reality. Here is a nation among all nations: a people dispersed in all countries, surviving in spite of opposition and persecution, and clinging to their laws and traditions of antiquity, in spite of universal contempt. What is the meaning of the strange spectacle? It was foretold it would be so. In the ancient books they revere, which they have carried with them in their dispersion, and which have become the property of the world, it is written (and was written there 3,000 years ago, by their first leader, Moses), that, because of their disobedience, it would come to pass that

"the Lord would scatter them from one end of the earth even to the other end of the earth"—Deut. xxviii. 64—

but, that in the scattering, He would preserve them, for the honor of His own name (Deut. xxxii. 26-27), that, though He would make a full end of all the nations among whom He would scatter them, He would not make a full end of them, but only correct them—Jer. xxx. 11. How comes such an extraordinary spectacle—a nation scattered for weary ages, with books in their hands, foretelling the event! Oh, we know the answer. God spoke to this nation, and to none else. Their history is the history of revelation. It is the proof of inspiration. They are God's monument among men. It is as God told them:

"Ye are my witnesses that I am God, and that there is none else."

It is not merely their present position we look at. We look back upon the centuries, and we see the Jews always there. If we were to suppose the 18 centuries that have elapsed since Christ's appearance among men, to be represented by 18 pictures, in each picture the Jew would be the steady object, all other objects in the picture changing and waning. The first picture would show us Caesar enthroned, with scepter swaying all the earth—the Jew also enthroned, but subject to Caesar—Jerusalem still in her glory—Jacob having existence among the nations as a nation. The second picture would show us Caesar in a halo of increased glory, and the Jew prostrate in the mire, and receiving Gentile blows. The third picture would be almost a repetition of the second. The fourth would show Roman glory beginning to pale before a new brightness—of Jewish origin—the brightness of Jesus' name—Paganism retiring before Constantine, who writes the name of Christ with the point of the sword on the portals of the Roman system. The fifth would show the Jew crouching in the corner before Catholic persecution. The sixth the same. The seventh, a new light on Rome's seven hills—a light of lurid evil omen—the furnace glare of Papal power, and the Jew wandering hither and thither uneasily in the fiery glow. The eighth and succeeding pictures would show us substantially the same figures with variations—the Jew always in all countries to the front. In the eighteenth, the glory of Papalism would be seen on the wane, and just at its finish the Napoleonic meteor would strike and explode on the throne of St. Peter, and involve its kingdom in darkness for a time. The nineteenth would show us the Jew in a more erect posture and a more advanced figure in the foreground and with his eye turned over his shoulder towards the desolate land of his fathers; around his head, a new and increasing light and Gentile figures showing a confused grouping and a muddy radiance like the murky, misty yellow of the setting sun on a wintry day.

But in all the eighteen, the Jew visible and prominent—this is the point. Ah, and we may go back before the first century and say the same for an equal score of ages preceding. Whatever we may read of Egypt, and Babylon, and Persia, and Greece, and Rome; the Jew is always side by side. At no point in the historic age is the Jew invisible. He is coeval with civilization; he is concurrent with all human records of the past; and he is with us to-day—the only permanent figure in the changeful scene. We look back upon the Egyptians, a powerful military nation at Israel's beginning; where are their power and glory now? Let the crumbling pyramids and rotting mummies, and chaotic ruins on the banks of the Nile, answer. Where is Babylon, the destroyer of Jerusalem? Go to the banks of the Euphrates, and read, in the silent wastes and mounds, the fulfillment of the same word which not only foretold Israel's dispersion and preservation, but Babylon's inhabitantless desolation, from generation to generation (Isaiah xliii. 20). And Greece and Rome too, who fill so large a place in the literature of the polite, where are they? Their imperial power a history for the school, their nationality and language a study for bookworms, their race extinct, or represented only by the mongrel peoples of Italy and the Pyrrhus. But the Jew, here he is to-day, as pronounced a people, as separate a race, with as fixed a language, as in the palmiest days of Judah's power. The Jew is God's work, God's people, God's witness. He tells us

"This people have I formed for myself, and they shall shew forth all my praise."

This is the meaning of their preservation, and the purpose of the preservation we shall yet see realized in the setting up of the kingdom of God in all the earth, to the praise of Jehovah's name in every land.

In the merely historic point of view, divinely considered, therefore, we find great encouragement to comply with the appeal that has been made to us to help Jacob in the time of his trouble. But this, is only half the subject. There is a future as we know. Of this future, God spoke to a Jew in captivity at Babylon, "a man greatly beloved," to whom it was said "From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." The angel of Yahweh's presence thus addressed Daniel. To what purpose did Gabriel thus come to Daniel, greatly beloved in Babylon?

"I am come," said he, "to make thee understand what shall befall thy people IN THE LATTER DAYS."

And Daniel "understood the thing and had understanding of the vision" (x. 1). And the vision is in our hands for us to understand also. What the vision reveals is this, that after a protracted period of down-treading and chaos, there would come a time "in the latter days," when Yahweh would deliver His people; when the land would be "cleansed"; and when the dispersed of Israel would be gathered again from the four winds of heaven, the glorious sequel of which would be the establishment of a kingdom under the long-promised Anointed One, which should govern all mankind for the blessing of man and the glory of God. A rough indication is given of the length of the time of down-treading—a length sufficiently great to justify Daniel's introductory statement (x. 1) that "the time appointed was long." It is not necessary on this occasion to go into any technical demonstration on the subject of the times and seasons. Suffice it to remember that "the time appointed" expires in the age in which we live, and that we have reached the time when the preliminary symptoms of Israelitish emancipation ought to be visible, both as regards land and people. If it be asked why we should look for preliminary symptoms—why the thing may not come with the suddenness of a thunderclap—the answer is, it is revealed that the work will be gradual and at first natural. And the nature of the thing, considered in the light of God's past dealings with Israel, requires a gradual, work in the first stage. It is not in harmony with God's orderly and progressive ways in the past, that a scattered and despised nation and a desolate land should, in a single day, arise from the down treading of centuries, though in its later stage (when the hour arrives for the manifestation of the Lord with his brethren), there will be quick and startling work. It is according to nature and analogy that the thing should begin slowly. The question is, is the work begun? Who can shut his eyes to the fact who takes a survey of the whole position for years past? We have first the emancipation of the Jew from civil disabilities in all lands except one (Russia, the great latter-day enemy of Israel). There has been a great outburst of persecution in various countries, but this is contrary to the law of the land and is being put down with the arm of authority. The opposition to the Jew is now social. Men are his enemy privately, and they would like to alter the law, and are forming associations to try and bring about an alteration. But the law is in favor of the Jew as it has not been during the ages of down-treading. And this change is a latter-day change. It is change about 30 years old or so, coinciding substantially with the termination of the 2,400 period of Dan. viii. The Jew is now eligible to hold landed property, to follow any profession, to vote in municipal and parliamentary elections, to fill any office of authority in the realm. Witness Sir George Jessel, the Master of the Rolls, recently deceased. This is a great change when looked at against the background of the dark centuries that are past. Another fact to be noted is the wonderful wealth of the Jews. This has become quite proverbial. It is a comparatively modern development. However men may explain it; by whatever combination of circumstances it has come about, there is the fact patent to all the world that the strings of the money bags of the world are held by Jewish hands. Kings and

governments have to use Rothschild when any great performance of finance has to be compassed. This is doubtless a preparation for events further on. Then, we behold a work of organization going on among the Jewish race which is quite a novel thing in their history. Until the present generation, since their dispersion, Israel has been a race of units, having no connection one part with another. But now, they are becoming organized. The establishment of a universal Israelite alliance, with head quarters at Paris, has laid the foundation of a corporate existence unknown to Jewish life for ages. It has given the Jews a rudimentary nationality which cannot fail to be of the utmost importance in all future movements for their national resuscitation. It is

"bone coming to his bone,"

the broken people coming together. Under the auspices of the Alliance, there is an annual meeting of Jewish delegates from all parts of the world, at which matters affecting Jewish interests are debated, and from the officials of which, there is correspondence with the Jews throughout the world.

So much for the people. Are there any symptoms of revived life for the land? People not interested or attentive to the matter would be astonished at all the facts that could be placed together in support of an affirmative answer to this question. Ever since the Crimean war, when, by the treaty of Paris, Turkey was compelled to allow foreigners to hold land in any part of her empire, there has been a steady advance in the direction of new life in the Holy Land. Jerusalem has become a changed city within the period that has elapsed since then. Building is going on in all directions outside the walls, and so it is also at several other centers. This revival of activity has also taken the form of agricultural settlements in various parts of the land; and the movement as a whole is chiefly Jewish, though Germans and others have taken part. The movement has received a great stimulus from various circumstances well within the memory of the brethren. First, there is the Montefiori memorial, consisting of a fund of about £30,000, the interest of which is being administered by an agent in Jerusalem, in the encouragement of Jewish house-building, and agricultural enterprise; and lastly, most recently and most important of all, the persecution that has sprung up with such vigor against the Jews, in the principal European countries, has given a great impetus to matters and movements affecting the Holy Land, in a very direct and remarkable manner. It is not only that colonies have been actually formed, but movements have been set on foot, and taken in hand by various classes of persons, which have for their object the Jewish settlement of the land on a large scale, and a situation has been created that only requires the ripening of imminent political changes in the East, to open the flood-gates of Jewish immigration.

Egypt has been occupied by England. She is already in Cyprus, from which the mountains of the Holy Land are remotely visible. An Arabian revolt against the Sultan has been fermenting for two years past, and now receives a powerful support (which the Sultan feels to be alarming) from the victories of the False Prophet of the Soudan, who gives himself out as the true latter-day head of Islamism, and the fore-runner of Jesus Christ. The success of this revolt would probably draw England into Syria, as she has been drawn into Egypt. Her ships are already ordered to the Red Sea, to prevent a crossing to Mecca, but what if a crossing is not necessary for the spread of the flame? What if the myriad Arab sympathizers of the Mahdi unfurl his flag for him in the Arabian peninsula, and are owned by the tribes of Syria, who were nearly in open rebellion while Arabi made a stand? British soldiers only would then be equal to the task of beating back the fanatical hordes from Syria, and once there, she must needs stay: and with England there, Turkish obstacles would disappear. We should soon see the Jewish movement expand and develop into that pre-adventual form of things described in Ezekiel xxxviii. 8-16.

All these things taken separately may each appear small, and without significance to the eye that only looks at them from the newspaper point of view, which is a very limited point of view. But, taken together, and looked at in the mass in connection with the long dark past of Israel's experience, and in the light of what has been revealed, they have but one message to the ear of intelligence. They tell us, that we are in the era of the Lord's return. He comes, not only to raise and glorify his saints: he comes to deliver Israel from all distress; and in what more fitting attitude could his brethren be found than in the act of contributing to the

preliminary form of this deliverance? It is not as if this were proposed to us as a hobby. It is not as if we took it in hand in any organic or administrative form. We are only asked to assist in supplying the means for others to do the work; and in doing this, we are only doing one among many good works for the Lord's sake. We are called upon to be ready to every good work. It is a mistake to make some other good work a reason for not doing this. It will be found true that those who are heartiest in this are not the most shortcoming in other directions. It is not those who love the Jews most that attend to the poor least; it is not those who contribute most liberally to Jacob's need that are the most niggardly in their provision for the comfort of the brethren or the needs of the truth. To cry out about the poor when some other good deed is being performed is what Judas did, and we know how the Lord estimated the cry, and the place he gave to the loving extravagance which Judas so sourly condemned.

Brethren, the day is breaking. If it takes a long time to break and is slow in coming, we must remember the day is long that is coming, and that the night has been long from which it is emerging.

"Long hath the night of sorrow reigned; the dawn shall give us light."

The darkness is not so deep as it was fifty years ago. The pitchy blackness has given way to something like a twilight in which the forms of the mountains are dimly visible against the sky. The eastern horizon slowly lightens and suffuses with the blush of coming dawn. Soon the actual light will brighten all the air and gild the mountain tops. Soon a glorious shaft will strike athwart the somberness and tell the awaking world that the sun at last has risen and ascends the morning sky. Soon amid the turmoils and complications and gladsome tokens of this latter day, will Christ announce his presence.

What this will mean we know—at first, trouble, dire and prolonged, for the uncircumcised populations of the earth, but at last peace, and righteousness, and rest, and joy, and blessing. All mankind will share in the promised blessedness. Just as in the natural sunrise, all darkness flees before the glorious orb of day; just as all countries and all conditions receive the gladdening flood of light—the dens of barbarism alike with the homes of civilization, so all nations, all ranks of men, all conditions of life, will be embraced in the heavenly beams of the Sun of Righteousness. We are here as the children of this coming day to hail its gladdening approach, by doing something towards the very work which God Himself has indicated as the preface of its advent, and the means by which it is germinally introduced.

The Prophets of Israel

HOSEA

"The Prophecy came not in old time by the will of man, but Holy men of God, spake as they were moved by the Holy Spirit."

Viewed from this distance of time, their ministry was manifestly Divine. They spake of things concerning the destinies of Israel and other nations in the far distant future, for which there is no parallel in other literature.

The inspired comment of the apostle Peter furnishes the only reasonable explanation.

Although different in matter and style, one feature is common to them all. They testified with inflexible purpose against the corruption and disobedience of the chosen people; to the ordinances of God which were given to them in unique circumstances at Mount Sinai centuries before.

In this respect the prophets are different from other authors, of ancient or of modern times.

The name Hosea signifies "Help" or "Saviour" and is similar to that of Joshua before it was altered, to signify that he was God's help or Saviour.

Like that of Amos, the mission of Hosea was mainly to the northern Kingdom of the ten tribes, headed by Ephraim, and belongs to the early prophetic period, being contemporary with Isaiah and Micah. He therefore saw both Israel and Judah in great vicissitudes of fortune. Under Uzziah and Jeroboam 2nd, they were prosperous and strong, but were afterwards in the deepest distress and humiliation on account of their departure from God, who had redeemed them from servitude in Egypt, and given them the land promised to their fathers.

However, we are not so much concerned with the historical setting of the Prophets, as with the spiritual import of their ministry, for which they are mainly commended to our study in the New Testament.

The book of Hosea opens in characteristic fashion. It is the word of Yahweh; not merely a literary composition. This word is not inherent in the prophet; he received it from God, and therefore spake as he was "moved by the Holy Spirit". Probably this also accounts for the somewhat abrupt manner common to all the prophets, as distinguished from the literary craftsmanship of ordinary men of letters. Hosea prophesied for more than fifty years, and his book is probably very much condensed, on the principle of John xxi. 25.

As usual, the human element is dismissed in a sentence. "Hosea the son of Beeri," is all that is said of his personal history prior to his call to the prophetic office. Biographical details are omitted, and therefore we may depend they do not matter.

The Book consists of two main divisions. The first three chapters are taken up with God's charge to Hosea, whilst the remaining eleven chapters are mostly devoted to the prophet's addresses and exhortations to Israel and Judah.

In Chapter i., Hosea is told to take unto himself a wife and' children of whoredoms, as a man of sign to Israel. "And the Lord said to Hosea, go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord."

The God-given names of his children are indicative of the taking away of Divine mercy, and His disowning of Israel as the people of Yahweh. A son is born: "and the Lord said unto him, call his name Jezreel. For yet a little while, and I will avenge the blood of Jezreel, upon the house of Jehu, and will cause to cease, the Kingdom of the House of Israel." Very possibly, Hosea saw the fulfillment of this, for he is said to have continued until the reign of Hoshea, when the Assyrian invader put an end to the Kingdom.

A daughter is next born. "And God said unto him, call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel"

"But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."

This is doubtless a prophecy of the miraculous deliverance of Judah, and the destruction of the Assyrian host by the Angel of the Lord, as recorded in 2nd Kings xix. 35.

A second son is born; "Then said God, call his name Lo-ammi: for ye are not my people, and I will not be your God."

Nevertheless, this tragic rejection, is not for a moment to make void the immutable counsel and purpose of God, as enshrined in the promises to Abraham and David.

"Yet the number of the children of Israel shall be as the sand of the sea. which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the Living God."

Of course, the allusion to this in 1st Peter ii. 10, is by way of illustration, and does not affect its primary application to the final restoration of both Israel and Judah under one "Head" in the great "day of Jezreel".

Chapter ii. opens softly. Hosea is bidden to plead with his people as still related to God, and the subjects of Divine compassion.

Under the thin disguise of a wife's unlawful passion for many lovers, Israel's fondness for the idols and ways of their uncircumcised neighbors—strictly forbidden by the Law—is sadly referred to, together with the calamities which were bound to ensue, under Divine justice.

Her corn and wine, wool and flax, are to be taken away. Thus we have an insight into the extreme fruitfulness of the Land in, ancient times. Moses refers to this in Deut. viii. 8, "A land of wheat and barley, and vines and fig trees and pomegranates; a land of oil olive, and honey."

Also, her new moons, sabbaths and solemn feasts are to cease, and she is to be stripped bare (see Ezek. xxiii. 29).

At verse 14, the theme again changes. The eventual return of God's favor to His erring people is reiterated in the tenderest terms. "Therefore behold, I will allure her, and bring her into the wilderness, and speak to her heart."

"And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth . . . when she came up out of the Land of Egypt." Her God will be to her, Ishi (my husband) (see Isaiah liv. 5). She is to be betrothed to Him in righteousness, loving kindness and tender mercies, and that for ever. Her God will once more "hear the Heavens, and they shall hear the Earth, and the Earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel." There is here a play upon the name.

Jezreel means to scatter or sow (see ch. i. 4); it is used as expressive of God's anger in the scattering of the House of Israel; but in ch. ii. 22-23, it is used in the contrary sense. "I will hear the Heavens, and they shall hear the Earth; and the earth shall hear the corn, and the wine and the oil; and they shall hear Jezreel, and I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy." Of course, Paul's use of this in Rom. ix. 25, opens up a wider aspect of the matter, as affecting Gentiles also. There is no mistaking the purport of verse 18. It is a glimpse of the Kingdom; "and in that day, will I make a covenant for them, with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle, out of the earth, and will make them to lie down safely."

The chapter concludes with a reference to the "final consolation," of Israel: "I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." This is evidently a reference to the new covenant of Jer. xxxi. 31, and Heb. viii. 8, in which God's law will be written in their hearts, and their sins will be remembered no more.

In chapter iii. the prophet's marital experiences are again presented as typical of God's dealings with his unfaithful people, and their separation from all their defiling associations, and preservation for ultimate reconciliation and glory. "For the children of Israel shall abide many days without an image (pillar), and without an ephod, and without teraphim."

But "many days" does not mean "for ever" as some would have us believe. There is a "set time to favour Zion", and the appointed day draws on apace, when the children of Israel will "return, and seek the Lord their God, and David (the Beloved) their King; and shall fear the Lord and His goodness in the latter days".

The deliverance of Jerusalem in A.D. 1917, from the Desolator, and the establishment of "a national home" for the Jewish people, in the Promised Land, is a certain indication that the day is not far distant, when "the Redeemer shall come to Zion, and shall turn away ungodliness from Jacob". What this will mean for the saints who wait for "the consolation of Israel" is clearly indicated in Rom. xi. 12-15 "Now if the fall of them (Israel) be the riches of the world, and the diminishing of them, the riches of the Gentiles; how much more their fullness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

This concludes the first division of the book, and is occupied mainly, with God's charge to Hosea, and with the Divine pronouncements regarding Israel's glorious destiny.

The remaining portion of the book is devoted to the direct message of the inspired prophet to Israel: First to the people, and then to their rulers.

It is a striking exemplification of the truth, that the natural mind has an innate antagonism to Divine things. As it is written: "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other " (Gal. v. 17).

Chapter iv. opens thus: "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land." We see by this, the things with which God is well pleased, and can but marvel at the shallowness of human unbelief and opposition to eternal verities.

The great principles of "judgment, mercy and faith" were forgotten, and the charges of perjury, murder, theft and adultery, justify to the hilt, the righteous judgments of God against a people who bore His name, and were under His law, and occupied His land.

Their tenure of the land was contingent upon obedience; and therefore Israel had forfeited their title to it, and abdicated their position as "a kingdom of priests and a holy nation".

Verse 6 tells us the cause of this. "My people are destroyed for lack of knowledge." They had utterly neglected the source of knowledge, and had reverted to the ignorance and idols of the nations around them. Let us not fail to profit by the lesson. In recent years, there has been a disposition to "water down" the Truth, and to minimize the difference between the household of faith, and the world in general. It is strange, but true, that there is less of that robust faith, zeal, and keen relish of the Truth, as the subject of daily converse, notwithstanding the gravity of the times, and accumulating signs of the return of Christ.

In verse 11 we read: "Whoredom and wine, and new wine, take away the heart". Hence the lives of saints exemplify the "narrow way" and "strait gate", in self-sacrifice and consecration to holiness in thought, word and deed.

In chapter v. the priests, the house of Israel, and the house of the king, together with the house of Judah, are sternly addressed and rebuked for their pride, corruption and blood-shedding.

Under the striking figures of a "moth," "rottenness," and a destroying "lion," Divine judgment is pronounced upon them, concurrently with the withdrawal of God's presence and protection, until a humbled people should once more "look at the Rock from whence they were hewn", and seek unto the God of their fathers.

"I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early."

Chapter vi. opens with a beautiful passage in the form of a response : " Come and let us return unto the Lord, for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight."

This, no doubt, has reference to the time spoken of in Zech. xii. 10. " I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me, whom they have pierced, and they shall mourn for him, as one mourneth for his only son."

"After two days he will revive us: in the third day, he will raise us up." This is interesting in a twofold sense. Jesus was in the grave two whole days, and came forth on the third day. So Israel nationally are being revived, and will ultimately be raised to the "first dominion" in this third day of 1,000 years, since the destruction of the kingdom under Zedekiah, and the departure of "the glory" from Zion.

The sixth verse of this chapter is profound in its significance. "I desired mercy and not sacrifice; and the knowledge of God, more than burnt offerings." This is quoted by the Lord Jesus in Matt. ix. 13, and is set against the soulless formalism and ceaseless faultfinding of the self-righteous Scribes and Pharisees.

The lesson is equally important in the 20th Century. No amount of education, culture, and profession of Divine service, can compensate for the lack of mercy, and of the knowledge of God, as revealed in "the word of His grace ".

In chapter vii. the sad theme of Israel's manifold transgressions seems unbroken. They turn either to Egypt or Assyria in their troubles, instead of "to the most High". As we read in Jeremiah, 2nd chapter, "my people have committed two evils. They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

The general theme of judgment upon Israel for their sins, occupies almost the whole of chapters viii., ix. and x., with scarcely a break.

The prophet is bidden to blow the trumpet, that is to bring the invader and avenger into the very Sanctuary itself. They had set up kings, and made princes, without the least regard for their fitness in the sight of God. "They have sown the wind, and shall reap the whirlwind." Two thousand five hundred years of history bears tragic testimony to the truth of the prophecy. This is one of many isolated passages of Scripture that have become proverbial, and are quoted with great effect in matters far removed from the context.

In verse 12 we read, "I have written to him, the great things of my Law, but they were counted to him as a strange thing "; and in verse 14 we read, "Israel hath forgotten his Maker, and buildeth temples".

In this connection, the history of Israel as a whole, exhibits the strange contrariety of human nature. While as yet, they were in the enjoyment of their land, and had considerable political power, the great things of God's law were disregarded, and they multiplied idolatrous temples, to which they devoted their offerings of silver and gold.

Subsequently, when a humbled remnant returned from captivity, shorn of all power as a nation, and quite cured of idol worship, they went to the other extreme, and gradually assumed a self-righteous exclusiveness, and developed a soulless and mechanical regard for the letter of the law, almost to the exclusion of "judgment, mercy and faith"; the great underlying principles of God's law in all ages.

This latter portion of Hosea is notable for the free use of metaphors, based upon the daily occupations of Israel. For example, in chapter x. 4: "They have spoken words, swearing falsely in making a covenant, therefore judgment springeth up as hemlock in the furrows of the field." We are here reminded of the words of Paul (Gal. vi. 8): "He that soweth to the flesh, shall of the flesh reap corruption."

In verse 11 the theme is resumed. "Ephraim is as an heifer that is taught, and loveth to tread out the corn: but I passed over upon her fair neck. I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods. Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till He come and rain righteousness upon you; ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men."

Chapter xi. recalls the events of the Exodus, and the deliverance of Israel in their national childhood, from the servitude of Egypt. "When Israel was a child, then I loved him, and called my son out of Egypt. I taught Ephraim also to go, taking them by their arms: but they knew not that I healed them. I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them."

The first verse of this chapter is interesting, as having a double meaning, and an unsuspected application to the child Jesus, as we learn from Matt. ii. 15. This illustrates once again the value of the New Testament, as the Divine elucidation of the Old. Both Old and New Testaments are complementary to each other. Jews reject the one, whilst Gentiles practically reject the other. Thus are they all concluded in unbelief, as we are reminded in Rom. xi. 32, that eventually He might have mercy upon all.

Verses 8 and 9 illustrate the abounding mercy of God towards Israel and serve to remind us again that the thoughts and ways of God are as high as the heavens are above the earth, as contrasted with human ways and thoughts. Israel owe their preservation to the immutability of God; "I will not execute the fierceness of mine anger; I will not return to destroy Ephraim, for I am God, and not man: 'The Holy One in the midst of thee'."

Chapter xii. is notable for its historical allusions; firstly to the circumstances of Jacob's birth, and then to his successful wrestling with the Angel. "He took his brother by the heel in the womb, and by his strength he had power with God; yea, he had power over the Angel, and prevailed: he wept and made supplication unto him; he found him in Bethel, and there he spake with us, even the Lord God (Yahweh Elohim) of hosts; The Lord (Yahweh) is his memorial."

Reading this language of the Spirit one can scarcely help thinking of one greater than Jacob, who wrestled, and with strong crying and tears, made supplication unto him, that was able to save him from death, and (like Jacob) was heard in that he feared. Hosea xii. 6 continues with the exhortation: "Therefore turn thou to thy God; (Elohim) keep mercy and judgment and wait on thy God continually." Now here is a question for the skeptic and unbeliever, who claims that his position is according to "reason." The facts are against him, and "it is hard to kick against the pricks."

How is it that in all the Scriptures we are exhorted to manifest truth, mercy, judgment, faith, righteousness and, in short, everything that is calculated to truly enrich and ennoble our minds and characters? Were these exalted principles characteristic of the world in ancient times? No, they were not, neither are they a feature of our own times. Is it not for the lack of these things that the very existence of civilization is threatened? and does not this apply both to the domestic situation in every country and to world affairs also? Unquestionably it does. Until the unbeliever can shew that the lofty principles of the Bible are the natural manifestations of the human heart and mind his claim to a monopoly of reason is a grotesque conceit.

Returning to Hosea xii. 9 we see the immutable purpose of God once more expressed: "I, that am the Lord thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days of the solemn feast."

The patience of God has been truly divine: "I have also spoken by the prophets, and I have multiplied visions, and used similitudes by the ministry of the prophets." Then follows another interesting reference to the history of Jacob: "And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep." In some respects, this is suggestive of Christ Jesus, who, like Jacob, was persecuted by his brethren, and in a "far country" has "served for a wife." The day is fast approaching when the Bridegroom will return and "shall see of the travail of his soul and be satisfied."

In chapter xiii. the general subject of Israel's apostasy is continued. "When Ephraim spake trembling he exalted himself in Israel; but when he offended in Baal, he died."

Molten images and idols are made, "according to their own understanding". So we see the natural trend of human "reason". Again, how vivid are the illustrations used. They, who were founded upon "the Rock of Ages", and should have been as a lion among the nations, are as "the morning cloud" and "the early dew", soon to evaporate; the "chaff driven by the wind", and as "smoke out of the chimney". And again, the declaration comes like a solemn refrain: "I am the Lord thy God, from the land of Egypt. Thou shalt know no God but me: for there is no Saviour beside me." And in verses 9 and 10, "O Israel, thou hast destroyed thyself, but in me is thine help"; and in verse 14, we have the gracious promise that embraces far more than Israel's national resurrection: "I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." The reader will do well to compare this passage with Ezek. xxxvii.

Paul's reference in 1 Cor. xv. 54-55, shews another and greater aspect, in the final victory of the accepted saints over death and the grave. The two ideas are beautifully connected in Rom. xi. 15: "For if the casting away of them (Israel) be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

The brief xivth chapter affords a fitting conclusion. First, there is the Spirit's entreaty: "O Israel, return unto the Lord thy God. . . . Say unto him, take away all iniquity, and receive us graciously, so will we render the calves (sacrifices) of our lips.

"Ashur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, ye are our gods: for in thee the fatherless findeth mercy."

To this expression of repentance, there follows a truly divine response, re-echoed a hundred times in the writings of the prophets: "I will heal their backsliding, I will love them freely; for mine anger is turned away from him."

"I will be as the dew unto Israel: he shall blossom as the lily, and strike forth his roots as Lebanon. They that dwell under his shadow, shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon."

Ephraim shall say, "What have I to do any more with idols? I have heard him and observed him: I am like a green fir tree. From me is thy fruit found."

There is no doubt about the meaning of these beautiful metaphors. They speak eloquently of the Deity's purpose, to restore Israel to the land of their fathers, and save them "with an everlasting salvation". This "Hope of Israel" being incorporate in the "good news" preached by Christ and the apostles, it is of the utmost importance to be numbered among those alluded to in the last verse: "Who is wise, and he shall understand these things! Prudent, and he shall know them! For the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."

Bournemouth.

B. A. Warrender.

Be not deceived: Watch unto Prayer

Jesus Christ has compelled greater attention than any other individual in all the world. He has impressed his name and personality upon the whole civilized world.

There are many today who deny the fundamental Biblical records concerning Christ: deny the scriptural account of the birth of Christ, deny his resurrection, and deny the oft repeated assertion that he is the Son of God. They say he was a good and righteous man, and a capable ethical exponent, but a mere man only. How could he be a good man if, as a mere man born of the will of the flesh and without divine authority, he assumed what would then be a false position as the Son of the Living God?

Denials are not at all modern. Christ was denied more than accepted from the first. "He came to his own and his own received him not." We are among those who though we have not seen, yet believe. We believe him to be the Son of God. To be the prophet like unto Moses, from whose pen we read "The Lord thy God will raise up unto thee a prophet like unto me and unto him ye shall hearken." In another place God said through Moses, "I will raise up a prophet from among their brethren like unto thee, and will put my words in his mouth and he shall speak unto them all that I shall command him."

Jesus Christ was the fulfillment of the Mosaic prophecy. The man whom God made strong for His purpose, who stands out from a background of hoary history, splendid and unrivalled. Bro. Roberts eloquently speaks, "Look all through the ages, search every history, ransack every literature, and you will find no figure that can stand by the side of the Lord Jesus. A man of whom his enemies bore witness that 'He spake as never man spake'; a man who combined such humility of deportment, with such sublime self-assertion, such compassion for the erring, with such intolerance of the wicked; such zeal for God, with such kindness of man. There never was his like before him, and there never has been his like since. He stands apart from all men; great, holy, harmless, undefiled."

"How is this? If he be but the mere Son of man as all men are, why was he such a man? Why have we not such a man now? There must be an explanation of the appearance of such a man, which is not found in the case of any other, and there is. He is the Son of God. The Holy Spirit overshadowing a virgin of the house of David has produced for us this likeness of God, this manifestation of the Father, the Creator of heaven and earth. This explains all and satisfies all our needs in the case."

Whatever we read of the words or deeds of our Lord it has its own particular interest and appeal. He went throughout the land of Palestine preaching and teaching. Ever and anon he paused to heal the sick, or restore some afflicted one, and he uttered many wonderful prophecies. All his work in any particular is worthy of the closest study.

We see him persistently preaching the Gospel of the Kingdom of God. This was distinctly prophetic in its character for it carried the minds of his hearers onward to the future when God would establish a righteous Kingdom upon earth, for the blessing of all families of the earth as the promises to Abraham had so emphatically declared.

All through Israel's troubled history prophet after prophet by the Spirit of Christ that was in them, spake of the coming of that glorious time, telling of a King that should reign in righteousness. Telling of the overthrow of human governments and the establishment in their place of a Divine government, with righteous laws and permanent institutions, telling of a people blessed and happy dwelling in peace and prosperity.

All this and much more was doubtless covered by the Lord when on plain or hillside, in synagogue or temple, to two or three disciples or to a multitude of people, he preached the Gospel of the Kingdom of God. But few understood the import of his words through lack of knowledge of their own prophets. Even his closest disciples thought the Kingdom should immediately appear, and looked at that time for a restoration of the Kingdom of Israel. They had no appreciation at that time of the long period, and great events that had to precede the establishment of the Kingdom.

In Matthew xxiv. we find Jesus endeavoring to impress them with some of the things that must take place. He has come out of the temple, the pride of the Jews and Jerusalem, and the disciples remark concerning the buildings and the stones, which were of great size, making a building apparently capable of withstanding all vicissitudes for many centuries.

We notice in the previous chapter that after Jesus had denounced the Scribes and Pharisees, he looks upon the city and breaks forth, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not. Behold, your house is left unto you desolate, for I say unto you, ye shall not see me henceforth until ye say, Blessed is he that cometh in the name of the Lord." Jesus with these thoughts in his mind turned to his disciples who had called attention to the building and said, "See ye not all these things? Verily, I say unto you, there shall not be left here one stone upon another that shall not be cast down." And in another place he said, "When ye see Jerusalem compassed with armies, know that her desolation is near."

Doubtless, many an old prophecy was in the Lord's mind as he spake thus, as for instance, in Jeremiah's prophecy, 26th chapter, 18th verse, " Then rose up certain of the elders of the land and spake to all the assembly of the people, saying; Micah the Morasthite prophesied in the days of Hezekiah, King of Judah, and spake to all the people of Judah, saying, Thus said the Lord of Hosts, Zion shall be plowed as a field and Jerusalem shall become heaps and the mountain of the house as the high places of the forest."

And turning to the prophecy of Micah the Morasthite, chap. in. v. 10, "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward and the priests thereof teach for hire, and the prophets thereof divine for money, yet will they lean upon the Lord and say, Is not the Lord among us? none evil can come upon us "With this prophecy, call to mind the attitude of the Scribes and Pharisees whom Jesus so scathingly condemned. "Therefore shall Zion for your sake be plowed as a field and Jerusalem shall become heaps and the mountain of the house as the high places of the forest."— (verse 12). The confirmation of this prophecy in the words of their Lord caused consternation in the minds of his disciples when he was resting upon the Mount of Olives, which overlooked Jerusalem and the temple from the East. Four of them asked him privately "Tell us when shall these things be? And what shall be a sign of thy coming and of the end of the age?" Then Jesus told them of the troublous times that should ensue prior to the end of the Jewish age and continue to the end of the Gentile times and his second coming. This prophecy fills the interval from his ascension to his second coming, and is truly remarkable in its accurate portrayal of events.

Forty years after Christ spake these words Vespasian, the Roman General, was heading a victorious army through the land of the revolting Jews, and city after city fell before the iron hand of Rome. Vespasian returned to Rome to assume the royal purple leaving command to his son Titus, who soon compassed Jerusalem with armies. Then began the most memorable siege in history, lasting 143 days. The Jews fought with fanatical courage.

Thousands fell before the Roman onslaught. Thousands more died of famine and disease. The Romans finally burst into the city and continued to spread death and destruction, and the temple that Jesus had so often gone in and out thereat, and to whose buildings the disciples had in admiration called the attention of the Lord, went down in ruins amid flame and smoke and bloodshed.

The actual fulfillment of the prophecy was eventually accomplished, not one stone was left upon another. So also the actual fulfillment of those things in this prophecy concerning the time of the end will most assuredly all be accomplished. In the distressful times in which we now live, we are confident we see the fulfillment of the Lord's prophecy concerning the times just prior to his return. And we remark that the first thing he said to his disciples that questioned him concerning his sayings was, "Take heed that no man deceive you." This admonition has been appropriate in all ages. Men have always been easily deceived. Methods of deceit may vary in different times and places. At the time of the Lord's warning it was against false Christs, "For many shall come in my name saying, I am Christ, and shall deceive many." Through the centuries many delusions and false doctrines have deceived many. An interesting incident is recorded in Acts viii. 9, "There was a certain man called Simon which beforetime in the same city used sorcery and bewitched the people of Samaria, giving out that himself was some great one, to whom they all gave heed from the least to the greatest, saying, this man is the great power of God."

At the preaching of Philip even this Simon believed and was baptized and he wondered at the miracles and signs which were done in the power of the Spirit.

Peter and John were sent from Jerusalem to help in the work that Philip was doing in Samaria, and Simon saw believers receiving the Holy Spirit by the laying on of the Apostles' hands. So he offered money saying, Give me also this power. But Peter said, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God." "Take heed, saith Jesus, that no man deceive you." Yes, they are still words of necessary warning. We can still be deceived in these latter days. In 2 Peter ii. 1, "There were false prophets also among the people even as there shall be false teachers among you who secretly shall bring in damnable heresies: even denying the Lord that bought them, and bring upon themselves swift destruction." Peter continues in his epistle to show there should be even up to the last days deceivers and those being deceived. We have the apostles in their epistles constantly warning against being deceived by false pretences.

Eph. v. 6, "Let no man deceive you with vain words." Even in our own times we have been made familiar with vain words and their direful result.

"Beware lest any man spoil you through philosophy and vain deceit" (Col. ii. 8). "Let no man beguile you of your reward" (Verse 18). "Let no man deceive you by any means for that day shall not come except there come a falling away first" (2 Thes. ii. 3). "Beloved, believe not every spirit but try the spirits whether they be of God" (1 John iv.).

(To be continued).

Baptized into Christ

"We are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ," says Paul. And commenting on this fact the Apostle John apostrophizes the believers of all time who have been baptized into the one faith in those well known words, "Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God. . . . Beloved now are we the Sons of God and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."

Here then we have the words of Paul with all his directness, and the equal certainty of John with all his lovableness, defining very clearly for us the way of Salvation, and the love of God which makes that Salvation possible.

The journey as so many can testify is often difficult, as it was for Paul; it is often long and arduous as it was for John, but the route is always the same—Obedience via Baptism via Faith.

Those who undertake that journey are baptized into Christ (for there is none other name under Heaven given among men whereby we must be saved), and thereby become Sons of God in embryo with a future which is altogether beyond their conception.

What exactly is the import of being baptized into Christ? We are not referring to its doctrinal significance but rather to its practical aspect and effect, for we realize it is something far more than a mere ceremony.

If we adopt the Apostles' line of reasoning, it means this: we, as Christadelphians have become members of a Royal Family—a family of the greatest antiquity and highest lineage, and the head of that family, the King, is the Lord Jesus Christ.

We are then of the nobility, but we notice John draws a distinction between our present state as "Sons of God" and what we may be as "Sons of God" at a later date. We have already exhibited faith and have been baptized, but now the third attribute is called for to ensure that higher state which is yet in the future.

There is a well known French motto "Noblesse oblige", which may be translated into English thus: "The nobility have their obligations", and that applies particularly to ourselves as members of the Royal Family.

We have our obligations to the King because of that wonderful relationship in which we stand to him, and our obligations to the Truth to which we have been called.

Probably very few of us have seen King George Vth and still less (if any) have been introduced to him or spoken to him. We take him for granted in a very casual manner, simply because we are not connected with the House of Windsor, nor are we attached to the Court or Court circles in any way. If we rise to our feet whilst a few bars of the National Anthem is being played, we consider we have done all that could be expected of us. And human nature being what it is there is just the possibility that we may lapse into that state of mind with regard to the King of Kings, ordering our attitude toward Him as we do to the King of England.

We do well therefore to remind ourselves whose we are, what house we are connected with, and what manner of men we should be by reason of our baptism into Christ. We shall only realize our obligations in the ratio of our appreciation of the reality of our nobility. It is then a fact that when we exercise the privilege of singing praises to God or approaching Him in prayer, we are in the presence of one to whom we have been individually introduced in the way He has prescribed. One who most certainly knows us and our service—or disservice in His Majesty's Household.

Let us never lightly esteem that introduction nor lose sight of the fact that the introduction was made possible for us by the grace of God, for the words of Jesus as recorded in John vi. 44 testify, "No man can come to me except the Father which hath sent me draw him".

If we let that thought sink into our minds, we can appreciate in some measure John's constant references to the love of God in not only opening up a way of life eternal, but Himself bringing us through Christ into that way. To such who strive to keep in that way we have the assurance of the Spirit speaking through the writer to the Hebrews, "I will never leave thee nor forsake thee". In this connection we sometimes quote the Psalmist's words, "The angel of the Lord encampeth round about them that fear Him and delivereth them".

That is not merely a pious expression—it is a fact. If it were not so many of our number would probably have been lying in a nameless grave in France, and there would have been in our midst widows, fatherless children, and sorrow of heart. But the King (our King) decreed otherwise, and sent His angel to shut the military service lions' mouths that they should not hurt us.

We cite but this one instance known to all of us, but what of our individual blessings? And what of our obligations? Is it not reasonable that we should make some return for the care bestowed upon us?

Perhaps our gratitude can best find expression in following the advice of Paul to Timothy, "Be thou an example to the believers in word, in conversation, in love, in spirit, in faith and in purity".

How many of us can read that list and say of these as the rich young Ruler said of the commandments, "All these have I kept from my youth up"—"Ever since I came into the Truth I have been an example to the believers, nor has the Royal Family suffered hurt in prestige by my association with it." Alas we fear every honest self-examination must reveal some weakness, often where we least expected it.

All those things Paul enumerates make for that perfect (noble) man in Christ Jesus to which we should at least approximate. In word? Yes the word of God; the Sword of the Spirit should be ever at hand wielded in no uncertain way but with dexterity and ability as a man used to the work that needeth not to be ashamed.

In conversation? This gives us pause, does it not? Our tongues are so apt to wag to no profit, slander, malice, unkindness, foolish jesting. What a world of iniquity the tongue can open up in conversation. We remember Peter's words as he looks forward to the day of Christ, and speaks of the wonderful state of things then to be inaugurated. "Seeing these things are so, what manner of persons; ought ye (the nobility) to be in all holy conversation and Godliness." "Wherefore," says he, "be diligent that ye may be found of him in peace without spot and blameless." Blameless in conversation? Oh dear! In love? The supreme lesson for every one of us is contained in the two great commandments, "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength and thy neighbour as thyself". The antithesis of love is selfishness, and it is very certain we can never exhibit true love to God or our neighbour whilst Number One comes first in our thoughts. It is forgetting self in the service to the King and our brethren which shows our love of God.

In spirit? Yes—in the true meaning—the essence—the very pith and marrow of the Master's teaching is what we need to apply to our words, thoughts and actions in order that we may be found worthy of our calling. The servant may be very busy cleaning the outside of the cup and platter—the Master is concerned more particularly with the inside.

In faith? Ah, we need to hold fast here. In these days when, faith in the Scriptures is belittled by its professed friends as fitting only for children and half-wits, it is well indeed that we should constantly remind ourselves of these things, that we may be rooted, built up and stablished in the Faith. Be it ours to hold fast the faithful Word that we may be able by sound doctrine to exhort and to convince the gainsayers. And then finally in purity putting the seal on the example we should strive to be to all believers. To the pure, says Paul, all things are pure, and it is very certain the mind reflects that upon which it feeds. If we allow our minds to dwell on evil thoughts and things of no profit, can we wonder that words and deeds follow which ill become sons and daughters of God. An ignoble mind will never prompt noble actions. We can easily test it for ourselves, for if we display the mind of Paul in our lives then our Baptism into Christ will reflect the fact that we have recognized the nobility have their obligations, otherwise it will not.

Seeing we have purified our souls in obeying the Truth let us see to it that all we say and do and think may be done with a pure heart fervently. For we are indeed a chosen generation, a Royal Family of priests, an holy nation, a peculiar people that we should shew forth the praise of Him who has called us out of darkness into His marvelous light.

Clapham.

F. G. Ford.

Reflections

There is much comfort in the Scriptures for the people of God when they are in pain and sickness. This is a divine promise: "The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." But there is a condition; the promise is to him "that considereth the poor" (Psalm xli. 1, 3).

* * *

"Oh how love I thy law!" sang David; and so the brethren of the Son of David sing to this day (Hymn 24). That is why they read the Bible daily, for the word of God is "the law of the Lord" (Psalm i. 2).

* * *

The world's greatest need is peace; all its troubles are the result of distrust, fear and unrest. The nations realize this and are making great efforts to overcome these difficulties. But it is all in vain. Peace they cannot have, for "there is no peace for the wicked". How different is the case of the brethren, who also desire peace (Anthem xlv.); they seek it not in vain because their trust is in the Lord their God, for they have His promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee" (Isa. xxvi. 3); "Great peace have they which love thy law; and nothing shall offend them" (Ps. cxix. 165).

* * *

It is the meek who are to inherit the earth. Worldly wisdom derides meekness; it says "if you want to be successful rely on your own efforts, have confidence in yourself, make up your mind that what others have done you can do". But let us be careful how we apply worldly counsel to the things of the Kingdom; Scriptural wisdom declares that it is not in man to overcome without help; strength to overcome will be given, not to the self-reliant and confident, but to those of a humble and contrite heart and lowly disposition, if they pray to the Father for it in the name of Christ (John xvi. 23).

* * *

War with all its horrors is terrible to contemplate, especially to those who experienced the air raids in London and elsewhere in the great war. But there is assurance in the Scriptures which we may rely on if we are included in "the wise" (Prov. iii. 35): "Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh" (See also Ps. xci. 5, 6).

* * *

Paul's admonition (Rom. xii. 11) not to be slothful in business does not refer to buying and selling, or the daily routine of commercial occupations. The word *sponde* here translated "business" means fervency or zeal. The same word is translated "diligence" in every other instance where it occurs, viz.: Rom. xii. 8; 2 Cor. viii. 7; Heb. vi. 11; 2 Peter i. 5; Jude 3.

Quartus.

Signs of the Times

JEWISH PERSECUTION IN GERMANY: DEVELOPMENT OF ANGLO-RUSSIAN ANTAGONISM.—Extraordinary things have happened in Europe since last month's article was written. The rise to power of Hitler in Germany has led to a tyrannical dictatorship of the Nazis over the whole country. Many Jews were attacked, with the result that Jews all over the world united to protest against such treatment. In many countries Jewish

merchants immediately imposed a boycott on all German goods, the result being that the German Government instituted an official one-day boycott of all Jewish activities as a reprisal, it being threatened that if "the Jew war against Germany continues", it will be re-imposed indefinitely. Besides this official hostility, the Nazis everywhere have caused incalculable havoc by forcing prominent Jews to resign their posts, removing Jewish judges and lawyers from the courts, excluding them from the Stock Exchanges, forbidding Gentiles to enter their shops and, it appears, in many cases have perpetrated horrible cruelties on Jews, the exact truth of which cannot be known because of the severe censorship of the Press. The Nazis have allowed no respect of persons, even the world-famous Professor Einstein having his house invaded. The Professor has left the country and publicly announced his abandonment of German citizenship; in return, the Germans have confiscated his banking account and securities.

How it will all end in Germany we cannot yet foresee, but we are already able to see a most important result of this trouble in the uniting of Jews all over the world. The News-Chronicle gives an interesting list of the countries in which the Jews are living, containing no less than 70 names and showing a total population of nearly 15 millions. The greatest numbers are in the U.S.A. (3,800,000), Poland (2,829,000), and Russia (2,626,000), and at the bottom of the list is Malta with 50 only.

Ezek. xxxvii. foretells that the children of Israel are to be gathered "on every side". Again, "I will take you from among the nations and gather you out of all countries and will bring you into your own land" (Ezek. xxxvi. 24).

Large numbers of Jews have, by professing patriotism for the land of their adoption, particularly in Western Europe, endeavored to eradicate the hostility generated by racial distinctions, and have very largely succeeded until the present time. For example, as a result of the comfort and toleration in England, very few English Jews have any desire to go out to Palestine, but prefer to stay where they are. In Germany, where there are no less than 643,000 Jews, their position until recently was almost as comfortable. By what means, therefore, would God bring about the restoration of Israel from "all countries"? The mind of the Western Jew is described in Ezek. xx. thus: "We will be as the heathen, as the families of the countries" (v. 32), but God says, "That which cometh into your mind shall not be at all". The following verses show how God will compel Israel to leave the countries where they are sojourning, and after purging out the rebels, will bring "all the house of Israel" to His "holy mountain" (v. 40).

Jeremiah speaks of the distress that accompanies this latter day restoration and says, "It is even the time of Jacob's trouble; but he shall be saved out of it" (xxx. 7). It would seem then that the restoration—which is world-wide—is consequent upon severe persecution which will compel unwilling Israel to leave the lands wherein they dwell and eventually throw themselves upon the mercy of their God. Doubtless these prophecies are fulfilled after Christ's return, but current events are showing how God is preparing for their accomplishment. The separateness of Israel from the nations and their essential unity as a distinct people are being proclaimed to the world as never before; their sufferings can only add impetus to the development of Jewish affairs in Palestine where alone the Jew can be described as at home.

Events in Germany are therefore a very marked sign of the times, and, we may add, although God will cause eventual blessing to come out of Israel's present sufferings, the Nazi party will not prosper but will find it has "touched the apple of God's eye". "They that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey" (Jer. xxx. 16).

* * *

Strange events are happening in Russia also. Six officials of the Metropolitan-Vickers Co., who are executing important contracts for the Soviet Government, were arrested on charges of willful sabotage and espionage. The trial will have taken place when these lines are read, so it will be better not to comment on the charges, especially as evidence may be produced which is not at present known.

The situation has, however, created a serious political crisis and mutual feelings of hostility. The British Ambassador has returned to London and is not to return to Moscow—quite a grave event in itself.

On April 6th a bill was introduced 'into Parliament to give the Government power to prohibit the import of Russian goods into Britain, with the intention, said Sir John Simon, of "conveying to the Soviet authorities that the way in which these proceedings were going, and the anxiety we were in about these men, made it really impossible for us to go on discussing trade agreements with them". The Government stated that the sole object of the bill was to bring pressure on the Soviet Government in the hope of securing fair treatment for the accused Englishmen, but it is evident that, whatever the outcome of the trial may be, Anglo-Russian relations will remain strained. The situation may gradually worsen until war is declared, or it may temporarily be remedied again—we shall see—but there is no doubt that the antagonism between the two nations will be greatly enhanced as a result of current events. We are indeed living in stirring times of which we are highly privileged to know the outcome. The wisest of those unacquainted with God's purpose are altogether at a loss to know what to do. Mr. Wickham Steed, perhaps the most respected student of international affairs to-day, says, "We live, indeed, in a mad world, with the certainty of catastrophe before our eyes if things go on as they have been going, yet with no certainty that they will be made to go better". The Daily Express says, "To-day the world is sick, and men look at its troubles through fevered, frightened eyes ".

But God's people should have a different outlook, for " Thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield " (Ps. v. 12).

W.J.

Land of Israel News

"For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession " (Psalm Ixix. 35).

January, 1933, holds the record for Jewish immigration to Palestine in the last few years. No less than 2,249 Jews immigrated to the country in that month, including 73 of the so-called capitalist class.

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The Palestine Official Gazette announces that 1,581 Jews entered Palestine as immigrants during February. The total number of immigrants during the month was 1,713.

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Telephonic communication between Jerusalem and London has now been established.

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The construction has been started of the first twenty houses in the new Jewish settlement in the Wadi Havarith, Kfar Witkin.

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The Dutch Airships Line, which has a regular service between Amsterdam and Batavia, has acquired a plot of land in Jerusalem for the purpose of constructing a station in the

city.

* * *

The next budget of the Municipality of Tel-Aviv will amount to about £167,000. Last year's income of the Municipality exceeded the estimates by about £10,000, as a result of increased immigration and extensive building activities. It is anticipated that the Municipality will float a loan of £100,000 for public works.

* * *

Over 120 Jewish High School boys from Jerusalem, and more than 250 from Tel-Aviv, have left for the colonies in the orange belt, to supply the urgent need for temporary labourers which has arisen owing to the acute shortage of workers in Palestine. Every day fresh recruits are enrolling to meet the demand.

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The Municipality of Tel-Aviv held a reception at the Palatin Hotel, in honour of Lady Erleigh, Sir Robert Waley-Cohen and other distinguished visitors to Palestine. Sir Robert has intimated his intention of helping to establish a company for the purpose of granting cheap mortgage credit to settlers in the towns and the colonies.

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About a hundred thousand people took part in the big Purim Carnival held in Tel-Aviv, winding up the three days' Purim celebrations. Large numbers of people went to Tel-Aviv for the carnival from all parts of the country, including hundreds of American tourists. Ten thousand Arabs are estimated to have joined in the celebrations, in spite of the demand of the Arab Press that they should boycott the festivities. The streets of Tel-Aviv were gaily decorated and illuminated, and presented a colourful picture of Palestine prosperity.

* * *

"What with industrial and agricultural prosperity, and the fillip to local commerce given by the large influx of visitors, it seems as though Palestine is due for a real spurt in the course of the coming year " (Jewish Chronicle).

* * *

Thieves have broken into the Cave of Machpelah, in Hebron, the traditional burial place of the Patriarchs Abraham, Isaac and Jacob, and of Sarah, Rebecca and Leah, and carried off a number of articles of great age and historical value, among them fifteen rugs and part of the curtain over the reputed grave of Abraham, a silver candlestick beside the grave of Isaac and several ancient volumes of scripture.

The Cave of Machpelah is now a Moslem shrine, over which a mosque stands, adapted from a twelfth century Crusaders' Church. From the time of the Moslem conquest of Palestine until 1928 Jews were not allowed to enter the Cave. Early in 1928, however, the Supreme Moslem Council decided to throw open the Cave to Christian and Jewish visitors on payment of a small fee.

CORRESPONDENCE

There is much to encourage brethren and sisters to-day by the many signs which indicate that the Lord is at hand, but who shall abide the day of His coming? The need continues for continual watchfulness on our part, first, to uphold God's holy commandments, and, secondly, to keep our garments unspotted. On the one hand there is the tendency in some directions to tamper with the Word, and on the other hand it is so easy to grow weary in the race. With love in the Master's service, sincerely your brother in Christ,

Wellington, Shropshire.

H. G. Saxby.

I recently met in a business capacity a gentleman who was a very fine type of the best Jewish stock and bore a name denoting his descent from the tribe of Levi. In the course of conversation he said, "You seem to like Jews". I told him why. Then I got a real treat. This Jewish gentleman told me that the Jews enriched every country they came into and put far more into it than they ever took out. He gave signal instances of this and then at last he came to Palestine. "Now look at Palestine, a disgrace to the eyes only 20 years ago. See what we have done. Give us 10 years more with the acceleration that is bound to come and we will show you that the Jews can do the impossible. Palestine's rocks and stones will be the show place of the world in ten years. We mean to let the whole world see what we really can do and what they have lost by trying to keep us down. We are the only people who really have the gift of undaunted courage, and it matters not what Germany or any other country does to us they do but inflict loss on themselves." He went on to speak of the unity of the Jewish people throughout the world in the face of German persecution, and his face was like that of an old patriarch as his words poured out.

Altogether a refreshing interval and of some importance because it came from a typical Jew of upright character.

Holloway, London.

G. H. Denney.

I noticed your article in the February Berean concerning the study of Eureka, and with a little effort we have now started a Eureka class. The article was very encouraging and we hope others have also taken it to heart. The times are getting worse every day, and when we get together to speak of the things concerning the Kingdom of God our weak and frail bodies take on extra spiritual strength to endure, for truly the signs indicate the very near return of our Master. Do you think the war in China will lead up to the outbreak of Anglo- Russian hostilities? I should like to know the views of the brethren on this topic.

3727 W. Garrison Ave.,
Baltimore, U.S.A.

Henry A. Carlile.

Lack of Knowledge

Hosea by the Word of the Lord declared "My people are destroyed for lack of knowledge". This has always been true and still is. Knowledge of God's will has always a salutary effect. Even if men be willfully disobedient to it yet its very presence as a matter of knowledge has a salutary effect. Those who know God's way and day by day seek to know it more perfectly are enriched and ennobled by it. Lack of knowledge is the deepest poverty. To those who have it and rightly use it it becomes riches indeed.

"Happy is the man that getteth understanding. The merchandise of it is better than the merchandise of silver and the gain thereof than fine gold"—Prov. iii. 13.

What a difference in the world's outlook there would be if its statesmen knew the purpose of God. Their "knowledge" would save them to some extent at least from their grave miscalculations and mistakes. As it is the people lack the bread of understanding) and are destroyed.

C.H.D.

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).

BRIDGEND. — Dunraven Place. Sundays: 11 a.m. and, 6.30 p.m. Tuesdays: 7.30 p.m. We regret having to withdraw from bro. C. W. Williams for absenting himself from the Lord's Table and also walking contrary to the commands of Christ. It is only after great patience and continued effort which seemingly have proved futile that we take so serious a step. We pray earnestly to our Heavenly Father that he may yet turn again unto Him, who has called us from darkness to light. Bro. R. Mercer of the Holloway ecclesia paid us a surprise visit on Sunday, March 19th, and gave the faithful word of exhortation. We continue by our testimony to attract one or two strangers and pray that the glorious Gospel will have the desired effect. Our visitors at the Breaking of Bread have been bro. Mercer of Holloway and bro. and sis. Ellis of the Rhondda.—Gomer Jones, Rec. bro.

BRIGHTON. — Y.M.C.A. Lecture Hall, Old Steine. Sundays: Breaking of Bread. 5 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 -p.m. If the Lord will, our ecclesia will be holding a fraternal meeting on May 13th, when we hope to see with us many of our brethren and sisters from other ecclesias. Programs will be available shortly, God willing. We are pleased to report that sis. F. Woodgate, late of the Temperance Hall meeting, will in future meet with us. When interviewed on March 19th she showed herself in complete agreement with our position. Our numbers have been further increased by the transfer of bro. and sis. Crowhurst of Sutton, and we welcome these brethren and sisters to our midst. Welcome visitors to the Lord's Table have been sis. Jenkins and bro. Ramus (Clapham), and our thanks are given to brethren E. H. Bath (Holloway), D. L. Jenkins, E. W. Evans and F. W. Brooks fall of Clapham), who co-operated in the Master's work.—J. D. Webster, Rec. bro.

BURY ST. EDMUNDS (Suffolk).—29 Well Street. The first of a series of four special monthly lectures, supported by a good number of brethren and sisters from London, was delivered here on March 26th by bro. E. A. Clements of Clapham on "The Only True God". Of the 18 strangers present, three borrowed books, and other literature was given away. We appreciate the loyal co-operation of the brethren and sisters in this work of proclaiming the Truth. How great is the darkness around us here! but the inhabitants of this town will now be without excuse when "that day" that is coming "overtakes them as a thief ". May we who are of the day continue to hold forth the word of life, shining as lights in the world, so that we may rejoice in the day of Christ, surely now not far distant.—Your brother in Israel's hope, H. P.

Christmas.

DUDLEY.— Scotts Green. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. We are pleased to report several additions to our ecclesia. Bro. Dennis Hingley was baptized into Christ on Wednesday, February 22nd, sis. Nellie Hughes on March 1st, and sis. May Hughes on March 8th. These were all members of our Sunday School, and it is encouraging to the teachers who have taught them in the nurture and admonition of the Lord, to see them render that obedience of faith so well pleasing in the sight of God. Sis. Ellen Whitehouse and bro. James Passey were also united to Christ on March 8th. We trust they will all realize the high associations of the Truth and adorn the doctrine of Christ, growing in grace and the fear of the holy commandments that they may gain the prize. Four lectures have been arranged at Pensnett as follows: Feb. 28th, "The Bible, God's Word—its prophecies unchallengeable—how it foretells the present world." bro. F. H. Jakeman; March 7th, "The promises of God related to earth and not heaven," bro. W. Southall; March 21st, "The Second Coming of Christ, the Christian's Only Hope," bro. D. C. Jakeman; March 28th, "Signs that his return is near," bro. A. Bickers. The response of the stranger was very encouraging. The number at each lecture ranged between 25 and 32. We are hoping that good will result. Bro. J. B. Strawson, bro. W. J. Elston (Nottingham), bro. T. Phipps (Great Bridge) and bro. E. W. Evans (London) have assisted us in the service of the Truth. We have been pleased to welcome sis. Olive Elston, sis. Strawson (Nottingham), sis. T. Phipps and sis. Deane (Great Bridge).—Your brother in Jesus, Fred H. Jakeman, Rec. bro.

LEAMINGTON SPA. — Sundays: Breaking of Bread, 11 a.m. During the past few weeks we have been pleased to welcome a number of brethren and, sisters round the Table of the Lord here. On February 19th our visitors were bro. and sis. Fred Jeacock, bro. S. Warwick, sisters K. Ellis, A. Karley and D. Wornell, of Clapham, and bro. R. Jeacock and sis. L. Jeacock, of Croydon. On this occasion bro. F. Jeacock supplied us with words of exhortation. On March 26th bro S. Warwick visited us and exhorted us before the Breaking of Bread. On April 2nd we had the co-operation of bro. Weetman of Birmingham in this respect, also the company of sis. Weetman. We thank all the above for the encouragement and pleasure we derived from their visits. On April 6th, at Dudley, we were privileged to witness a young Birmingham man, R. Fell., take advantage of God's gracious offer of eternal life by being immersed upon a confession of His purpose and promises. In this case the Word was first planted and largely watered by a sister of our ecclesia. We hope and pray that he with us may hold fast to the Truth and finally obtain an unending inheritance when Christ returns.—L. Feltham, Rec. bro.

LEICESTER.—71 London Road Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m. It gives us much pleasure to announce an addition to our number; John Jared Cox (aged 70), having witnessed a good confession of the things concerning the Kingdom of God and the name of Jesus Christ, was baptized on March 7th. Our prayer is that our new brother may be given strength and courage so to run that he may obtain the prize of eternal life. We thank the brethren who have assisted in the proclamation of the Truth, thus helping to bring about this happy result. Our recent visitors in the service of the Truth have been brethren H L. Evans, D. L. Jenkins, H. M. Doust (Clapham), E. C. Clements (Sutton), P. J. A Coliapanian (Seven Kings), A. Cattle (Putney), E. H Bath (Holloway).—A. C. Bradshaw, Rec. bro.

LONDON (Clapham). — Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road. Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8pm. Thursdays: Bible Class, 8 p.m. We gain by removal sisters F. A. and M. L. White from Croydon, and bro. and sis. E. C. Clements from Sutton. The following visitors have been welcomed at the Table, namely, bro B. A. Warrender (Bournemouth), bro. E. Williams, sis. E. Devane (Holloway), sis. Allen, sis. Moorhead (Luton), sis. Clarke (Putney), sis. Keen (St. Albans), and bro. and sis. Webster (Seven Kings).—F. C. Wood, Asst. Rec. bro.

LONDON (Holloway).—Public Library Hall, Manor Gardens, near Royal Northern Hospital, Holloway, N. Sundays: 11 a.m. and 7 p.m. Wednesdays: 8 p.m. We have pleasure in announcing that Miss Enid Yvonne De Vane, after a good confession, was baptized at the Tottenham Public Baths on Thursday, March 23rd. As a result of correspondence with Spiritualists in the "Barnet Press", bro. G. H. Denney challenged them to debate, which was accepted and arranged for March 28th in the Assembly Hall, Barnet. Unfortunately bro Denney was taken ill at the last moment and was unable to fill his part. Bro. E. H. Bath, however, willingly stepped into the breach, and very ably presented the Truth, against the claims of the Spiritualists. The hall was packed to overflowing and bro. Bath's stand for the Truth was a good advertisement. The willing and hearty response by the surrounding ecclesias from Clapham, Luton, Putney, Seven Kings, St. Albans, etc., to our appeal to "come over and help us", was a stimulant to all of us. Our grateful thanks are herewith accorded them for their help. Following the debate we are giving two special lectures on April 4th and 11th in the same hall, the first upon "Are the dead really dead?" by bro. E. W. Evans, the second by bro. F. G. Ford upon "The great World Crisis and the only solution". We hope for and are working for some results from the labours of our brethren. Bro. W. A. Rivers, Brighton Ecclesia, having returned to London, will in future meet with us. We welcome this addition. Visitors since last report have been sis. Irving (Clapham) and sis. R. Nicholson (Welling). Our thanks are due to brethren E. W. Evans, L. Walker (Clapham) and P. Coliapanian (Seven Kings) for their labours among us.—F. R. Wright, Rec. bro.

LONDON (West Ealing).—Leighton Hall, Elthorne Park Road. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m.. Thursdays: Bible Class, 8 p.m. at 24 The Broadway, West Haling. It is with sorrow we have to record the loss of our sister Nye, who fell asleep on March 13th and was laid to rest on March 17th at the Roxeth New Cemetery, South Harrow, "until He comes". A number of brethren and sisters from our own and the Clapham ecclesias were present. Our hearts go out in loving sympathy with our brother Nye and with the bereaved brethren and sisters of the Clapham ecclesia. We do indeed sorrow with them, but not without hope, and we look forward eagerly to that time so near when "there shall be no more death neither sorrow nor crying". We have had occasion to rejoice, as the interested friend referred to in our last intelligence was immersed on April 3rd at the Baling Public Baths, and is now our brother Harold Boothroyd. Bro. Boothroyd picked up "Christendom Astray" at the Southall Library, and by communicating with bro. Jannaway was put into touch with us. We hope the work so happily commenced will result in the glorious gift of eternal life. Will brethren and sisters please note that our tea and fraternal gathering is definitely arranged for Whit Monday, June 5th, if the Lord will. Owing to the catering arrangements in the holiday period, we should appreciate a note from other ecclesias as to the expected number attending. We have been glad of the company at the Lord's Table recently of sisters E. Hill (Sutton), M. and N. Butt (Clapham) and brethren C. Ask (Clapham) and P. Coliapanian (Seven Kings).—Norman G. Widger, Rec. bro.

MANCHESTER.—15 Middlewood Street, Harpurhey. Sundays: Breaking of Bread, 3 p.m.; Sunday School, 3 p.m.; Evening, 6.30 p.m. We have been visited by the following brethren and sisters: bro. J. H. Mellor of Ashton, who spoke the word of exhortation and lectured in the evening and who we thank for his services; also sis. Mellor and bro. John Heyworth of Whitworth, near Rochdale.—H. S. Nicholson, Rec. bro.

MOTHERWELL (Scotland).—Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m.; School, 1.15 p.m. We brought our winter course of lectures to a close on March 19th. We regret to say that the attendance of the stranger was very poor, but nevertheless we have strengthened one another in those things which are most surely believed among us. We rejoice to report the baptism of another son of Adam into the Sin Covering Name of Jesus, viz, Mr. William Rodger Cochran (63), father of bro. A. Cochran of Paisley, who after witnessing a satisfactory examination in the things of the Kingdom of God and the Name of Jesus, was baptized on March 10th and received into fellowship on March 11th. We pray that our brother may be one of those who will receive the crown of life at the hands of the Master. Our new brother's case is interesting, in that he has sought for Truth for about 30 years, being at one time a sincere churchgoer, but seeing the selfishness and hypocrisy practiced therein he forsook all

and turned toward Socialism as (appearing to his mind) being the only cure for the world's troubles, but he was soon disillusioned there, also proving the truth of the Spirit's words, "All is vanity and vexation of spirit". Now through the faithful sowing of the seed by his son, bro. A. Cochran, and the reading of the Truth's literature so ably expounded by Dr. Thomas and bro. Roberts, he rejoices in the glorious hope set before us in the Scriptures. We have received a further list of names and addresses of people in Scotland who have written bro. F. G. Jannaway in response to his advertisements, which we are following up, in the hope that we may awaken an interest in the Truth.—Rod H. Ross, Rec. bro.

OLDHAM. —Guild Room, Greenacres Hill Stores, Greenwood Street. Sundays: Breaking of Bread, 10.40 a.m.; Sunday School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m., at Mechanics' Institute, Manchester Street, Werneth. We have had the company at the Table of the Lord of brethren B. A. Warrender (Bournemouth), W. Southall (Birmingham) and sisters York and Edna York (Bacup). It is a great pleasure to have the company of others of like precious faith. We thank the brethren named for their faithful labors among us, hoping that fruit will be the result, to God's honor and glory. The lectures continue to be better attended by strangers and we are grateful for the interest shown. On February 18th we held our Sunday School party and welcomed visitors from Pemberton, Whitworth and Bacup. Bro. B. A. Warrender addressed the children on "Obedience" and later the brethren and sisters on "Faithfulness". The addresses were interesting and helpful and an enjoyable evening was spent. Bro. Warrender showed the children how necessary obedience was in every walk of life—even in the control of the traffic on the road—or chaos would result, and how much more was it necessary to be obedient to God, who controls all things. The brethren and sisters were then exhorted to the exercise of that faithfulness which extended to the smallest detail of our lives, doing everything "as unto the Lord". The prizes for the scholars were also distributed at this time. We have been pleased to welcome also, bro. M. L. Evans (London), whom we thank for his faithful labors among us.—W. Cockcroft, Jnr., Rec. bro.

PEMBERTON.—Chatsworth St., Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Mondays : M.I. C., 8 p.m. Wednesdays : Bible Class, 7.15 p.m. We have been pleased to welcome as visitors to the memorial feast, sis. Doris Jannaway of Southport, and bro. T. Bailey of Preston. Owing to a resolution passed on January 15th, allowing sisters to speak at Business Meetings, a number of the brethren and sisters have stood aside from us. After a further consideration of the matter, the ecclesia has decided to rescind that resolution, hoping thus to heal the breach which has been caused. —B. Littler, Rec. bro.

RED HILL.—Rees Rooms, Warwick Road. I am sorry to have to report that, owing to the absence of any interest by the people of our district in the lectures, and being so small in numbers ourselves, we are compelled to cease the evening lectures and close our room, but we could arrange to break bread with any who are visiting Redhill if they will let us know when they are coming. We propose to go to Croydon Ecclesia every other Sunday, being the nearest meeting. Thanking all the brethren who have so kindly helped us in the Truth's service in the past, W. H. Whiting, Rec. bro.

St. ALBANS.— Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 8 p.m. Both at Pikesley's Room, 34 St. Peter's Street. On Saturday, April 1st, bro. J. B. Strawson (Nottingham) was with us in the Truth's service and gave a much appreciated address on "Sanctification" to a gathering of brethren and sisters assembled at the house of bro. Hart. Bro. Strawson exhorted and lectured on the Sunday and at the lecture 11 visitors were present. Our brother's visit was a time of spiritual refreshment for us all and the pleasure was enhanced by the company of sis. Strawson, senr., and sisters Joan and Betty Strawson. Attendance at the lectures is being well maintained: our register reports an average of between six and seven visitors each Sunday for the first quarter of the year. We very much appreciate the excellent and willing service which our visiting brethren continue to give us.—S. Jeacock, Rec. bro.

SOUTHPORT.— 73 Oak Sheet. Breaking of Bread by appointment. It is my pleasing duty to announce the following visitors have met with me at the Table of the Lord: bro. and sis. P. Foster, bro. and sis. G. Teanant (all of Pemberton), sis. B. Ball (Maghull).—Your sister in Christ, D. F. Jannaway.

SUTTON (Surrey).— The Garden Hall, Wellesley Road (near Sutton Station). Sundays: Breaking of Bread., 11 a.m.; Lecture, 7 p.m. Wednesdays: 8 p.m. We have much pleasure in reporting that Clement Arthur King (26), son of the undersigned, was baptized into the Saving Name on March 14th after a good confession of faith. Our prayer is that he may hold fast his confidence firm until the end. We have to thank the following who have helped in the proclamation of the Truth, viz, brethren A. A. Jeacock (Croydon), Brooks, F. G. Ford, G. M. Clements, Hathaway, Wright, Atkinson and Mitchell (Clapham), Lethbridge (Holloway) and A. Cattle (Putney). Visitors to the Lord's Table have been bro. and sis. Hathaway (the former also exhorting), sisters Davis, Denney, Kingsford, Pizzey, Southgate and Brewer, and bro. Brooks (also exhorted), of Clapham, bro. and sis. F. Jeacock and bro. Draper (Putney), sisters P. and M. Squires (Luton) and bro. Lethbridge (Holloway), who also gave the word of exhortation. We have lost the company of the following: bro. and sis. Crowhurst to Brighton and bro. and sis. E. C. Clements to Clapham.—G. F. King, Rec. bro.

SWANSEA. —Portland Buildings, Cower Street. Breaking of Bread, Sunday, 11 a.m. We are unable to report any addition to our meeting, but we are glad to say we continue to "hold fast", and proclaim the Truth in this corner of the Vineyard to all who will come and hear. We are very few in number but continue to do all within our power to keep the Lightstand burning in this town and look forward to the time, surely not far distant, when our Lord shall return.—Your brother in Israel's hope, W. J. Morse, Rec. bro.

WAINFLEET (Lincs.) — The Sycamores, Croft. Since my last report we have been visited each month by bro. Strawson of Nottingham, who exhorted us in the morning and gave an address in the evening: with the exception of this month we have had two and three strangers in each time. Visitors have been bro. and sis. S. Elston, bro. Erick Elston, sis. Strawson and sis. Murfin. Bro. Erick Elston gave the word of exhortation on his visit; we thank them all for their kind thoughts toward us in our isolation. In my last report I regret omitting the name of sis. Statham in the visitors' list, who accompanied bro. and sis. Strawson on their visit. We are thankful to have had the opportunity of writing to several people in Lincolnshire, who have replied to bro. Jannaway's advert, for literature, and through this correspondence we have been able to lend out five copies of Christendom Astray. We trust it may please our Heavenly Father to give them the understanding they require to come to a knowledge of the Bible.—Bernard Smith.

WELLING.—Scouts Hall, Warwick Road. Sundays, 11 a.m., Breaking of Bread; Sunday School, 3 p.m.; Lecture, 6.30 p.m. Thursday, 8.15 p.m., Bible Class. The special effort, now concluded at Plumstead Common, and the attendance of the strangers during the four mid-week fortnightly lectures was as follows: 27 (lantern lecture), 11, 15, 6, a total of 69. To those who have labored with us in this effort it will be pleasing to know that the lectures have interested three of the strangers (man, wife and son) to the extent that they have put in an attendance at Welling, and are most likely to continue. We shall thus have six strangers in attendance periodically at Welling, five of whom come from outside the district, and it is our earnest hope and desire that they will be blessed to put on the Saving Name of our Lord in the appointed way. We take courage in these things, amidst the great veil of darkness that is over all peoples, and to the following brethren and sisters we tender our thanks and gratitude for the help their associations have brought. At the Lord's Table the following have been with us: bro. and sis. Maundrell and sis. E. Maundrell, bro. and sis. C. Ask, sis. N. Kitchen (all of Clapham). At lectures in addition to those mentioned we have had brethren M. L. Evans and D. L. Jenkins of Clapham. Our bro. C. Ask also gave us a Bible Class address from the Law of Moses. May all gain eternal life is the desire of your bro. in Christ Jesus.—A. M. Grant, Rec. bro.

WELLINGTON (Salop.)—Rechabite Hall, Tan Bank. Sundays: Breaking of Bread, 3 pm.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. Endeavoring to keep in mind the Lord's command, "Occupy till I come", we labor on in this portion of His vineyard and with thanksgiving for the privilege and for the evidences of the Father's blessing on the work. The attendance of the stranger maintains an average of about 10 weekly, and some are now showing lively interest which we hope before long will result in obedience to the Divine requirements. We are deriving much joy from the study of "Eureka", which we commenced in March and thank God that "other men have labored and we have entered into their labors". During the past month we have had the helpful co-operation in the Work of bro. A. Geatley (Manchester) and have been pleased to welcome at the Memorial Feast sis. Steele and sis. Olive Steele (Crewe). The brethren and sisters residing at Coalbrookdale (about 5 or 6 miles out) have decided to meet together for the Breaking of Bread at 16 Woodside, Coalbrookdale, and in the near future (God willing) hope to be in a position to give one or two lectures in that district. There is ample opportunity for them to sow the "good seed" in that locality.—H. G. Saxby, Rec. bro.

UNITED STATES

BOSTON (Mass.) — Caledonian Building, Berkeley and Appleton Streets. Lecture. 10.30 a.m.; Sunday School, 11.45 a.m.; Memorial, 12.15 p.m. Since last writing we have been cheered by the immersion of one more, and the return to fellowship of sis. Pring. On September 18th several members of our ecclesia drove 90 miles to So. Berwick, Me., and examined Miss Clara Nason, and immersed her in a river near her home. After the immersion we held a Memorial Service and extended to her the right hand of fellowship. Sis. Nason is in isolation. Sis. Nason came in touch with the Truth through an advertisement of the lectures, sent for literature and through "Bible Truth" joined the correspondence class in Los Angeles, and in this way learned the Truth. She had been visited by members of this ecclesia both personally and by letter. She is trying to spread the Truth to her friends and neighbors. Bro. Frank Krauth and sis. Myldred Fone have been united in marriage, and the ecclesia extend to them their best wishes and hope they will be a help to each other in their journey to the kingdom. We have lost sis. Cecilia Jones to Los Angeles. With much regret we announce the withdrawal from brethren Jas. Carruthers, Alex McIver and Wesley Legge and sis. Marion Williams for continued absence from the Table. We earnestly hope they will repent and return to the ecclesia. Bro. and sis. W. J. O'Connell have returned after an extended visit to Ireland. We have been pleased to welcome to our fellowship sis. Susie Lawton and sis. Baribeau of Worcester, sis. Carrie Bangs of Lubec, Me., and sis. Sara Stratton of Moncton, N.B. The signs in the political heavens tell us that the coming of the Master draweth nigh and we pray that we may be found with our lamps trimmed and burning.—John T. Bruce, Rec. bro.

BUFFALO (N.Y.) – Mizpah Hall, 221 W. Ferry St. Memorial Service, 10.30 a.m.; Sunday School, 12 am.; Lecture, 7.45 p.m., 2nd Sunday in each month. Wednesdays: Bible Class. 8 pm.; Eureka Class, 9.10 p.m. On December 25th we held our annual Christmas entertainment, when prizes were presented to the children for their efforts during the year in the study of God's Word. A good time was enjoyed by all attending. Since our last intelligence, on September 13th, 1932, we had the pleasure of assisting two more to put on Christ in the appointed way through baptism. They are bro. and sis. John Brewis, formerly Wesleyan Methodists. Oar brother and sister were received into fellowship on September 18th, and we trust they will run the race successfully unto the end and receive the prize of their high calling that awaits the faithful. We have had the company of the following visitors at the Lord's Table: bro. and sis. H. Sommerville and son and daughter, bro. David and sis. Emily of Hawley, Penn , sis. Speidel of Jersey City. N.J.. bro. and sis. Ward and daughter, sis. Florence of Hamilton, Ont.

Bro. Ward and bro. Sommerville gave us their kind assistance in the Lord's service by way of exhortation. We thank our brethren for their labor of love in the Lord's service.—L. P. Robinson, Rec. bro.

CANTON (Ohio).— Eagle Block corner Market and 6th St , S.W. Sundays: School, 9.15 a.m.; Breaking of Bread. 10.15 a.m. Tuesdays: Improvement Class and Dorcas Sewing Class, 7.30 p m. Thursdays: Bible Class, 7.30 p.m. We wish by this means to offer our thankful acknowledgment of several anonymous gifts from thoughtful brethren or sisters in England at Oxford and Clap-ham, which has helped in some measure to provide relief for our unemployed and needy members. We are also deeply grateful to the Relief Committee of the Rutherford, N J , Ecclesia for the effectual aid they have rendered this ecclesia in the last few months, and to those who are strengthening their hands in that noble work. One of our speaking brethren, bro. T. A. Phillips, and a brother in the flesh to the writer, met with a serious automobile accident on December 11th, 1932, suffering a broken leg and arm, head lacerations and the loss of his right ear. Although we are thankful to report his recovery from the most of his injuries, yet he is still confined in the hospital through the failure of the broken arm to heal properly. We have felt his absence from our meetings, and trust he may soon be restored to our assemblies. Recent visitors were sis. Sarah Gimmente, Chicago. Ill ; bro Chas. Collins, Cleveland, Ohio; sis. Theo. Jentsch, Akron, O.; bro. and sis. J. D. Thomas, Warren, Ohio.—P. Phillips, Rec. bro.

AS COLD WATERS TO A THIRSTY SOUL, SO IS GOOD NEWS FROM A FAR COUNTRY.

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, Hatfield Point, Kings Co., N.B.

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. – Milton P. Mason, 1301 Decatur 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. Wolf.

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.

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. - Louis F. Bas, 118 Washington Avenue, Rutherford, 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. – D. C. Wilson, 3330 North 15th Street.

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. – W.S. Davis, 2817 Lacy Avenue.

San Saba, Texas. – S. H. Farr.

Scranton, Pa. - See Glendale.

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

Stephenville, Texas. – R. R. Wolff.

Stonewall, Texas. – Clarence Martin.

Taylor, Texas. – E. Swayze.

Winters, Texas. – J. M. Clayton.

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

Yucaipa, Cal. – R. Smead, 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, 10 Bragg 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) – S. F. Osborn, “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.

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.

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, 37 Eaton Road, Margate.

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. – J. Hodge, 1 Notte Street.

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). – G. F. King, "Hillmead," Buckles Way, Banstead, Surrey.

Swansea. – W. J. Morse, "Fair-view," Glynderwen Crescent, Derwen Fawr.

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

Tier's Cross. – H. Thomas, Deer Parks, 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

Distressed Jews' Fund.—The following amounts have been received and duly handed to the treasurer bro. F. G. Ford:—Two sisters at Oxford, 5/-; Redhill Ecclesia, £2.

Fraternal Gathering at Brighton.—A fraternal meeting will be held at Brighton, God willing, on May 13th (see Brighton Ecclesial News). An affectionate invitation is extended to all who can attend.

Bury St. Edmund's.—A further special lecture is being arranged for May 28th.

Apartments.—Sister Williams, "Fernleigh," Avondale Drive, Leigh-on-Sea, can accommodate visitors at the above address.

Thanks for Letters Received.—Bro. Nye, and bro. and sis. Frank Warwick desire to thank many brethren and sisters for their comforting letters concerning the death of sis. Nye (the wife of bro. Nye, and daughter of bro. and sis. Warwick) See West Ealing Ecclesial News this month.

Newspapers, etc. Received.—The Weekly Scotsman, with page of illustrations of modern buildings in Jerusalem, and nearly a column dealing with recent developments in the Holy City. The Barnet Press, with excellent report of the debate between bro. E. H. Bath (who took bro. Denney's place, the latter being prevented by illness), and the Spiritualists. N Z. Truth, from bro. J. Morton Troup, showing in a vigorous manner the present day attitude of the Salvation Army regarding marriage. "Thou shall not marry without our permission," as the writer says, is the decree of the Headquarters in New Zealand. A number of clips from sis. Mabel Bird, of Harrison, N.J., U.S.A., to all of whom we extend thanks.

A New Four Power Pact,—Attempts are being made to unite France, Germany, Italy and Britain by a new pact, calculated to be so strong that the peace of Europe will be assured. But what will happen when the principals fall out between themselves?

Spirit Photography.—The most celebrated of "spirit photographers," Mr. William Hope, has died. A fellow spiritualist has now revealed that it was all a fake. This man was championed by Sir A. Conan Doyle, but now, says the Sunday Dispatch, "The pretence of spirit photography has received its knock out blow."

Passover, 1933.—"The bread of affliction will taste more bitter this Passover than for many a long year past. The sore trial of our co-religionists in Germany has plunged every Jewish house in gloom, and the apprehension of what may yet befall gives rise to mingled feelings of pity for the victims and disgust at " man's inhumanity to man." Yet the celebration of the Festival mast bring us comfort. If on the one hand we are reminded of the oppression of the Jews under their Egyptian task-masters, on the other hand we recall the liberation of the children of Israel from their bondage and their progress to the Promised Land. In the long period of their recorded history, the Jewish people have seen oppressors come and go, but always under Divine Providence the "Season of our Liberation" is at hand The ritual of the Seder Night will be performed this year with added fervor and a more vivid appreciation of the symbolism of the unleavened bread and the bitter herbs—and of the Charoset. And above all, there will be a quickened sense of the unity of the house of Israel." The Jewish Chronicle.

British Protection for Jews.—Sir John Simon (Foreign Secretary) announced that 1,000 Jewish refugees from Germany were to be admitted to Palestine in advance of the normal immigration quota.

West Ealing.—On Whit-Monday, June 5th, if the Lord will, a tea meeting and fraternal gathering will take place. To facilitate catering arrangements notice of intention to attend will be appreciated. See Ecclesial News.

Natural History Museum.—A visit to this museum at S. Kensington will be paid, if the Lord will, by the Clapham M.I.C , on Saturday, May 20th. Conducted tours will be made at intervals from 2.0 to 2.45 p.m., to be followed by tea at the Zeeta Cafe, 138 Victoria St., S.W.I (near Victoria Station) at 4.30, and a fraternal gathering at Denison House (close to the Zeeta Cafe) at 6 pm.

