

Price 8d

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

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VOL XXI No. 12 DECEMBER 1933 EIGHTPENCE

False Apostles

By Dr. John Thomas

(Continued from page 404)

Paul understood these pretended apostles thoroughly. He styles them, "false brethren unawares brought in, who came in privily to spy out our liberty." "They zealously affect you," says he, "but not well. I would that they were even cut off, which trouble you. They desire to make a fair show in the flesh, therefore they constrain you to be circumcised; but only lest they should suffer persecution for the cross of Christ." They had no objection to be Christians; but they did not like the tribulation the faith brought upon them by the Jewish power. They determined, therefore, to blend Moses and Jesus in such a way as to avoid persecution. But Paul would admit of no compromise; and all that adhered to his teaching renounced them. In the words of the Spirit, "they were not able to endure these wicked men, who asserted that they were apostles, and are not, and had found them liars." And, though by joining their faction, they might have become popular (for "they spake of the world, and the world heard them"), they preferred to suffer and patiently endure, and to go on laboring for the Name, unweariedly.

Such was the first estate of the Star-Angels of the apostolic ecclesias. So long as they continued faithful, the congregations flourished in the midst of persecution; but when men stood up the opponents of apostolic teaching and authority, affairs began to go wrong. The hidden principle of lawlessness began to work like leaven until the whole body was leavened with iniquity, and Satan triumphed for a time.

At the crisis, when the Spirit addressed them through John, the Star-Angel of Ephesus was in a fallen state. They had forsaken their "first-love." Grievous wolves had secured a foothold, and were ready for every evil work. The opponents of Paul's teaching were among the presbyters, and from them nothing but perversion of the truth could be expected. The abandoning of their first love was the effect of their influence; still there was scope for recovery. They had not gone the extent of denying the faith, or of holding principles subversive of it. Though Phygellus and Hermogenes might be presbyters, there were many of the presbytery who had tried them, and found them to be liars, and would not endure them. Hence, the Spirit exhorted them to "remember from whence they had fallen"—to recollect the spiritual health they enjoyed when Paul went in and out among them for three years, declaring to them "all the counsel of the Deity." They were exhorted to retrace their steps. To put themselves in

their original mode of thought and disposition, when in their first love, and to do the first works, lest the Spirit should come and remove from them the gifts he had bestowed; and so leave them in outer darkness, a prey to all the wiles and ravening of the grievous wolves. This would be removing the light, without which the stand would be of no account; and, therefore, equivalent to "removing the lightstand out of its place." But the Star-Angels of the epoch did not recover from their fall. Instead of changing their mind they went on from bad to worse, until at length the time referred to by Paul arrived, when "prophecies (the gift of speaking to edification, exhortation, and comfort, by inspiration) failed; tongues ceased, and (the word of) knowledge vanished away." The gifts of the Spirit were withdrawn, because they had been abused; and "faith, hope, and love" only remained to a remnant of the saints; and "the greatest of these is love;" for "it rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things;" and "is the fulfilling of the law" —I Cor. xiii. 6-13. Hence, "love" is the major term, and comprehensive of "faith and hope;" while a man may believe and hope, but not rejoice in and obey the truth. "Love does not rejoice in iniquity," therefore, it is hostile to the clerical apostasy in all its forms. Love is the greatest of the three; yet a houseless wanderer in the "religious world," where none will take him in!

The Final Consolation

Reprinted from "The Christadelphian," 1885.

It is one that God Himself has given us in the word of His promise. It is a picture, but not a fancy. It is beautiful, but not a fable. It is ravishing to the imagination, and yet the presentment of truth as practical and actual and tangible as any sight to be seen at any time in the humdrum streets of a modern city. It comes direct to us on the guarantee of Him who holds heaven and earth in His hand—who, having cursed, can bless: who, having smitten, can heal; who, having caused us to know the misery of His withdrawn countenance from the earth, and the consequent prevalence of disorder and death, can gladden our eyes by the spectacle of the tabernacle of God with men, and human life a beautiful and holy and joyful thing for ever.

Come to the land of promise in the day of its glory—not as you are now—burdened with infirmity, with a nature easily fatigued, eye soon dimmed, power soon spent, and having but scant capacity to rise to the surrounding sublimities of the universe, or to apprehend sympathetically the subtle glories of the Spirit. Come, when it has been said to you, as to Joshua, "Take away the filthy garments from him I will clothe thee with a change of raiment." Come when mortality no longer weighs you to the earth, and when you know the new experience of having "the garment of praise for the spirit of heaviness." Come when you can step lightly and joyously abroad upon the earth in the freedom and power of spirit nature; when the cup of life mantles full and sparkling to the brim; when the strong, penetrating eye looks out of a glad heart to behold in all things the unfolded love, and wisdom, and glory of God: when every thought is a joy, every movement a pleasure: every breath the inspiration of an ecstasy that can only find fit expression in praise to Him that sits upon the throne.

In such a state, any land, any configuration of country, would furnish suitable sphere. But God puts His jewels in fit settings. He hath called and glorified His children, and "He hath prepared for them a city"—a city having foundations, whose builder and maker is God. Abraham sojourned in the geographical area of this city—in the land of promise—as in a strange country; but that is now long past. Forsaken and hated for ages, the land is now "an eternal excellency, a joy of many generations." God has fulfilled His promise, and has made "her wilderness like Eden—her desert like the garden of the Lord." "Come and see." We go: We stand on the hills of Judea, now no longer stern and wild. They are clad with glorious vegetation, of every form and fragrance. The hills are clothed with pleasant woods, and the valleys rejoice in the smiling beauties of a rich cultivation—field and vineyard, fruits and flowers, corn and wine. The air is clear and warm, and laden with pleasant odor. The view on all sides is magnificent and far-reaching. No smoke obscures the landscape, no fog on the

valleys, no mist on the hills. The sky is cloudless, and the sun pours his healing flood of light on rejoicing land and ocean. The whirr of pleasant insect; the musical song of bird helps the sense of gladness that fills the air. Near are pleasant homesteads, standing each in its own plot or portion, neatly trimmed, well kept. Below in the valley, towns and hamlets, peopled by righteous Israelites, are visible in the far receding distance, clearly visible in this transparent atmosphere, in which everything appears nearer than it is. Jerusalem is faintly visible on our northern horizon.

Let us hasten in that direction. This is only the profane portion of the land — a scene of peace and righteousness and plenty, truly, but not comparable to "the holy portion of the land." Come to the holy portion of the land — the land given as an oblation to the Lord. We approach Jerusalem, or rather Yahweh Shammah (the new name of the new city) from the south. It stands in the southernmost section of the holy portion. It is an immense city, built upon a plan of perfect symmetry and proportion. It is very unlike the huddled clusters of human dwellings called towns with which we have been familiar. The general plan is an exact square, marked by an outer wall. The square is of enormous extent, measuring nine miles through at any point. The wall is of bright stone, and adorned with towers at regular distances. We only see the south wall. It stretches away right and left further than the eye can follow. It is over nine miles long on the south side, and on all the other sides the same. There are lofty ornamental gates at regular distances. We descend from the overlooking hill and enter by one of these gates. It would be pleasant to stay and inspect the city; but we want to hurry on to the temple, and, therefore we must be content with a rapid passage through the central thoroughfare, which we have chosen, to the northern exit by one of the gates in the north wall. Just before passing on, we notice at a glance the stately character of the city. The streets are straight and wide, and shaded with trees, and, at regular distances, open out into squares and crescents. The houses are not high, and stand apart in gardens except where here and there palatial blocks of buildings spring from the midst of the squares. We ask what these are, and are informed that they are reception-houses, for the accommodation of the visitors who daily come from all parts. There is an immense number of the people in the city, but the city is so vast that they do not appear numerous, except at certain points, as we pass along. Their aspect is such as we never saw in any city crowd before—so quiet, yet so cheerful; so brightly interested in everything, yet so orderly and respectful; so apparently cultured and well-to-do, yet having none of the fussiness and arrogance usually associated with prosperity. All are well clad, cleanly, intelligent, good, righteous, and happy,—no boisterous merrymaking—no foolish banter—no unseemly utterance. They are a few of the happy subjects of the kingdom of God. They have come from all parts of the earth to do homage to the king—wives and families with them, leaving behind them prosperous homesteads and occupations, to which they will return in a little season.

We hasten in a straight line along our nine-mile avenue of picturesque and happy human habitation—(we could take the help of an electric tram, if we liked: for such has been provided in all the thoroughfares, for the use of the people: but, in our new state, we prefer to walk: we can quicken our pace, when we want to do so, by gliding along in the air, skimming the surface of the road, as we dreamt of in our mortal days). We get out at the gate of Judah: opposite which, after crossing an ornamental common of about half a mile in breadth that runs round the entire city, there opens a magnificent highway running in a straight line in a northern direction towards the temple which is distant about thirty miles. Along this highway we proceed. It is very broad, and of noble aspect. A line of tall trees in a broad band of turf divides it in the centre, and again in the middle of each side, giving four spacious roadways running side by side, lined with trees and bordered with turf and flowers. The country on each side is laid out in fields and estates, which are in the occupation of the Levites of the second order who serve the temple, whose lands, however, are accessible to visitors at all times. The country becomes more magnificent at every step. At certain points, side roads strike off and return in many turnings and windings to the main road again. These side roads lead through woody solitudes of paradisiacal beauty. Let us go down one of these roads and behold the fulfillment of the promise that Yahweh would make the place of his feet glorious. All is quiet, comforting, and beautiful. There is no dankness, but only a sense of bracing relief in the shade they give: no wetness on the ground, but only a pleasant soft hardness. There are no walls or fences at the side of the road. You may walk straight off the road on to velvet turf under the trees and among the shrubs. Here you find all kinds of fruit growing,—all kinds of flowers in bloom. You are at liberty to put forth your hand and do as you will. How delicious the odor

everywhere! We stroll and stroll. We come upon a break in the wood where the ground descends into a gorge. We see clear out to the side of an opposite hill. A brook murmurs past where we stand. The sun streams over all. What a delicious hush! What a sense of joy in every fiber of being. We enjoy the scene for a few moments when hark! there is a burst of music! It comes rolling towards us from the top of the opposite hill. What is it? A brass band? No! we have heard the last of them. It is a mixture of voices and instruments—stringed instruments. How beautiful! The voices so musical, so full and correct—the instruments so adapted to the voices. There must be at least a hundred people. It is beautiful! it is ravishing! We stand and listen. We do not know the piece, yet it seems familiar. It is a psalm of praise to God. We hear it out, and then all falls quiet. We would like to make the acquaintance of the company. We direct our steps towards the top of the hill. Going along an upward leading path, we see people coming towards us. As we go forward, we approach them. They look enquiringly and smilingly at us: we look enquiringly and smilingly at them. We are not in the least embarrassed: only we were silent. Then the foremost of their company—a fresh elderly man of noble look—so majestic, yet so friendly—with such exquisite tenderness of manner, and yet such kingliness of carriage, broke the silence. He spoke in Hebrew, but we seemed to understand it quite naturally. He said, "You are friends, I know." We said, "We are." "Friends of God?" "Praise God, yes." "You have come in a happy time—the time of favor to Zion." "Yes, it is a time we have long waited for." "So have we all. God's word is sure, and has come to pass." "Whither hail ye from?" "Britain." "Oh—Britain—Tarshish—yes; the most celebrated of the isles of the Gentiles. God has made great use of her in bringing about Israel's deliverance. We have just been indulging in a psalm on the subject." "Yes, we heard you; we were greatly delighted. We should like to hear it again." "Should you? Well, there is nothing to hinder. There is an open space at the foot of this gorge where it would be convenient." We cannot express the indefinable pleasure we felt, as we walked together down the hillside towards the spot indicated. As we walked, we said, "Might we be so bold as to ask who your company are?" "They are a small band of the Lord's people, settled now in these parts, who have come out for an evening stroll. You ought to know who we are.—You look as if you belonged to the Lord's people yourselves." "Well, in truth, we do; and we instinctively felt that you were a company of the saints—the immortal saints. Yet we felt fain not to presume on this our first visit to this most blessed realm." "Have you been among the dead, then, my friends?" "No: we belong to the current generation. We were alive at the coming of the Lord." "Ah! you have been favored not to see corruption." "We do not feel it has been a greater favor than that enjoyed by those who, by a momentary wink as it were, escaped from the vanity of human life, as it was in the Lord's absence, into the glory revealed at his return." "Well, there is something to be said on that score. For one, I should not have liked to live all the days that divided my mortal life from the resurrection." "How long might the interval have been?" "Nigh three thousand years." "Whom may we have the honor of speaking to?" The old man (looking so young in his hoary hairs) paused. Those near him who had gathered close to us, and were eagerly enjoying our conversation, said, "Who do you think?" We looked enquiringly. "Guess?" "We cannot." "Who wrote most of the Psalms?" We bowed with unspeakable pleasure. "King David? oh happy day!" Our majestic interlocutor said, "Even so: a morning without clouds, as the Lord promised."—Arrived at the bottom of the glade, we stood together and sang the anthem we had heard them sing on the top of the hill—David leading. Oh, such voices! Oh, such blending of liquid melodies. Oh, such fervent pouring of the soul into the meaning of the words. The delight was unutterable. Preparing to resume the journey, we are asked whither bound. "The temple" "Not tonight?" "We had thought of it." "Put it off till to-morrow. Come with us. We spend the night at Abraham's palace. There we shall introduce you to a number of friends." The proposal is overpoweringly good. But we are not embarrassed. We would have been so in the old mortal. In the new man to which we have attained, we are simply at home in a perfect satisfaction. We express our pure pleasure at the prospect, and start off with our company, numbering about 200 persons—men and women—all so lovely to look at and so bright to talk to. We find they comprise Jonathan, Asaph, Nathan, Uriah, Bathsheba, and a number who were David's intimates in the days of his flesh. Others we did not know. We ascertained that they formed David's personal circle in the new order of things. Abraham's palace to which we were bent was some distance off. It stood within seven miles of the temple, and we were still 20 miles away. There was need for speed, as the softening light warned us of the approach of the shades of evening. So, at a signal from our leader, we resorted to the angelic mode of locomotion, and by

a simple act of the will, were able to propel ourselves through the air by slight motion of the limbs at a short distance from the ground. We went at a rapid pace, but it was not at all fatiguing, and there was no sense of chill from rushing through the air. On the contrary, it was a delightful exercise. We seemed to get along like a company on very fleet bicycles, but without their violent contortions. The air was balmy: and our progress through it only seemed to give us a higher sense of its exhilarating power, and bring out more distinctly the sweetness of the odors exhaling from the paradisiacal vegetation clothing hill and dale. In an hour's time we arrive at Abraham's palace—a magnificent pile, standing in a wooded seclusion. He has evidently a large company at home. They are waiting us expectantly. We are announced while yet a good way off, and they all come out on the balconies and corridors in front of the spacious building, and salute us as we pass within the grounds in front. Ornamental tables are arranged for a repast. There is a pleasant mingling on the green sward—much brilliant talking and silvery laughter—everyone so bright and well. Then they all sit down—about 600 people. A venerable figure rises—not bent or aged, but noble in the air of ripe maturity—hair and flowing beard of pure white: a countenance full of gravity and kindly repose, but having no sign of weakness. He calls upon every glorified son and daughter of the Lord God Almighty to give thanks to the Possessor of Heaven and earth for the overflowing bounty of His goodness in Christ Jesus. In few meet and sonorous words, he presents the offering of thanksgiving. Then the other kingly old man stands also and says, "It is a good and pleasant thing to give thanks to the Lord. Let us praise the Lord!" and the whole company rise with a readiness that seems like an elastic bound, and all eyes on David, who raises his hand to lead, they break forth into a psalm with such fervor of shout, such emphatic enunciation of words, and such beauty of musical utterance, that the mere exercise seems to rouse them into a fresh glow of the heavenly ardor that is normal with them all. They then sit down, and partake of grapes and various fruits. There are cooked dishes of various kinds for those who prefer. All is partaken of with perfect gastronomic gusto. There is much pleasant talk and interchange of animated glances between persons at different parts of the table. All eat heartily, but not heavily. There are no heavinesses or indigestions afterwards. It is not possible. The food partaken of becomes the subject of a slow, spiritual combustion, which assimilates every atom of it to the energy of the spiritual body: and the process of this combustion is a source of pleasure to the eaters. The repast finished, there is a breaking up of the company into groups, and an indiscriminate commingling, affording the opportunity of private snatches of conversation with any who may choose. In this way, we approach Abraham, who stands in the centre of a group, conversing in a deliberate, cordial, but stately manner. We listen, and do not presume to take part, though having many questions we would like to put. We know there will be plenty of time afterwards. After two hours spent in this way, we unite in another song, after which we are all shown to separate apartments for the night. We were not tired. We had no inclination to go to sleep. We felt quite as bright as mortals usually do in the morning, and a little brighter, I fancy. Still, it was an acceptable change to enter a cool, lightly-constructed, pleasant chamber, with slight and elegant furnishings, to spend the night alone. There was no darkness. There was a glorious moon overhead, showing a brightness rarely visible in western countries. The chamber was lit electrically: and, in addition to this, we felt a light in ourselves that made us feel as if darkness could not be. The night quickly passed: sometimes we paced the room in reflection: sometimes reclined on the top of an elegant couch (no need for getting under the clothes): sometimes got up and read, and sometimes sang. When morning arrived, the sun poured her golden flood in at the windows, and we were ready for a new day without any sense of fatigue such as we should have been sure to experience after such a night in mortal days. Looking out at the windows, the eye took in a noble stretch of country, lying away behind the beautiful grounds of the palace, just in front. The country descended towards the Jordan in the distance, beyond which rose a rampart of purple hills running north and south. To the right and left, in the near neighborhood of the palace, were distinctly marked spurs of the ridge on which the palace itself stood, covered with wood. It was a picture of seclusion and peace in the morning brightness and the balmy air, yet there was no loneliness. Pleasant sounds and the occasional sight of a visitor stepping out to enjoy the scene, reminded us that we were in the habitation of intelligence and love—in one of the abiding places of the Father's house now set up on earth. Descending to a great hall on the ground floor, we found a large company mustered, joyous, bright, and gay. I observed there was none of the quiet fatigue that mortals experience after an evening's social excitation such as we had had. All were fresh and lively. Exchanging hearty greeting with those next us, we sat down and

waited the progress of events, our uppermost desire being an early departure to see the temple. Shortly, a psalm was proposed in which all took part in the effective manner of the previous evening. Then the God of Abraham was addressed by Abraham, the father of us all, in simple, earnest words, that took us all with him to the throne of the Eternal. Shortly after we had sat down, we were summoned to another room for the morning meal. Out we thronged in pleasant crowds, and were conducted to a large banqueting hall, with sky-light dome roof and walls largely constructed of glass, on which vines were trained and adorned with various ornamental plants. Bright tables occupying the hall from end to end groaned under the load of all good things, interspersed with flowers. Abraham called on David, who gave thanks with a fervor that thrilled us all, and evoked a loud "Amen" from every mouth. (We asked if Isaac and Jacob were present, and were told they were not; that they had palaces of their own not a great distance away, and that though frequent visitors, they had more often to act the part of host to the numbers that came to see them from all parts. We might see them in the course of the day at the Temple, as there was to be a special gathering of all the saints. "Shall we see Moses?" "Very likely; he is always prominent on such occasions." "And the prophet like unto Moses?" "We are nothing without Him. In Him dwelleth all the fullness of the Godhead bodily." We felt almost overpowered at the prospect of seeing the Lord Jesus in all his glory). Breakfast being over, we discovered there would be no delay in getting our desire gratified. The whole company were shortly ready, and on the road that lay in the direction of the Temple, going south and west from Abraham's palace. The road lay through a mountainous district, exuberant with the choicest vegetation, and the morning air was rich with the odor of flowers. We were not long in accomplishing the distance at a moderate walk. The intercourse we enjoyed with first one and then another in that superb company would have quickly whiled away a desert journey. What was its goodness in the holy ground of Zion, whom the Lord had comforted, as it is written "He will make the wilderness like Eden, her desert like the garden of the Lord?" Truly joy and gladness were found therein—thanksgiving and the voice of melody. At last, the Temple burst upon our view, as we rounded the corner of a hill on which we stood at a considerable elevation. How shall I describe it? It was about a mile off from where we stood. It looked like a square-set, symmetrical city of palaces. It was not what we have always understood by a temple: that is, it was not a building, an edifice, however large, but an immense open structure of light and airy parts, all of enormous size, yet all resembling one another, and covering such an area that they did not look so large as they were. What we saw from where we stood was, of course, the outer wall; but it was a very different thing from what is suggested to us by a wall. It was in reality a long line of arches standing upon a solid basement, and stretched from east to west for a distance of over a mile.

(To be continued).

Persia

Very little is known of the history of Persia until the accession to the throne of Cyrus the Great. About this time the Persians revolted from the Medes (in subjection to whom they had been for seventy or eighty years) and succeeded not merely in obtaining their independence but in changing places with their former masters and becoming the ruling people. Besides this, Cyrus overran all the neighbouring countries and added them to his dominion and finally attacked the mighty Babylon and captured it. This is the event referred to in Dan. v. 28, "Thy Kingdom is divided, and given to the Medes and Persians," a prophecy that was fulfilled the same night. It had been predicted long before in Is. xlv. 1, that a man named Cyrus had been appointed to do this work and that it should coincide with the end of the Babylonian captivity, for God said of Cyrus "He is my shepherd and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, Thy foundation shall be laid" (Is. xlv. 28).

The edict by which Cyrus fulfilled this prophecy is recorded in Ezra 1, 2-4, the events described in the books of Ezra and Nehemiah supplying the details of the partial return of the Israelites to Palestine, the rebuilding of Jerusalem and the Temple, the setbacks and difficulties caused by local opposition and the changing moods of the Persian monarchs. During these events the Persians were engaged in further conquests, so extending their dominions that the Persian Empire becomes the second world-empire represented by the silver breast and arms of Nebuchadnezzar's image and by the bear of Dan. vii. Daniel, prophesying in the first year of Darius the Mede (Dan. xi. 1) said, "There shall stand up yet three Kings in Persia and the fourth shall be far richer than they all" (v. 2). History records the names of these kings as Cambyses, Smerdis, Darius the son of Hystaspes and Xerxes.

There is still a link with Bible history for Xerxes is the Ahasuerus of the book of Esther. As may be observed from the opening verses of Esther, Persia was at the zenith of its power at this time, but God was now beginning to stir her future rival into activity as Daniel records; "By his strength through his riches he shall stir up all against the realm of Grecia" (Dan. xi. 2). Xerxes sent an expedition against Greece which proved very disastrous for the Persians, although the time had not yet come for the Greeks to overthrow her altogether.

Xerxes was succeeded by his son Artaxerxes who is the king who was so friendly towards Ezra and Nehemiah (Ezra vii. 11-28, Neh. ii. 1-9) and who is, apart from the purely chronological reference to Darius the Persian in Neh. xii. 22, the last Persian monarch referred to in the scriptures.

The successors of Artaxerxes were men of small capacity during whose reigns the empire rapidly decayed until it altogether collapsed when Alexander the Great invaded it. This event is foretold by Daniel under the figure of a goat with a notable horn (Alexander) running into the two-horned ram (Persia) and waxing very great after casting down and stamping upon the ram (Dan. viii. 5-7).

Alexander's empire is of course the third brazen part of Nebuchadnezzar's image and corresponds to the leopard of Dan. vii. 6. From this time Persia ceases to have any connection with the land of Israel and consequently finds no mention in scripture. Nevertheless it was never entirely obliterated (as were for example the Hittite Empire, Babylonia and Assyria) and eventually shook off the yoke of the oppressor 556 years after the loss of its independence, becoming a nation once more in A.D.226.

From then until modern times the history of Persia need concern us little, although we shall find a number of interesting points of contact in the historical details supplied by Dr. Thomas in the Exposition of the Apocalypse. When the Mohammedans began to overrun the Near East like swarms of locusts (Apoc. ix. 3) the Caliph Omar conquered Persia, which for more than 150 years became a Mohammedan province. To this day Mohammedanism is the paramount religion in Persia, three quarters of the population belonging to the Shi-ite sect, to which sect (by Persian law) the Shah must always belong. By and bye "the four angels" (Apoc. ix. 14) began to break Persia up into petty states. The Seljuks occupied it in 1037; presently came Zingis Khan with his hordes of Tartars and Mongols. Later Tamerlane with a new horde of Mongols' conquered Persia and these in turn were conquered by the Turkomans, who remained masters in the land for 100 years.

Now, the continued existence of Persia throughout all these vicissitudes is of peculiar interest to us because of the prediction in Ezek. xxxviii. 5, that she is numbered amongst the allies of Gog. It is one of those rare examples (Egypt is another) of the modern name of a nation corresponding exactly to the name which it had in Old Testament times. Thus the continued existence of Persia through these many centuries is itself an evidence of the truth of the scriptures, and provides yet another proof that God rules in the Kingdom of men.

We are well aware that the invader referred to by Ezekiel is Russia and that the defender of the land is Britain. Thus we should expect to find that the latter day relationship between Russia, Britain and Persia is of particular interest to us.

Russia's supreme object has always been to reach an open sea in the south where her ports could not be closed by ice, this desire accounting for her continual aggression in a southerly direction. The checking of her ambitions by the outcome of the Crimean War caused her to renew activities in Central Asia, particularly in Persia, so that a great deal of friction was

engendered between Russia and Britain whose Eastern interests began to clash.

However in 1907 a treaty was concluded, both powers engaging to respect the integrity and independence of Persia which was however partitioned into spheres of influence. Since then, Russian influence has gradually increased and British influence has decreased, largely as a result (it would appear) of Britain's diplomatic blunders. In 1921 Persia and Russia entered into a comprehensive Treaty (since supplemented by a non-aggression pact in 1933).

On the other hand British prestige has so declined that in November 1932 the Persian Government cancelled the D'Arcy concession, a concession granted in 1901 for 60 years for the development of oil wells. A daily newspaper commented "The decision accords with the growing rationalist spirit which the Persian Government is attempting to foster. So far as this is stimulated by Russian influence it has found reflection in an anti-British movement."

Britain sent a strong note to the Persian Government, but did not succeed in getting the cancellation annulled. Eventually the matter was settled by the granting of a new concession, giving Persia much more favorable terms than hitherto. The Russian papers were very jubilant about the incident, realizing what a serious blow to British prestige it was, whereas Russia was in high favor.

The way is being paved for a complete break with Britain, the opportunity for which will be provided when Ezek. xxxviii. is fulfilled.

Thus Persia comes into contact with Israel for the first and last time at an interval of 2,500 years. On the first occasion Israel is in captivity and Persia helps to lift her head from the dust; on the last occasion Israel is lifting her head once again and Persia interferes to help Gog bring her into captivity again (Zech. xiv. 2). But Persia will find herself embroiled in a controversy with God Himself, and will be numbered amongst the "many nations" against whom He will "magnify" Himself (Ezek. xxxviii. 22-3). This will doubtless be the end of Persia as an independent nation; henceforward it will acknowledge the sovereignty of the King of the Jews, the antitypical Cyrus, who will build the temple of the Lord, "subdue nations" and "make the crooked places straight," "for Jacob my servant's sake and Israel mine elect" (Is xlv. 1-4).

W.J.

Editorial

"THE ROOT and the OFFSPRING OF DAVID, THE BRIGHT AND MORNING STAR."

Among the ten score names and titles that in the Bible are conferred upon our Blessed Redeemer, here are three which not only arrest our attention and excite inquiry, but when studied diligently and examined closely, greatly enrich the storehouse of the mind. The reference is obviously to Isaiah's prophecy (chap. xi: 1-10) and that of Numbers xxiv: 17, and Christ here appropriates these distinctive titles to himself—Rev. xxii: 16.

The Root.—The root is that part of a plant that descends and fixes itself in the earth by which the plant is nourished; and it is therefore, a fitting symbol of the Eternal Spirit which came down from heaven for the purpose of redeeming Jesus (Heb. ix: 12) and his brethren from the power and dominion of death—Rom. vi: 9.

With this end in view, the Spirit fixes itself in the person, first by a moral and then by a physical process; and therefore, at the outset, in the heart or mind, and afterward in the nature of the redeemed, making them partakers of the Divine Nature, even life forevermore.

This life has already been manifested in Christ, the first-fruits—the Plant of Renown (Ezek. xxxiv: 29; 1 John i: 2) and it will, when the wheat is gathered "into the garner" (Matt. iii: 12) be visible in all those "that are Christ's at his coming."

A root is that upon which a thing or person is established; it is the origin or the cause of things; for every effect and every event must have a cause.

"The love of money is the root (cause) of all evil"—I Tim. vi. 10. The wicked shall be burnt up "root and branch"—Mai. iv. 1. "He overturneth the mountains by the roots"—Job xxviii. 9. "Every plant which my heavenly Father hath not planted shall be tooted up"—Matt. xv. 13.

The saints in Corinth were alluded to by Paul as being established in Christ (2 Cor. i: 21), that is rooted and grounded in him—Jesus himself as the "Branch of Yahweh" (Is. iv: 2) is rooted in the Eternal. Yea, "Of Him (God) and through Him are all things"—Rom. xi: 36. Even "the powers that be are ordained of God."—Rom. xiii: 1.

Jesus the Anointed was "the Branch of Yahweh," by virtue of being begotten "of the Holy Spirit," or "the power of the Highest"—Matt. i: 20, Luke i: 35. He was the Spirit, or "Word made flesh," the invisible Father manifested in flesh defiled by sin,—the nature of Abraham and David—a nature that was afterward "changed in a moment" into Spirit-body, for "it pleased the Father that in him should all fulness dwell" —even, "of the Godhead bodily"—Col. i: 19 and ii: 9. Thus the son of David, became the Root of David, "because David and all mankind sprang from the Spirit who created them" —(Eureka, Vol. 1, p. 350).

The offspring of David.—If there is any one thing in the Bible that is stressed above another, it is that Jesus is the offspring of David—"the fruit of David's loins according to the flesh"—Acts ii: 30. Almost continuously throughout the Scriptures this fact is emphasized and pressed upon our attention.

Jesus is also called "Abraham's seed," and Paul wrote of him saying:

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham"—Heb. ii. 16.

He is also styled the seed of woman—"made of a woman" (Gal. iv: 4), made of her substance, and born of Mary, who was of the house and lineage of David; and Jesus himself declared emphatically that "that which is born of the flesh is flesh" (John iii: 6) in contradistinction to that which is born of the Spirit; and as Paul's testimony is that there is but "one flesh of men" (1 Cor. xv: 39), the conclusion is inevitable that when "the Word was made flesh," and his name called Jesus, he was "in all things made like unto his brethren" (Heb. ii. 17), or as Paul wrote to the Corinthian brethren, "made sin" (2 Cor. v: 21) which the same writer defines in Rom. viii: 3, as "sinful flesh."

While Jesus was a body prepared (Heb. x: 5) by the Spirit, or by "the power of the Highest" (Luke i: 35), he was not at his birth a partaker of Spirit or angelic nature, for he was "made a little lower than the angels for the suffering of death (Heb. ii: 9) which was required of Jesus for the condemnation of sin in the flesh of an Holy One who could afterward be "brought again from the dead through the blood of the everlasting covenant" (Heb. xiii: 20) and

"Obtain eternal redemption through his own blood"—Heb. ix. 12.

thus destroying the diabolos or sin in the flesh, first in himself, and afterward in those that are his at his coming.

While begotten by the power of the Highest, Jesus was "made of a woman" of the lineage of David, and thus he became "the offspring of David," having a nature defiled by sin; and as bro. Roberts wrote in Law of Moses, p. 243, chap. 28,

"The defilement was undertaken expressly with a view to its removal—the power of death was there, that it might be destroyed by dying and rising again."

Dr. Thomas wrote:—

"Nothing born of a woman is clean even though it have been begotten in her substance by the Power of the Spirit"—Eureka, Vol. 3, p. 586.

This statement is in harmony with the Scripture in which the question is propounded and the answer given,

"How can he be clean that is born of a woman? Who can bring a clean thing out of an unclean? not one!"—Job. xiv. 4, and xxv. 4.

In this connection, a further inquiry is made,

"How then can man be justified (made right) with God?"

The answer is indicated and typified in the Old Testament, but it is in the New that the solution of the problem is found—the mystery of the old dispensation is revealed in the new.

God was manifested by word and deed in a Son, who came in the flesh that had been denied by sin, and that same flesh was afterwards "justified by the Spirit" when Jesus was made perfect on the third day. Then "of God" that is of His mercy, Jesus was "made unto us wisdom and righteousness and sanctification and redemption"—1 Tim. iii: 16; Luke xiii: 32; 1 Cor. i: 30,

"God was in Christ reconciling the world unto Himself"—2 Cor. v. 19.

Christ's body was the temple of the Deity through or by the Spirit; therefore, Christ spake "the words of God" (John iii: 34; Deut. xviii: 18; Heb. i: 1), and by him, the Father did "works which none other man did" John xiv: 10 and xv: 24.

To facilitate this "wonderful" work of God in Christ for "the redemption of the body" from death (Rom. viii: 23), a body was prepared by the power of the Highest which overshadowed (threw a shadow) over a virgin, and a Branch grew out of the root of Jesse, and

"The Spirit of the Lord rested upon him—the spirit of wisdom and of UNDERSTANDING, of COUNSEL and MIGHT, of KNOWLEDGE and of the fear of the Lord"—making him a man of "quick understanding in the fear of the Lord"—Is. xi: 1-3.

Thus "endued with power from on high"—a sevenfold talent or gift of the Spirit, which afterward, at his baptism was immeasurably augmented, for "God gave not the Spirit by measure unto him" (John iii: 34), he, Jesus¹ went forth "as a strong man to run a race"; as "the son of man whom thou (God) madest strong for thyself"—Ps. xix: 5 and Ixxx: 17.

The purpose in this great work of God in Christ was that in him He would "abolish death and bring life and immortality to light"—2 Tim. i: 10.

To achieve this purpose, a righteous character had to be evolved or developed in Jesus who had "come in the flesh" denied by sin, but anointed with the Spirit as already described to strengthen him in the work. The special and uncommon manner of his mother's conception was a marvelous event conveying power to the offspring of David.

The formation of this character of moral excellence was begun and completed by obedience constantly rendered under trial and temptation from within and without. Such a character was gradually unfolded and with it the Father was well pleased.

The Apostolic comment upon this was:

"Though he were a son yet learned he obedience by the things which he suffered"—Heb. v: 8.

To this we will add the enlightening remarks of Dr. Thomas:

"This tuition developed the moral image of the Deity, as the creative energy of the Spirit did the material image after his resurrection"—Eureka, Vol. 2, p. 146.

Neither the moral nor the material image of the Deity was conferred upon Jesus by generation in natural descent as of race, breed, stock or kind. The former was acquired by knowledge and obedience, the latter was a "gift" bestowed by the Father, upon the Son. "He asked life of thee, and thou gavest it him, even length of days forever and ever"—Rom. vi: 23; Ps. xxi: 4.

Thus God was manifest in the flesh of Jesus, not only in the "words" he spake, and the "works" he did, but also in the "Word of life," which is "the Word made flesh," and that same flesh after dying was by its own blood redeemed from death, and then by "the power of the Highest" made "alive forever-more"—Heb. ix: 12, Rev. 1: 18.

This later manifestation is proven by the words of that disciple whom Jesus loved who wrote saying:

"For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father and was manifested unto us ; which we have seen and heard"—1 John i: 2.

John reports Jesus as saying: "The son can do nothing of himself" (John v: 19); but "God was in Christ," and therefore, the great work was accomplished by the Deity.

For this reason the phrase "God our Saviour" is frequently used by prophets and apostles; the very name "Jesus" signifies that God is the Saviour.

This name Jesus (Joshua, in the O.T.) was formerly spelled "Oshea" meaning "saviour"; but the inspired prophet Moses, changed it by the addition of two letters of the Yahweh name. The compound name, therefore, signifies "God the Saviour"—see Numbers xiii: 16.

God was in Christ at every stage of the manifestation, and the names "Jesus" and "Emmanuel" (God with us) may be styled equivalent terms.

The mystery therefore, has been solved: Jesus was the Spirit or the "Word made flesh"—made in all things like unto his brethren" (Heb. ii: 17), not two natures' fused into one as the apostasy claim, but the flesh and blood nature of his father David; and while he was "the temple of the Deity" —God manifest in the flesh by the power of the Spirit, he continued to be of the same nature as his brethren, until the third day after his crucifixion, when he was further operated upon by the power of the Highest and "justified" or changed in a moment, thus ascending to a divine and imperishable nature,—from flesh and blood to flesh and Spirit, by which he became the Lord, the Spirit—the fellow of the Deity, at His right hand—the Spirit that saith unto the ecclesias, "I am the Root and the Offspring of David, the Bright and Morning Star."

THE BRIGHT AND MORNING STAR.

In the Book of Beginnings—Gen. i: 14, we read that the stars were appointed "for signs and for seasons," and they are frequently used as symbols throughout the Bible, to signify persons and bodies of men of distinguished eminence.

The study of astronomy is an interesting one, and has received attention in all ages. The gifted psalmist wrote that God not only ordained the stars, but He numbered them and calleth them all by names—Ps. cxlvii: 4.

Josephus wrote of a tradition among the Jews that Adam, Seth and Enoch were the fathers of astronomy; and in Job, which is regarded as the oldest book in the Bible, a remarkable knowledge of astronomy is indicated by the question the Lord addressed to Job:

"Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?"—ch. xxxviii: 31, 32.

We have a record that very early in Jewish history, those people joined in the idol worship of "the star of your God Remphan" (Acts vii: 43), which is thought to have been Saturn, the ancient god of seedtime and harvest.

In Num. xxiv: 17, it is predicted that—

"There shall come a star out of Jacob and a sceptre shall rise out of Israel" and this sceptre is to be "a sceptre of righteousness"— Heb. 1:8. "Out of Jacob shall come he that shall have dominion"— Num. xxiv: 19.

This prophecy is of the same tenor as that of Jeremiah, chap, xxiii: 5, 6, concerning "the Lord our Righteousness"— the Branch and Offspring of David. In his day the city of the Great King—Jerusalem, is to "dwell safely"; and to Bethlehem the birthplace of him who "is to be ruler in Israel," a star guided the wise men of the East. The Beth-lehem (Heb. House of bread, seedtime and harvest) prophecy reads as follows—

"But thou Beth'lehem Ephtatah, though thou be little among the thousands of Judah, get out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting"—Micah v: 2.

From all this we learn that not only is a star a fitting symbol of a brilliant and radiant Majesty, a Righteous and bountiful Ruler; but that the Star of Jacob is identically the same as the one who is to be Ruler in Israel, the Branch or offspring of David, the Lord our righteousness, who in his day shall satisfy the poor and the needy with the bread of heaven.

Moreover, the words of the prophet Micah prove that the Beth-lehem born Ruler, is the same man, who by the Spirit said "I am the Bread which came down from heaven" whose goings forth have been from of old. He is now "the Lord, the Spirit, "the Bright and Morning Star."

But this Bright Star hath said:

"To him that overcometh . . . to him will I give power over the nations: I will give him the morning star"—Rev. ii: 26-28.'

In other words, Jesus will give to the overcomer the Spirit's bread of heaven, the hidden manna, eternal life—Rev. ii: 17, John vi: 58. "He will change our vile body that it may be fashioned like unto his glorious body."

Astronomers distinguish the stars according to their brilliancy. The very brightest are said to be of the first magnitude.

Paul wrote of this saying, "One star differeth from another star in glory"; and Peter styled Jesus "the Day-star"—the harbinger who will usher in the coming Day of the Lord—the Lord's Day, for which God's saints have so long yearned.

Then "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever"—Dan. xii: 3.

But of all that great galaxy of stars, Jesus will be the Brightest—the Star of the greatest magnitude, "the chiefest among ten thousand" and the One "altogether lovely."

B.J.D.

SUBSCRIPTIONS FOR 1934

Volume XXI. is now complete, and the time has again arrived to invite renewal subscriptions for 1934 (God willing). The past year has been one of great and increasing difficulty; well-meaning extremists on one hand, and indifference and laxity on the other, have combined to make the task of conducting a magazine "devoted to the exposition and defense of the Faith once for all delivered to the Saints," one of much trouble. Nevertheless we thank God for having enabled us to continue throughout the year in our efforts to "be pure in the doctrine and strong in the Word," and we are grateful for many assurances that our efforts have not been in vain, although the current ecclesial unrest has seriously diminished our subscribers. If the work of the Berean Christadelphian is to go on, man's opposition and petty ways will count for nothing; things will be seen in their true light when he who said "I know thy works" will judge the secrets of all hearts. Meanwhile we endeavor to patiently endure the evil experience which is the common lot of all who are being prepared for the coming day of glory. Ostracism and misrepresentation are no new experiences to the children of God: we shall endure it in patience and will not retaliate. If some whom we regard as brethren (although mistaken in their zeal) withhold from us the fraternal salutation and address us as "Dear Sir" or "Sir," we cheerfully submit and endeavor to imitate our Master's example and pray "Father, forgive them." Self-righteousness will not commend any in the sight of God, and is the opposite of the humility which is enjoined upon the "heirs of salvation." To anticipate the verdict of the judgment-seat and to declare that none of those who do not see eye to eye with them are Christ's brethren, is to assume the prerogative which is Christ's and none other's; it is a sin from which we beseech our separated brethren to deliver themselves before it is too late. Meanwhile, we shall endeavor to continue the work, with God's blessing, and to this end we invite all who desire to continue to receive the magazine during 1934 to kindly fill in the accompanying Order Form and post it to bro. W. J. White, as early as possible.

Our thanks are again due to the many contributors who by their willing help have so considerably lightened our work, and we renew our appeal for a continuance of this co-operation. Also we have again to acknowledge our indebtedness to many who have kindly subscribed for those unable to do so for themselves, and to all of whom we commend the remarks of "our brother Paul" in II Cor. ix: 12.

EDS.

CORRESPONDENCE

Loving greetings from far away California, in the bonds of the One Faith. I want to say how much we appreciate the Exhortations appearing in the "Berean" which have originally been delivered in the Clapham Ecclesia. Personally I do not feel equal to delivering one of my own exhortations every time it is my turn, so I often choose one of bro. Roberts or one from the Clapham Ecclesia. Bro. Roberts' Exhortations have been read in our Ecclesia for a period of 17 years, and while they are excellent, the ones delivered in the Clapham Ecclesia have this advantage, that they deal with present day events. Only last Sunday I read No. 9 by bro. Southall and some time ago No. 7 by bro. Jakeman, and they were both greatly appreciated. We are also glad to see bro. Jannaway's exhortation in the September "Berean," it is splendid; God-willing that will be read also. So you might tell these beloved brethren that their exhortations are doing good work on the other side of the world. May I urge you to print an exhortation from Clapham (or any place for that matter) in every issue of the "Berean," May I make another request. Would you (or another bro., if you are too busy), write an article and have it printed in the "Berean" upon the unscriptural and dangerous practice of young believers making companions and sweethearts of aliens? Can such conduct be justified even though they may make some

effort to bring their alien friends into the Truth? Thanking you again very much for your labor in the "Berean," especially the "Editorials" and "Signs of the Times" which have been very interesting.

Faithfully yours in the One Faith,
Santa Barbara, Calif., U.S.A.

W. S. Davis.

Greetings in our Master's Name.

Enclosed is annual subscription for the "Berean Christadelphian," with every good wish for its future and with gratitude for its encouragement and help in the past.

I would also like to take this opportunity to thank you for the supplementary leaflet, with Clapham's statement on the subject of recent ecclesial controversies. Personally I have found it helpful, comforting and edifying, and I pray that it may be sympathetically received wherever it may fall. At the same time I am sorry for the pain it must evidently have given to the elder brethren to draw up, for the sake of reassuring some brethren and sisters who, possibly like myself, get a little apprehensive at times, when receiving a good deal of controversial literature while in varying states of isolation. But I am sure it was a labor not in vain.

Personally I think that one of the best answers to all unpleasant rumor and apprehension I have heard was the feeling of unity and earnest attention prevailing throughout the entire meeting during the recent fraternal gathering at Denison House. It was a privilege to be there, and to be conscious of such a complete domination of the flesh by the spirit.

I was very sorry indeed to see the sad news of the death of bro. Lethbridge. Though I did not know him personally I have the recollection of many profitable words of exhortation received from him in the past. I am sure he will indeed be missed in the truth's service. Truly we none of us know "when it will be."

Sincerely your brother in Christ,

Old Headington, Oxford.

F. P. Restall.

The statement of, Dr. Rashdall, Dean of Carlisle, quoted in the "Berean" last month (p. 414, "it is difficult to deny that Christ entertained some expectations about the future, which history has not verified ") is evidently meant to imply that these expectations, not having materialized, Jesus could not be accepted as an authority when he endorses Moses and the prophets. But is this statement true? Did not Jesus predict the destruction of Jerusalem and its temple? Did he not predict the scattering of Israel into all nations? Did not these predictions come to pass? The gentleman was probably referring to the expectations Jesus had that he would return to the earth to reign in Jerusalem as a universal monarch. If so, and it can scarcely be otherwise, then his assertion amounts to about as candid an admission that Jesus was, what would be styled by our contemporaries, a millenarian, as an unbeliever in the Bible doctrine of the millennium could possibly make. On what ground did he assume that these expectations, not having then been realized, never would be? Was it on the score of the long interval which had elapsed meanwhile? Jesus expected that there would be such an interval. See his words as recorded by Matthew (xxv: 19), "after a long time" etc; also the parable recorded by Luke (xix: 11-27)—Surely the journey into a far country, the negotiations for the receipt of the kingdom, the return to enter into the duties of the monarchy, all point to the lapse of a very long period between the going of the nobleman, in this case Jesus himself, into heaven, and the return to take possession of the Kingdom.

The Dean appears to have left out of account the fact that Jesus is primarily the prophet who predicted the things recorded by John in the Apocalypse (Rev. i: 1; 19). He needed not to go outside the writers of his own church for information that this wonderful prophecy has been very largely fulfilled, for Elliott certainly shows that very many of its predictions of events leading up to the return of Christ have come to pass. Dr. Thomas has made this still more manifest. This is indisputable as also is the fact that the time of the Gentiles (Luke xxi: 24) are given in detail in this prophecy, see Rev. xi: 1-2, xiii: 5; xi: 3; xii: 6, 15; also Dan. viii: 14; (Dr.

T's translation) viii: 25; xii: 11-13. These have partly expired, and are expiring, and the revival of Israel, Jerusalem, &c., is evidence that we are now living in the closing days of the times of the Gentiles; and that the expectations of Jesus concerning his future having been so signally verified by subsequent history, in so far as they are due for verification, the further expectation of his return, and promised enthronement in Jerusalem, will certainly come to pass.

Praying that we may all be found worthy to sit down together in that glorious kingdom.

Faithfully your bro. in Jesus anointed,

39, Bath Road, Swindon.

John H. Dyer.

Reflections

The persecution of the Jews in Germany continues, although it is seldom reported in the daily Press. But in the Jewish Chronicle every issue contains authenticated accounts of the brutal treatment they are receiving, which would have seemed incredible twelve months ago. The hatred of the Nazis is not confined to adults; even little children of five and six years of age are being made to suffer as outcasts and lepers.

The following extract makes painful reading:—

The schools in German Upper Silesia have become real infernos for Jewish children. Inhuman devices have turned them into "places of mental torture" for these hapless little ones. One of these is "the Judenbank"—an expression which has now passed into common parlance in the land of Kultur. The Judenbank is the Jewish bench. Jewish children may not sit on the same form with Aryans. They are segregated. "As soon as the child comes to school, it gets this terrible blow. It is humiliated before the other children—made to feel different from them and inferior to them." The establishment of these school Ghettos, the correspondent tells us, is due more to the German children themselves than to any direct order from the authorities. The authorities' part in this devilish business is to feed the little Nordics with hatred towards the Jews, and their pupils are apt at taking the hint. In the Beuthen elementary schools the young Germans spontaneously passed a resolution not to sit on the same form as the Jewish boys and girls: "We shall not mix with Judases" (now the common name for Jews in the German schools). In many of the Upper Silesian "centers of education" the Jewish pupils, some of whose fathers have been arrested, beaten and sent to concentration camps, are made to join in songs glorifying the man Hitler whom they know to be their oppressor. Other school songs are openly directed against the Jews. But, grievous as is the lot of Jewish children in the classroom it is, says the writer of the article, who has personally investigated this child-terror, yet more tragic outside in the playground. There they are at the mercy of the young "Aryan" barbarians. They are excluded from the games. "Get out, Judas!" is shouted at them. Even the kindergartens are not sacred for young child-life. The little Germans refuse to hold hands with the Jewish boys and girls. In the kindergarten games, when every child represents some animal, the class teacher arranges that the Jewish ones are made pigs. After having been made a pig for several days in succession, a little Jewish girl of six refused to go to school any more. The correspondent goes on to refer to some of the hundreds of other ways in which the Jewish pupils are morally crucified. "If a window is broken, it is the 'Judas' that did it. If something is lost it is the Jew who took it— Friends of yesterday are enemies to-day. Boys and girls who used to play with the Jews, now turn their backs on them. The teachers show frozen faces to the Jewish children: they will lose their posts if they do not. Many Jewish children go home with swastikas cut in their clothes. Their books are smeared with the sign. Little Jewish girls at a school near Hindenburg had their school aprons cut into swastika shape." "Suffer little children to come unto me," cried the founder of Christianity. "Suffer, little children!" is the Nazis' mocking perversion of his exhortation, turning their creed to scorn and derision. And Hitler and Von Papen pose as good Catholics!

We are undoubtedly witnessing the latter-day phase of the misery which Moses, the Man of God, foretold concerning his people: "They that hate you shall reign over you"; "thy sons and thy daughters shall be given unto another people"; "the stranger shall get up above thee very high, and thou shalt come down very low."

All this they could have escaped; but they forgot the Lord their God, who delivered them from the cruel oppression of the Egyptians, and many times showed Himself strong in their defense when they cried unto Him because of their oppressors, and therefore it is that all the curses spoken of in Leviticus xxvi. and Deuteronomy xxviii. have come upon them, as it is to this day.

We turn over the pages of the Jewish Chronicle in vain seeking any acknowledgment of the chastening hand of the God of Israel. The humble God-fearing attitude of Moses and David and Daniel, of Ezra and Nehemiah, when in affliction, and appealing to the God of heaven for deliverance is not the attitude of Jewry to-day. They are looking for deliverance from every quarter except from the one and only source from which it will come. But it is the time of Jacob's trouble, and greater tribulations are yet to come before Christ their rejected and crucified Messiah intervenes as the Lion of the tribe of Judah to save them. Oh Lord hasten the day!

QUARTUS.

Land of Israel News

"Lord, thou hast been favourable unto Thy land" (Ps. lxxxv: 1).

2,442 Jewish immigrants entered Palestine in August, out of a total of 2,513 immigrants admitted during the month. 213 came in as capitalists, being in possession of £1,000 and upwards. 122 intending immigrants were refused admission. 2,807 immigrants entered Palestine during the month of July, of whom 2,703 were Jews; 437 of these are capitalists.

* * * *

According to the Jewish Telegraphic Agency the Palestine Government proposes, to grant 5,500 immigration certificates to the Jewish Agency, under the Labor schedule, for the half year ending March, 1934.

* * * *

It is stated that the Agency has asked the Government for 24,700 certificates for the half-year as the present allowance does not meet the demand for labor in Palestine.

Owing to the efforts of Dr. Weizmann, from two to three hundred immigration certificates have been placed at the disposal of German Jewish refugees in Paris to enable them to go to Palestine immediately.

* * * *

"The anxiety which prevails here as to whether the Government will consider conciliating the Arabs by terminating Jewish immigration, is absolutely unfounded, I am authoritatively assured. There will be no change of policy" (From a correspondent of The Jewish Chronicle in Jerusalem).

* * * *

At a time when many elements are pressing for restriction of Jewish immigration into Palestine, there exists an acute and genuine shortage of Jewish labor. Many enterprises, in urban and rural districts, have had to be postponed; and progress is consequently being held up as a result of this situation. It has been stressed on more than one occasion, and in different media, that Palestine is perhaps the only country in the world where under-employment exists. Elsewhere the numbers of unemployed run into the millions; here thousands more men are wanted and cannot be had.

There are many industrial enterprises anxious to start work here, and potential investment capital is lying idle for want not only of suitable opportunities but also of human material.

* * * *

The High Commissioner, Sir Arthur Wauchope, paid a surprise visit to the Polish steamer "Polonia," on its second trip to Palestine. The High Commissioner, who was accompanied by Dr. B. Hausner, the Polish Consul in Tel-Aviv, spoke to a number of Chalutzim from Poland, enquiring as to the reasons for their arrival, what they had done in Poland, and whether they preferred agricultural labor to other activities. Some of the immigrants replied in English. They said they wished to engage in agriculture, in which they had been trained before sailing, and they all declared that they wished to take part in the upbuilding of Palestine.

There were 800 immigrants on board the ship.

Look not to meteors and comets; to the sun, moon and stars of the celestial vault; the signs of the Son of Man are not there. Learn not the way of the heathen, saith the Lord, and be not dismayed at the signs of heaven, for the heathen are dismayed at them (Jer. X. 2.). His signs are among the nations; watch the things which their governments are doing, and you will discern the signs of the times, which are the signs of his appearing.—Dr. Thomas.

Signs of the Times

GERMANY LEAVES THE LEAGUE: ARAB RIOTS IN PALESTINE: THE NEW HARBOUR AT HAIFA.-

A great change has come over the political situation since last month. During October it was announced that Germany intended to leave the League of Nations and the Disarmament Conference, and on October 22nd notice was formally handed in at Geneva in these terms: "On behalf of the German Government, I have the honor to inform you that Germany hereby declares that she withdraws from the League." The Germans declare that they have taken this step because of their deep humiliation at Geneva in not being granted equality with the other great powers on the subject of Disarmament. The result is that any hopes that still remained of the Disarmament conference having a successful issue have now been completely dissipated. Sir Walter Layton said that Germany's action was, "heavily adverse to the causes of peace and prosperity," a statement borne out by the immediate announcement that Belgium would now take steps to fortify her frontiers; Switzerland voted a large sum for the same purpose; the United States proceeded with the construction of a new fleet of war vessels. Sir Walter Layton comments, "So far as Europe is concerned these grave signs of misgiving are natural enough in face of the prospect of the re-armament of a Germany in which the old-time praise of the war spirit has been revived and liberty suppressed" (News-Chronicle, October 23rd).

We need not suppose that Germany's attitude makes things actually worse than they were before, for Peace Conferences were never anything but hypocritical masks. No nation was willing to disarm unless its neighbors did; besides there was Russia, and more recently Japan; both heavily armed, and neither members of the League. The Evening News says it is now "The End of Flapdoodle," and rightly adds that international conferences "habitually peter out in an atmosphere of dank and uninspiring futility." This newspaper advocates the immediate building by Britain of 4,000 or 5,000 aeroplanes "with which we can defend ourselves." "As for disarmament conferences it is unbelievable that an intelligent nation such as we profess to be will have anything more to do with them." At a meeting of the Conservative Conference in Birmingham during October, Lord Lloyd moved a resolution asking the conference to record its grave anxiety regarding the inadequacy of the provisions made for Imperial defense. It was carried unanimously.

All over Europe militarism holds sway. A British journalist in Germany was imprisoned and subsequently expelled for reporting a military parade, the reporting of such activities being regarded as espionage. In Poland the Daily Express reports "the most amazing demonstration of military unity seen in Europe since the end of the war," describing a cavalry review in Krakow in which Polish, Russian Cossack, Rumanian and Turkish horsemen took part. There is cordial friendship today between Russia and Poland,—probably many of the "horses and horsemen" reviewed at Krakow will be seen in Palestine before long (Ezek. xxxviii: 4).

In Turkey "a mammoth review" has been held too, at which, significantly, M. Voroshilov, the Soviet War Commissar was present by Turkish invitation. Russian relations with Turkey are extremely cordial and have been cemented by a gift of aeroplanes. Does it mean that Russia will overwhelm Turkey by peaceful penetration methods or is it her method of disarming Turkish suspicions to provide a better opportunity for a swoop on Constantinople? Whatever may be the result of this unnatural friendship it prepares the way still further for that southern invasion by Russia which will engulf both Palestine and Egypt by and bye.

Much more might be written concerning the wave of militarism that has advanced so rapidly during the last few weeks, but what has been written will suffice, for everywhere it is the same story save that the local color (red, black, brown, etc.) may vary. Mr. Arthur Henderson, the President of the Disarmament Conference, himself realizes the hopelessness of his task, for he says "To persuade people, subject from their earliest years to such propaganda and influence, to think of their security in other than terms of military preparedness involves a change of outlook that seems impossible to achieve." From the human standpoint this is perfectly true, as 6,000 years of experience indicates. Only when the world is ruled with Christ's iron rod and disarmament is compulsory (Mic. iv: 3) will the outlook change. "The work of righteousness shall be peace" (Is. xxxii: 17).

On October 27th serious riots, broke out in Palestine, a considerable number of Arabs being killed in conflict with the police. The protest was not directed so much against the Jews as against the Government for permitting increased Jewish immigration, the Arabs fearing that the Jews would soon assume supremacy in Palestine. The situation is extremely difficult for Britain as she has to try and please both Jews and Arabs; an impossible performance. There is a great shortage of labor in Palestine, of which the Jews complain bitterly, and they feel that Britain is not acting fairly by them in granting too few immigration certificates. They say that wages are twice as high as they should be owing to the shortage of labor and that as a result "a bar is, put up against the development of the country ... it is an unnatural and cruel limitation."

A most remarkable feature of these disturbances is the report that the Russian Government's radio station at Odessa issued inflammatory wireless messages in Arabic encouraging the Arabs to revolt. "Zionism is an agent of British Imperialism" said the announcer; "Moscow is always on the side of the oppressed peoples and Moscow welcomes the rising of the Arabs against British Imperialism."

This is not remarkable merely for the fact of Russia's interference, but for the fact also that she is associating herself with the Arabs. In every place in the Bible where a list of the latter day confederates is given, the Arabs will be found included. They are found amongst the enemies that say "Come and let us cut them off from being a nation that the name of Israel may be no more in remembrance" (Ps. Ixxxiii: 2, 8. Again, in Jeremiah xxv: 21, 26, the same

confederacy is foretold. In Jer. xii: 14, reference is made to "all mine evil neighbors that touch the inheritance which I have caused my people Israel to inherit." The fierceness with which they will attack the Jews in their day of calamity is indicated by Obadiah (v. 11, 14). The Arab is a wild man whose hand is against every man (Gen. xvi: 12), and it is certain that Britain's difficulties with him can only increase as the Jewish national home grows.

Meanwhile Palestine develops amazingly. On October 31st the great new harbor at Haifa was opened. It has cost over 1 ¼ million pounds and has taken four years to build. Haifa is now known as "the Gateway of the East" and it is anticipated that an enormous amount of trade will pass through the port. The oil pipe line from Iraq is being laid down and this is to terminate at Haifa, thus making the city an oil distributing centre of great importance. The Jews have been farsighted enough to perceive the importance of Haifa and have acquired large areas of land in the neighborhood (incidentally one of the causes of Arab unrest). They advertise in the Jewish Chronicle (November 3rd) that "Haifa Harbor is a Jewish National achievement, because the J.N.F. holds 31,000 dunams round the Bay of Haifa adjoining the new harbor, thus controlling the destiny of the New Great City."

It will readily be perceived that Palestine is now a prize of considerable value and the incentive to "take a spoil and a prey" exists now.

Sometimes surprise is expressed that all this great work that is being done in Palestine is to be destroyed and the land again turned "into a desolate wilderness" (Joel ii: 3). But the principles of Divine righteousness must not be overlooked. The Jews are doing this work in hopeless unbelief and look upon Zionism as a purely political institution. It is true now as ever that when Jeshurun waxed fat he kicked. As Benammi says in the Jewish Chronicle, "As the Jew amasses wealth he inclines to Reformed Judaism." That in effect means agnosticism, for Reformed Judaism rejects the inspiration of the Bible, denies that Moses wrote the Pentateuch and says "A Messiah to lead the Israelites back to Palestine we do not expect or desire" (Jewish Chronicle, November 3rd). But the Jews will have to be taught that they do need a Messiah, and that Jesus is He. The lesson required to teach them is why the "day of gloominess" that will soon overshadow Palestine will be "great and very terrible" (Joel ii: 11).

Today the Jews rely entirely on arms of flesh. "God is not in all their thoughts." References to the promises, are never seen in the Jewish papers nor are they heard in Jewish speeches. They rely on Britain to establish them in Palestine; on a trade boycott to restore their rights in Germany. But the one above all whom they would like for a champion is—is it credible?—the Pope. The Catholic Herald has been sympathizing with the Jews in their trouble and asks if there is any way in which it can assist them. The Jewish Chronicle—the recognized organ of British Jewry answers "We are grateful for this suggestion. May we venture therefore to reply that one of the greatest aids that could be given to our suffering German brothers today would be the intervention of the Vatican on their behalf, for in the realm of conscience there is no mightier voice—certainly none that would be heard with deeper respect and reverence than that of His Holiness the Pope" (November 3rd).

What a broken reed on which to trust! With all the Old Testament warnings about trusting in arms of flesh, it seems scarcely credible that the Jews should select as their most desirable champion the arch-embodiment of the thinking of the flesh, the representative of that unholy system which their Messiah will utterly destroy. They are a "very froward generation" (Deut. xxxii: 20). Israel may forget God but God does not forget Israel. "I change not: therefore ye sons of Jacob are not consumed" (Mai. iii: 6).

W.J.

Ecclesial News

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognized Basis of Faith, currently known 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", or fellowships those who do so.

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 known as "Stricklerism".

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).

BEDFORD.—53, Harpur Street. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. In the mercy of God we are very grateful to be able to still keep "The Light" burning in all its purity of doctrine, and we are encouraged in this respect by the attendance at the Lectures of 2 or 3 strangers from time to time. We do not look for great things in the evil days in which we live, and we are happy to state that having regard to recent upheavals in the Household, that we fully endorse the attitude of the Clapham Ecclesia on the controversy arising on the position of the sisterhood in Ecclesial affairs; and we do not hesitate to say that if more of the "spirit" of The Truth were put into operation, than the "Letter," how much better one would grow, and be more united in the Bonds of the Gospel, and also more prepared for that Great Day that is coming. We must not forget that it is part of our pilgrimage, that such happenings should be in order to sift the "Dross" from the "Gold." Our Master has warned us as to this. It is a lamentable fact that the love of pre-eminence has been the downfall of many, all along the line, and this should be a warning to all who are sincerely striving to enter at last that "Narrow Door." What a lesson "The Master" sets us when (in the days of his flesh) He stated "I am as one among you that serveth." We cannot humble ourselves too much in this respect, and our earnest prayer should be that, at all times, when we are faced with the various troubles of the perilous times in which we live, that we may be guided into "All Truth" in order that we may keep ourselves unspotted for that Great Day of account that is fast approaching for us all. Since last reporting, the following brethren have assisted us in our work in the Master's Vineyard:—C. H. Lindars, A. A. Jeacock, H. M. Doust, T. Wilson, H. M. Lee, H. M. Hathaway, E. A. Clements, H. T. Atkinson, F. W. Brooks and A. Cattle. Visiting brethren and sisters :—Bro. and sis. Hart (St. Albans), sis. Milroy (Croydon), bro. and sis. Ellis, now of Northampton (in Isolation) removed from the Rhondda, Glamorganshire.—W. H. Cotton, 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 pm. It is with great sorrow that we have to report the death of our beloved sis. E. M. Webster (mother of the writer) who concluded her probation on Sunday, October 15th. Our sister, one of the oldest members of our ecclesia, was immersed in April 1917 since when she was always diligent in the Truth, as testified by the fact that all of her children (3 sons) now rejoice in the Hope of the Gospel. Our sister has left us an example in her walk and conduct, the writer can testify that hers was indeed a "patient continuance in well-doing," and her regular attendance and punctuality at our meetings was often remarked upon, and we feel sure that our ecclesia here, has suffered a great loss. Nevertheless we sorrow not as others who have no hope, for we know that very soon our Master will appear bringing his rewards with Him, when shall be brought to pass the saying "Death is swallowed up in Victory." Our sister was laid to rest in Brighton Cemetery on October 18th, bro. E. W. Evans doing what was necessary, not only speaking unto the brethren and sisters words of comfort, but also making good use of the opportunity to let the many aliens present know of the coming resurrection and the glories of the Kingdom of God. We would take this opportunity of thanking the many brethren and sisters for their letters and expressions of sympathy received, which were a source of comfort and cheer to us at that time. Our loving Father hath, however, given us cause to rejoice, in adding one to our numbers. On October 29th Miss Florence Hill (formerly Church of England) was immersed into the saving name of Jesus,

and has thus commenced the race for life Eternal. We pray that our new sister may so run that she may obtain the prize of immortality. Our thanks are due to the Clapham brethren for their assistance in this matter. Since our last report the following have assisted us in the work of the Truth :—Brethren Crawley (Luton), E. H. Bath (Holloway), M. Joslin, R. C. Wright, A. K. Clements, W. R. Mitchell, L. J. Walker, T. Wilson (all of Clapham), and N. G. Widger (Hitchin). We thank these brethren for their labour of love. We have also been pleased to welcome many visitors to the Lord's Table from West Ealing, Clapham, Croydon, Bridgend, Holloway, and Seven Kings. —J. D. Webster, Rec. bro.

COALBROOKDALE (Salop).—16, Woodside. Breaking of Bread by appointment. We are pleased to report having given two special lectures in this district. The first given on October 21st by bro. F. H. Jakeman of Dudley, subject: "Christ in the earth again, a time of peace and goodwill, how present problems will be solved," 11 strangers being present, and 11 brethren and sisters. The second on October 28th by bro. T. Phipps of Great Bridge, subject: "Christ and the Resurrection, is it a thing incredible that God should raise the dead?" 8 strangers and 18 brethren and sisters being present. We feel greatly indebted to the brethren who lectured for us, and also for the kindly help of so many bro. and sis. by their personal attendance; we thank them. We also feel encouraged by the interest shown by the strangers, and hope and pray that fruit may abound to God's honor and glory. We hope (God willing) to give further lectures. We welcomed to the table of the Lord on October 22nd bro. Leigh Feltham of Leamington. We would like to take this opportunity of saying how much we look forward to the "Berean," and find the contents helpful and encouraging. With our united love to the Household, your sincere bro. and sis. S. Stanway.

DUDLEY.—Christadelphian Hall, Scotts Green. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Wednesday, 7.30 p.m. We held our tea and fraternal gathering on Saturday, October 14th when we had visitors from Birmingham, Nottingham, Oldham, Blackheath, Leamington, Leicester, Coalbrookdale, and Great Bridge. The subject of the after meeting was "The Man Christ Jesus, Emmanuel," divided as follows :—(1) As a Great Teacher and Authority sent from God—bro. Strawson; (2) As a Servant and Lifegiver—bro. S. Shakespeare; (3) As a Brother and Mediator—bro. Cockcroft, senr.; (4) As Universal King with His multitudinous brethren—bro. F. H. Jakeman. A very profitable and upbuilding time was spent around the Word of God's Grace with the view of helping us to be a people prepared for the Lord. In faithfulness to the commands of Christ, the ecclesia has withdrawn its fellowship from sis. L. Beddard for behaviour unworthy of the name of Christ. We have welcomed bro. Mitchell (Clapham), bro. and sis. T. Phipps (Great Bridge), bro. Sidaway (Blackheath), and bro. Redman, who is at Wolverhampton for the present.—Fred H. Jakeman, Rec. bro.

IPSWICH (Suffolk).—78, Rosebery Road. Since our last report we have had the pleasure of the company of the following brethren and sisters :—brethren Wade, sen. and Wade, jun., Wells (Colchester), H. E. Purser, A. Purser, W. Jeacock, L. Hayward, S. Tarling J. J. Cordial, T. Milner, A. Linnecar, T. Wilson, P. Kemp (all of Clapham), bro. H. Christmas (Bury St. Eds.), sisters Wade and Wells (Colchester), Milner (Clapham), D. Parsons (Croydon), K. Palfrey (Bury St. Eds.). We continue to make known the way of salvation, although but few are interested, but we must proclaim the glad tidings, whether they will hear or forbear, hoping to have the approval of our Lord and Master when He comes with Epwer and great glory. Our bro. W. A. (Bert) Hayward is still in the Homoeopathic Hospital, London. We pray if it is our Father's will He may restore him again to us. Meanwhile we wait in patience for the Great Physician to come and bestow upon us the blessing of heavenly health.—W. P. Hayward.

LONDON (Clapham).—Avondale Hall Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. We are pleased to report that three more have put on the sin covering name of Jesus in the appointed way, namely:—29th October (Miss) Lavinia Chapman (formerly C. of E.) and Aubrey Vernon Sweeting (formerly neutral), and on 5th November (Miss) Grace Evelyn Corfe. We pray that they each will continue as they have commenced and eventually receive the

promised reward. Sis. Chapman will meet with those of like precious faith at Putney. We also lose by removal sis. May Goodwin to Seven Kings. Bro. and sis. A. L. Deadman have returned to this ecclesia from Croydon. On Saturday, 21st October, the Mutual Improvement Class paid their 37th visit to the British Museum, when a large number of brethren and sisters were conducted on a tour of the Museum. A most profitable afternoon was spent, the number of brethren and sisters attending being the largest for many years. About 225 later sat down to tea at the Zeeta Cafe, Victoria, and this was followed by a Fraternal Meeting at 6 o'clock at "Denison House." The Hall was packed, brethren and sisters being welcomed from Bedford, Birmingham, Bournemouth, Brighton, Bury St. Edmunds, Cambridge, Croydon, Eastleigh, Hitchin, Holloway, Horns Cross, Ipswich, Leamington, Leicester, Luton, Margate, Nottingham, Oldham, Oxford, Putney, Redhill, St. Albans, Seven Kings, Sutton, Welling and West Ealing. The following visitors have been welcomed at the Table of the Lord, namely, bro. Warrender (Bournemouth), bro. and sis. C. F. Evans (Brighton), bro. and sis. Higgs and sis. D. Higgs (Bristol), sis. Yeates (Bridport), sis. Palfrey (Bury St. Edmunds), sis. Milroy (Croydon), bro. Williams, sis. E. Devene, bro. Denney, bro. Reeves (Holloway), sis. Noy (Colchester), bro. and sis. Hayward, bro. R. Hayward, sis. M. Hayward and sis. Stegghall (Ipswich), sis. Eato (Leicester), bro. and sis. Robinson (Long Melford), sis. P. Squires, sis. M. Squires, bro. and sis. Burton, sis. Allen, sis. Crawley and bro. G. Hodge (Luton), sis. Stafford, sis. Hatton (Margate), sis. B. A. Vickery (Newport), sis. I. Johnson (Nottingham), bro. and sis. Cockcroft (Oldham), bro. Restall (Oxford), bro. J. Heyworth (St. Albans), sis. Coliapanian, sis. E. Silliter (Seven Kings), bro. Flowers (Sutton), sis. R. Nicholson (Welling), sis. Gillespie (West Ealing).—F. C. Wood, Ass. Rec. bro.

LONDON (Holloway, N.)—"Delhi Halt," 489, Holloway Road (nearly opposite Royal Northern Hospital). Sundays: 11 a.m. and 7 p.m. Wednesdays, 8 p.m. Our Fraternal Tea and Gathering was held on Saturday, September 30th, when a good company of brethren and sisters assembled for Tea, and the Hall was filled for the after Meeting, when we were exhorted by four brethren upon the "Gifts and Calling of God." Altogether an enjoyable and strengthening time was spent around the "Word of God." We have been again reminded that in the midst of life, we are in death, and would utter the prayer of the Psalmist, "so teach us to number our days, that we may apply our hearts unto wisdom." Our beloved brother G. H. Lethbridge, seemingly in good health on the evening of September 21st had a stroke that night from which he never recovered, but fell peacefully asleep in the Lord, at 8.10 o'clock on the Sunday evening of October 8th in the presence of his daughter, sis. Ettie Lethbridge. Bro. F. G. Jannaway laid our brother to rest on October 12th in the Islington Cemetery, at East Finchley, in the presence of a large company of brethren and sisters, with whom in the past he had borne the heat and burden of the day in the Truth's service. The brevity of our brother's illness and his death, has been a great shock to us all, and has left a blank in our number, which will make us sadly miss him. Always willing to help in the work of the Truth, of a kindly brotherly disposition, he earned and had the love and respect of all with whom he came in contact. Those with whom he was in close personal contact on Committee and Ecclesial duties, can testify to his thoroughness in all he put his hand to, the earnestness of his work, and zeal and love for brethren, and the Truth's service. The writer can testify to many years of close personal contact and sound helpful advice and earnest sympathy—"He has fought a good fight, he has finished his course, he has kept the faith." While we sorrow with his sister-wife and daughter, we rejoice in the words of the Lord to Martha "Thy brother shall rise again." "I am the Resurrection and the Life, he that believeth in Me, though he were dead yet shall he live." We carry on the work he has laid down, and look forward in that hope. For various reasons, we are changing our meeting room, as above, from the first Sunday in December. The situation is on the main road and we hope to attract more people to our Lectures by advertising direct on this main road. The new Hall is only a few minutes walk on the left hand side past the Royal Northern Hospital, and not far from our present Hall. We have received with thanks £4 toward the work of the Truth. We have welcomed the company of the following brethren and sisters since last report:—Sisters Ruth Nicholson and Norah Penn (Welling), bro. and sis. Hone (Clapham), Sis. Stafford (Margate), bro. K. Jackson (Bournemouth), bro. Jones (Brighton), sis. Coliapanian and bro. Thomas (Seven Kings), Bro. Hone was with us in the Truth's Service, and in like service the following brethren's labours have also been appreciated:—Brethren L. Walker, W. Jeacock, E. W. Evans, H. T. Atkinson (Clapham), J. Adams (Hitchin), P. Coliapanian (Seven Kings).—F.

R. Wright, Rec. bro.

LONDON (West Ealing).—Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: 24, The Broadway, West Baling, Thursday, 8 p.m. We are pleased to record the obedience of two more in the persons of Mrs. May Gray and Miss Olive Barbara Gray, mother and sister of our bro. Gray, who were immersed after a good confession in the One Faith, at the Ealing Public Baths on October 27th. We trust that they with us may gain the prize at the coming of the Lord. The following brethren have assisted us in the proclamation of the Truth during October:—Brethren Lindars, Widger, Buck, E. W. Evans and A. Headen, The assistance of the various brethren in this work is much appreciated. We have also been pleased to welcome to the table of the Lord the following brethren and sisters:—Bren. C. Wright and C. Parks, and sis. Pizzey of Clapham, bro. C. F. Evans (Brighton), sis. Buck (Putney), and sis. E. Hill (Sutton).—T. G. Brett, Rec. bro.

LUTON.—Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Sunday School, 2.45 p.m. Thursdays, 8 p.m. Greetings in Christ Jesus. Since our last report we have held our usual special effort in October. Lectures have been given both on Thursdays and Sundays. In conjunction with these lectures some 4,000 folders were distributed and also larger space was taken in 2 local newspapers. Attendance of the Alien was small, averaging but 4 during this effort. We realize our duty is to sow the seed and water it. We take this opportunity of thanking all the brethren who have assisted us in the work of the Truth. The undersigned has been appointed Recording Brother.—S. Burton.

NEWPORT (Mon).—Clarence Hall, Rodney Road (opposite Technical Institute). Breaking of Bread, 11 a.m. (first Sunday in each month 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Meeting, 7 p.m. It is with pleasure we report that on October 29th we had a visit from our bro. and sis. T. Hughes of Dudley. Our bro. exhorted us unto all good work and the love of the Truth, and lectured in the evening, four of the alien being present. Also we had present our sis. L. Jenkins of Brockweir and on November 5th our sis. Jaine of Brockweir.—David M. Williams, Rec. bro.

NOTTINGHAM.—Old Lenton St. Hall, off Broad Street. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesday, 7.45 p.m. We were pleased to say that we had a little more encouragement in the way of strangers this month. In conjunction with the Birmingham and Dudley Ecclesias we have arranged a series of lectures at Donisthorpe, a village half way between Nottingham and Birmingham. The first two were delivered on October 28th and November 4th, when we had 15 and 10 strangers respectively, and some serious interest was shown; one lady having heard the two lectures and having read certain literature, says that she has no desire to go to church again, as it is quite evident that they have not the truth. We have been pleased of the help of bro. F. Jakeman (Dudley) and bro. Weetman (Birmingham). We have also been pleased of the company of bro. Shakespeare (Dudley) and sis. Torgoose (Friskney).—J. B. Strawson, Rec. bro.

OLDHAM.—Guild Room, Greenacres Hill Stores. Sunday: Breaking of Bread, 10.40 a.m.; Sunday School, 2.45 pm.; Lecture, 6.30 p.m. Wednesday : Bible Class, 7.30 p.m. New Address: Top floor, 34, Union Street. Since our last ecclesial news we have welcomed to the table of the Lord bro. W. Jeacock (Clapham), bro. and sis. R. Smith (Birmingham), bro. and sis. J. Allen, bro. and sis. S. Shakespeare (Dudley), bro. and sis. J. Silcock (Pemberton), sisters York and Edna York (Bacup). The brethren named were here in the Truth's service and we are very thankful for their labors amongst us. We have taken a new room at 34 Union Street, and by the time this appears we shall be holding the Bible Class (Wed.) there. Lectures there will commence in the New Year, God willing.—W. Cockcroft, Rec. bro.

PEMBERTON.—Chatsworth Street, 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. On Saturday, October 21st a special lecture was delivered by our bro. D. C. Jakeman of Dudley. The subject, "The gospel, What is it?" was thoroughly enjoyed by the brethren and sisters, and also the few strangers that turned in to listen. On

Sunday the 22nd our brother also lectured upon "The second coming of Christ, the Christians only hope," there being present on this occasion 8 strangers. The following brethren have also assisted us in the Master's service:—bro. T. Bailey of Preston, bro. W. Cockcroft, senr., and bro. W. Cockcroft, junr., of Oldham, whose services were very much appreciated. The following brethren and sisters have been welcomed as visitors at the Lord's Table:—bro. Allen, sis. Allen sis. S. Jakeman, of Dudley, and sis. D. Jannaway of Southport.—B. Littler, Rec. bro.

PLYMOUTH.—Oddfellows Hall 148, Union Street. Sundays: 11 a.m. Breaking of Bread; 6.30 p.m. Lecture. Thursdays: 7.45 p.m. Bible Class. We are pleased to report that sisters M. Phillips and H. R. Nicholls have expressed themselves in agreement with the Ecclesia, and have resumed Fellowship. Bro. H. R. Nicholls has, without any qualification, rescinded and expressed regret for any hasty word or action, which has caused trouble in our Ecclesia. We have therefore been pleased to welcome him back into Fellowship. We are sorry to say that bro. J. J. Nicholls, who has been the source of our Ecclesial trouble, by separating himself from the assembly of the brethren and sisters, thus disobeying the commandment of Christ, and by placing a qualification on his offence, and by a persistent, obstinate refusal to fulfill our Lord's commands in Matthew xviii: 15, 18, has placed himself in a position, where there can be no true Fellowship. We therefore show our disapproval and withhold Fellowship, and witness against his actions to the sacred ties of Fellowship. Rather than comply with our Lord's commands, he has joined hands with the Birmingham Temperance Hall Meeting, who have consistently upheld and sheltered those holding false doctrines and wrong practices of fellowship.—John Hodge, Rec. bro.

ST ALBANS.—Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 8 p.m. at Pikesley's Hall, 34, St. Peters Street. We are very happy to report the return to the Ecclesia after a long absence of bro. and sis. Hunt. A satisfactory statement of their position was made at an interview with the arranging brethren and they are now working with us wholeheartedly in the Truth's service. The reference in last month's Ecclesial News to the distribution of circulars contained a misprint—the number sent out being five thousand and not five hundred.—S. Jeacock, Rec. bro.

SEVEN KINGS.—Mayfield Hall, 686, Green Lane, Goodmayes. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. 17, Wanstead Park Road, Ilford. Tuesday: M.I.C. and Eureka (alternately) 8 p.m. Thursday: Bible Class, 8 p.m. We have now had two of our lectures arranged by way of a Special Effort, the subjects being "Peace or War?" and "Spiritualism," the speakers being brethren M. L. Evans and E. A. Clements respectively. Although these subjects are much in the public mind yet we had only six strangers at each lecture. However, we thank God for even this small encouragement. Sis. May Goodwin having removed to this district from South London has been transferred to us from Clapham. We welcome her to our midst and trust we shall be of mutual benefit on our journey to the Kingdom. Since last reporting the writer has had personal experience that death still reigns, insomuch that on October 15th his Mother, sis. E. Webster of Brighton, fell asleep in Christ. While we mourn the loss of a loved one yet much consolation is found in the fact that "As in Adam all die so in Christ shall all be made alive" and, therefore, we look forward to seeing our Mother again in the near future. We have been pleased to welcome the following visitors to the Lord's Table:—bro. Harrison (Lichfield), bro. Barker (Holloway), sis. Ramus (Southend), sis. Yeates (Bridport), sis. R. Nicholson (Welling), bro. and sis. J. D. Webster and bro. H. Webster (Brighton). Brethren Harrison and Barker ministered to our spiritual needs and we thank them for their service so freely given. W. J. Webster, Rec. bro.

SOUTHEND-ON-SEA.—11, Byron Avenue (Trackless Trams and Corporation Green Buses from L.M.S. or L.N.E.R. Station to North Ave. stage; thence 2 minutes' walk through Sycamore Grove). Sundays (except 1st in each month) 6.15 p.m., Breaking of Bread. It is some time since we sent any news to the magazine and we have in the interval been pleased to welcome at the table the following:—sis. Handley, sis. Davies (Clapham), sis. Headon, bro. Mercer (N. London), sis. Nellie Eato (Leicester), also sis. Davies (Clapham) we omitted to mention broke bread with us frequently during her recent stay down here a few months ago. Bro. Mercer gave us the word of exhortation on October 23rd, which we all very much

appreciated. I take the present opportunity to thank all those brethren and sisters who in various ways showed their sympathy during my illness, and they will be glad to know that as I write progress to complete recovery is satisfactory' Truly God in all our trials (as well as in our pleasures) is good to us if only we serve and fear Him. Will all correspondents note that matters relating to ecclesial business etc. in our district should be communicated to me at 11, Byron Ave., Southend-on-Sea.—Wm. Leslie Wille, Rec. bro.

SUTTON (Surrey).—The Garden Hall, Wellesley Road (adjoining Sutton Station). Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class, 8 p.m. With the help of an anonymous gift of £10, we have just concluded a special effort at the Sutton Public Hall. Four lectures were delivered, the general subject being "Human Governments to cease." We are indebted to the following for their ready response to our appeal for speakers, viz.:—bren. D. L. Jenkins, H. M. Doust, E. W. Evans and F. G. Ford, of the Clapham Ecclesia. The average attendance of strangers was IS (practically the same people each time). Ten copies of "Christendom Astray" were loaned. The "Sutton and Cheam Herald," in which our advertisements appear, inserted reports of all the lectures. Our prayer is that having sown the good seed we may in God's good time see the fruit of our labours. We tender our sincere thanks to the following for lecturing assistance at the Garden Hall on Sunday evening viz.:—bro. J. L. Young (Putney), who also gave the word of exhortation, and bren. C. Hatchman, H. T. Atkinson, and T. Wilson (Clapham). Visitors during the month have been:—bro. and sis. Young (Putney), bro. Thomas (Seven Kings), sis. Gillespie (W. Ealing), bro. and sis. Kirby, sisters L. and H. Denney, J. and V. Southgate, Greenacre, Pizzey, Brewer, Kingswood, K. Davis, A. Sharpe (Clapham).—G. F. King, Rec. bro.

WELLING (Kent).—Scouts Hall Warwick Road. Sundays: 11 a.m.. Breaking of Bread; 3 p.m., Sunday School; 6.30 p.m. Lecture. Bible Class: Thursday, 8.15 p.m. The attendance of strangers at our Special Effort on Wednesday evenings is very small, the highest has been six, and the lowest one, revealing the apathy on all subjects that answer Pilate's question "What is Truth?", and brings us to a fuller realization that we live in the latter days, and the words of Jesus "When I come again, shall I find faith on the earth. "Nevertheless, our duty still remains individually, as well as a body, to "Preach The Gospel," until our Lord comes. It is with the greatest regret that we have to report the first case of placing one out of fellowship since we have been at Welling, and it has reference to our aged sister L. Mansell. At the business meeting on October 12th the following resolution was adopted:—"Owing to the long continued absence (nearly 10 months) from all our meetings, and her rejection of the First Principles of Divine Truth, we sorrowfully withdraw our fellowship from our sis. L. Mansell. "The company of the following brethren and sisters has been much appreciated, and such visits encourage and uplift one another in our united efforts to remember and proclaim "The Glad Tidings of the New Heaven and New Earth, wherein shall dwell Righteousness and Peace." Bro. and sis. C. Ask, bren. E. A. Clements, M. Joslin, E. C. Clements (all of Clapham), bro. D. Warwick, sis. King of Sutton, bro. and sis. A. Jeacock of Croydon, and bro. W. Whelan (Seven Kings). May the labors of all end with the gift of Eternal Life.—A. M. Grant, Rec. bro.

WIGAN.—Educational Room, behind Co-operative Offices, Standish-gate. Breaking of Bread, 3 p.m.; Lecture, 6.30; School, 11 a.m. Tuesdays: Bible Class, 8 p.m. Greetings in Christ. We express our sincere thanks to bro. Bailey of Preston, for his service in the work of the Truth. Also we have been pleased to welcome to the table of the Lord, our bro. Redman of Wolverhampton.—R. Barton, Rec. bro.

CANADA

HAMILTON (Ont.)—The Christadelphian Ecclesia, C.O.O.F. Hall, Wentworth and King William Streets. On July 1st we held our Ecclesial and Sunday School Outing at Oaklands Park, one of the beauty spots of Ontario. There we were joined by the Brantford

Ecclesia and Sunday School Scholars. The weather was ideal, and a very pleasant day was spent and enjoyed by all; races, and prize giving for the Sunday School Scholars. Lunch and tea was served to a large gathering of brethren and sisters and children. In the evening we all assembled in a quiet spot to sing praises to the Creator of all things and listen to an excellent address by brother Andrew Fotheringham, after which we all prepared to leave for home. We are very sorry to lose brother and sister Dennis Fail who have returned to England to reside. We have been pleased to welcome back to our Fellowship brother and sister Arthur Percival, who will reside in Hamilton. Brother D. Gwalchmai of London (Ont.) paid us a visit and spoke both morning and evening. We thank our brother for his labors in the Master's Vineyard. We always appreciate the efforts of our visiting brethren. We have been pleased to welcome to the table of the Lord the following visitors to Hamilton:—Bro. and sis. Pole, sis. Pole (senr.), sis. Round, bro. Crisp, sis. Maynard. all of Toronto; bro. and sis. Will Turner, sis Phyllis Turner of Winnipeg, Man., bro. Gwalchmai, London, Ont., sis. Gruitt, Buffalo, bro. and sis. Pryer, Bridgeburg, bro. D. Kling, Buffalo, bro. and sis. Tinker, bro. Dubeau, Montreal, bro. Simpson, bro. McGee, Toronto, and bro. and sis. L. Sparham, Chatham, Ont. We are always pleased to welcome those of like Faith.—E. D. Cope, Rec. bro.

MONTREAL (Que.)—Allies Hall, 618, Charron Street, Pt. St. Charles. Breaking of Bread: Sundays, 11 a.m. Sunday School, 10 a.m. We are sorry to announce that bro. R. Manicom, senr., has had to remove, we hope temporary, to Haileybury, Ont., where he has secured employment, and where he will be in isolation and will be glad of the company of any brother who might happen to be in that part of the country. Visitors during the summer months have been, bro. W. Turner. Winnipeg, Man., and bro. D. Gwalchmai, London, Ont., who exhorted us at the breaking of bread and addressed us in the evening, to whom we extend our thanks, bro. Newnham, sis. Van Luven, Toronto.—J. V. Richmond, Rec. bro.

VANCOUVER, B.C.—Greetings in Christ Jesus our Lord to all that be in the Faith. Its a long time since we sent any news from this part of the Vineyard. We are still plodding along, trying to build one another up in our most Holy Faith, and also endeavoring to let the light shine amidst the thick darkness that surrounds us. Amid much that is discouraging we have had some things that have been a great encouragement. We were visited at the end of February by bro. and sis. W. Young from Winnipeg, and being old friends to some of us, you may be sure they were very welcome. Bro. Young ably ministered to us both in words of exhortation and in lecturing; their visit was a feast of joy and fellowship. In August we were visited by bro. Blacker and sis. Faryard of Lethbridge, Alberta; bro. Blacker also gave us the word of exhortation and lectured in the evening, ably proclaiming the word of Truth. Sis. Blackwell of Portland, U.S.A., was also with us for a short visit. These visitors gave us much spiritual pleasure, especially as we get so few of them here. Bro. Shaw and sis. A. Smith of Detroit, U.S.A., were visiting in this city and attended most of the meetings whilst here, but owing to trouble in the Eastern States had to stand aside from the Table. We regretted this very much and hope the trouble will soon be removed. On the last Saturday in June we held our summer Fraternal outing at Bowen Island, a nice boat trip, and although the weather was very bad we had an enjoyable and profitable time. On September 22nd we had very great pleasure in baptizing Mr. R. Oliver after a good confession of the Faith once delivered unto the Saints; we trust that he may be led in the Way everlasting and be given the crown of life that will never fade away. In conclusion may we ask the prayers of faithful brethren and sisters everywhere, and our greeting to all is to hold fast the Name of the Lord in a very difficult and trying time. Christ knows our Works. May we be found faithful.—Faithfully your bro. in Christ Jesus, P. S. Randell, Rec. bro.

UNITED STATES

BALTIMORE, Md. (U.S.A.)—Fishpaw Hall, Baltimore and Gilmor Streets. Breaking of Bread Meeting, Sundays, 11 a.m. Eureka Class and Mutual Improvement Class on alternate Tuesdays, 8 p.m. Bible Class on Thursdays, 8 p.m. (House to House). "Greetings in the Master's Service." On Thursday eve, June 15th, 1933, bro. Henry A. Carlile, and sis. Fannie E. Iglehart, were united in marriage by bro. D. C. Wilson of Philadelphia, Pa. The bride is the daughter of bro. and sis. Richard and Merab Iglehart, and granddaughter of the late bro. George R. Carr. In reference to the marriage of bro. Walter Wootton and sis. Alice Buckheit, as recorded in the April "Berean Christadelphian," I would like to add that the bride is the daughter of sis. Ray Buckheit and is also granddaughter of the late bro. George R. Carr. We have had the following visitors since our last report:—Brethren M. Sutton, A. Sutton, their mother sis. Sutton, bro. and sis. O. Johnson, brethren Elliott, Sr., Kastruf, D. C. Wilson, all of Philadelphia, Pa. We regret the loss of the regular monthly visits, of the members of the Philadelphia Arch St. Mutual Improvement Class, for financial reasons; these brethren visited us on the second Sunday of the month, and gave us the word of exhortation for about 2 years, having to travel about 100 miles from Phila, Pa., to Balto, Md., some by train and others by auto, which expense was paid by the Phila. Mutual Class. We miss these monthly visitors, and hope they will come again in the near future. On July 4th we held our Sunday School Picnic at Druid Hill Park, where we had a pleasant and enjoyable time. Sunday School will be closed from July 9th to September 3rd inclusive, to reopen September 10th, 9.45 a.m., "God Willing." Our aged bro. D. E. Williams, has been confined to his home by illness, for several months. We welcome those of like Faith to our meetings.—Milton P. Mason, Rec. bro.

JASONVILLE, INDIANA.—Christadelphian Hall. Memorial Meetings, Sunday, 10 a.m.; Sunday School, 11.30; Wednesday eve, 7 p.m. "Greetings to all of like precious Faith." We were made very sad on hearing that two sisters—sis. Bickel, wife of bro. Bickel, and sis. Inman, and Gearnie Craig, daughter of bro. John Craig, had to be rushed to the hospital almost at the same time for an operation, but glad to say they have returned home much improved. We are very pleased to report the obedience of Faith in baptism of five more unto the sin-covering Name, namely Mr. Isaac Newton Leforge, May 15th, age 67 years; Mr. Chester McCLOUD, husband of sis. Florence McCloud, July 22nd, age 36 years; Mrs. Thelma Bickel, wife of bro. Layman Bickel, July 22nd, age 24 years; Mrs. Julia Leforge, wife of bro. Leforge, September 8th, age 63 years; and Mr. Hezekiah L. Maze, September 16th, aged 50 years. Bro. Maze is a neighbor of bro. and sis. Inman, living some fifty miles south of here, who are in isolation, but are still sowing the good seed of the Kingdom. We hope that our newly immersed brethren and sisters will be strengthened of God, to run successfully the race for Eternal Life. Visitor:—Bro. Miller of Canton, Ohio, who was seeking employment here, met with us while he was here, but finding no employment he has left. Bro. and sis. George Inman of Canton, Ohio, met with us while here on a short visit. Anyone of like Faith passing through this way please make us a call.—Chas. W. Reed, Rec. bro.

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, 7304 Rusk Avenue, 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. – T. Lloyd-Jones, 1132 South Earle St., Rosemead, Calif.

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

Lansing, Ohio. – Joseph Orechovsky, Box 31, Lansing, Ohio.

Lubec (North) Maine. – A. L. 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. – C. W. Hanson, 2349 N.W. Roosevelt Street.
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.

Dudley. – F. Jakeman, 48 Stourbridge Road, Scotts Green.

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

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.

Hounslow (Middx.) – A. H. Warry, 129 Wellington Road North.

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. – S. Burton, 17 High St., South, Dunstable.

Margate. – V. Lloyd, 69 All Saints Road.

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. – Ivor Morgan, Penturyn House, Cwmsyfiog.

Nottingham. – J. B. Strawson, 6 Rolleston Drive.

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.

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.

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

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

Wigan. – R. Barton, 573 Warrington Road, Spring View, Nr. Wigan.

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, Kenya Colony

Straits Settlements

R.H.W. Smith, c/o Asiatic Petroleum Co., Ltd., Singapore.

Notes

Change of Address.—Will correspondents please note that the address of bro. D. L. Jenkins is now, 4 New Park Court. Brixton Hill. S.W.2.

Newspapers and News Clippings.—Thanks to the following: bro. Geo. A. Gibson for copy of "Toronto Globe" containing a letter from a prominent citizen urging "the English speaking world to rebuild the Jewish Temple at Jerusalem" and suggesting the Temple of Ezekiel's prophecy as a model. Had the kindly disposed gentleman consulted the prophet Zechariah (chapter vi. 12), he would have found the name of him who "shall build the Temple of the Lord" in Jerusalem, and we believe the Nazarene (the Branch) will soon undertake the work. Bro. L. A. Cotton: various clippings dealing with Palestine as the Home Land for the Jews. This has now become a subject of world-wide interest. B.J.D.

Correspondents.—Will secretaries and others please take notice that I cannot reply to enquiries and interrogations concerning other than what appears in this Magazine over my own personal initials. For that alone I am singly responsible and answerable. B.J.D.

Distressed Jews' fund.—The following contribution has been received during the month of November, and handed to bro. F. G. Ford; Motherwell ecclesia £1 10s. Od.

New Zealand.—There are probably faults on both sides. The important thing is to forgive one another, even as we hope for forgiveness (Matt. vi. 14,15).

Jewish Families Take To The Woods (see Dent, xxviii. 66).—In parts of Germany the Jews are afraid to sleep in their own homes at night, and dare not show themselves in the streets during the day. They find it safer to live in the woods and fields; their position is desperate. "We do not mind" they say "what happens to our heroes or our belongings, if we can only escape with our lives." The local authorities are indifferent and indeed helpless against the powerful Nazis. (Jewish Chronicle).

How Jews Are Treated In England.—The following incident occurred on Friday, September 29th (Erev Yom Kippur), between 5.30 and 6p.m. A crowd of people queued up for tramcars in Albert Square, Manchester. One car drew up and there was room for 10 people; the conductor called out, "would you please let the Jewish people come forward, they are in a great hurry to-night." The Gentiles immediately drew back; the car was filled, and went on.

Thanksgiving.—Sister Lethbridge and her daughter sis. Ettie Lethbridge wish to express to the many brethren and sisters their grateful thanks for the many letters and expressions of loving sympathy which they have received in their bereavement. They have been overwhelmed with such letters, and feel the task is beyond them to personally reply to each. Will they please take this as a full appreciation of their love toward them, and of their loved one at rest.

In Isolation.—Bro. and sis. R. H. W. Smith, c/o Asiatic Petroleum Co. Ltd., Singapore, Straits Settlements, would be encouraged by letters from brothers and sisters, Bro. Smith is young in the Truth, he was immersed only about a year ago.

An Echo of the Moscow Trial.—Mr. A. J. Cummings has written a book describing the Trial of the British Engineers and says "Only a very cocksure prophet would predict that the Moscow Trial will not yet take its place as an indirect originating cause of the war for which European diplomacy is surely preparing the way."

Jewish National Fund Conference.—The J.N.F. conference was held during October. Prof. Brodetsky describing what had been done in Palestine, remarked "The progress in Palestine was not due to a dispensation of Providence." But the Prophets of Israel foretold it. (See this month's Signs of the Times).

