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December 1935

The Berean CHRISTADELPHIAN

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

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

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

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

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CONTENTS	Page
The Seven Branched Lampstand and Olive Trees (Dr. John Thomas)	441
Christ the Light of the World (R. Roberts)	443
Editorial: —	
“The grave cleanses no one”	451
Subscriptions for 1936	457
The Wise and Prudent	458
The Land of Sodom	459
Reflections	460
Correspondence	462
The Last Days of Jacob..	464
Signs of the Times	468
Land of Israel News.	471
<u>Ecclesial News</u>	<u>472</u>

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Volume XXIII

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NO. 276

The Seven Branched Lampstand and Olive Trees

By Dr. John Thomas

In Zechariah, iv., the prophet tells us that he saw a Seven-Branched Lampstand of gold, standing between Two Olive-Trees, a branch from each tree connected with the lampstand by a golden pipe, making Two Branches and Two Golden Pipes, through which pipes the golden oil was transmitted from the Branches to the bowl of the Lampstand for the supply of the Seven Lamps. The prophet was told, that "*these Seven*" are the Eyes of Jehovah, which run to and fro through the whole earth, as the horsemen in the myrtle grove are said to do: and that the Olive Branches are the Two Anointed Ones that stand beside the Adon, or Lord, of the whole earth.

By the light of the New Testament we are able to arrive at an understanding of this enigma, which symbolically represents the nature and character of the power destined to "establish and make Jerusalem a praise in the earth." The symbol as a whole is an apparatus of brightness; and the Golden Oil in combustion upon the seven burners, styled in the Apoc. iv. 5, "Seven lamps of fire burning before the throne," is the Spirit of God, which, in its sevenfold distribution, is styled in Apoc. v. 6, "Seven Eyes, which are the Seven Spirits of God sent forth into all the earth." Hence, what is accomplished "in all the earth," namely, the levelling of the great Babylonish mountain, and the bringing forth the Head Stone to lordship over the whole earth, as the word of Jehovah says to Zerubbabel, is "Not by army, nor by power, but *by My Spirit*, saith Jehovah of armies;" that is, the effectuation of these results by such means alone as one nation employs to overturn the power of another, in which its success depends upon numbers, discipline, artillery, and so forth, courageously and scientifically applied, is impossible. Jerusalem will never attain to her destined exaltation as Jehovah's throne, by the mere prowess and strategy of an Alexander or a Napoleon. It is to be accomplished by "*Zerubbabel*," in whose hand is the plumb line, which distinguishes him as the Builder of David's tabernacle — of "the City which hath foundations, whose builder and maker is God" (Heb. xi. 10). "By my Spirit," saith Jehovah, "it shall be done," even by those Seven Eye-Lamps of Jehovah.

But shall this post-resurrectional work be performed by Jehovah's Spirit unclothed; by pure naked spirit, as a psychologist would prevail over a subject — by afflation, and a simple exercise of will? The answer from the testimony before us is, *by no means*, "That which is born of the Spirit is spirit" (Jno. iii. 6). Abraham, Isaac, Jacob, Joshua the High Priest, Zerubbabel, and all the prophets, which includes Jesus and the Apostles, together with many from the east, west, north, and south (Luke xiii. 28-30) will be born of the Spirit in the resurrection, and will therefore be "*Spirit*" — as Jesus is now, as angels, "walking among those that stand by:" "when He (Jesus) shall appear," says John, "we shall be like him; for we shall see him as he is" (1 Ep. iii. 2). By Spirit *in organic manifestation* the face of the world shall be changed, and Jerusalem shall be made to shine; for "Her Righteousness (Jer. xxiii. 5, 6; xxxiii. 15-17) shall go forth as Brightness; and her Salvation (that which effects her deliverance) as a Lamp that burneth" (Isai. lxii. 1).

Now the Organic Manifestation is represented by the Lampstand, with its Bowl on the top, and Seven Pipes projecting from it, and terminating in Seven Burners; by the Two Olive-Trees, Two Branches of the same, and Two Golden Pipes passing from the branches to the Bowl. We are told that the Seven Burnings are the Eyes of Jehovah, which leads to the conclusion that the Lampstand, with its Bowl and Pipes, is representative of Jehovah as manifested in David's Son and his brethren. This conclusion is ratified by Psal. cxxxii. 17, "There (in Zion ver. 13) I will make to spring a Horn for David; I have prepared A LAMP for my anointed." David was Jehovah's anointed; and David's Son and Lord, JESUS, is the Lamp Stem, and the Lamp Bowl, or Reservoir, of the Anointing Spirit, which is thence distributed to the Seven Burners.

"Ye are the Branches," said Jesus to his disciples; "and severed from me ye can do nothing." This is true, whether Jesus be regarded as a Vine, or as a Seven-Branched Lampstand. The branches of the Olive-Trees are connected with the Bowl by the two golden tubes, which makes them thus Branches of the Lamp. The Olive-Trees represent Israel after the flesh, and Israel after the Spirit, in their post-resurrectional relation to the Lamp of David's house. "The iniquity of that land being taken away in one day" (Zech. iii. 9) then, says Jehovah, "I will be as the dew unto Israel; he shall blossom as the lily, and strike forth his roots as Lebanon, His branches shall spread, and his beauty shall be as *the Olive-Tree*, and his smell as Lebanon. They that dwell under His shadow shall return; they shall revive as the corn, and blossom as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard, and observed him; I am like a green fir tree. From me (O Ephraim) is thy fruit found. Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of Jehovah are right, and the just shall walk in them; but the transgressors shall fall therein" (Hosea xiv. 5-9). Here, then, is one olive-tree—Israel in post-resurrectional relation to the Lamp of David's house; the other olive-tree is the Wild Olive-Tree, also in its post-resurrectional relation to the same. In Rom. xi. 17, Paul tells us that the Gentiles are represented by this tree. Thus we are left without doubt as to the two olive-trees.

(To be continued.)

Christ the Light of the World

An Exhortation by Bro. Roberts

The meeting this morning, as we know, is a meeting for "remembrance" — as Christ said, "Do this in remembrance of me." In remembering him in a truly intelligent manner, we remember many things: for he is the converging point of many things — things concerning ourselves; things concerning the nations; things concerning the race; things concerning God. He never would have been born but for such things; and we cannot Scripturally understand him apart from these things. One of these things is before us in a very unlikely part of our reading this morning, and in a very unpromising item, "There is a time to be born and a time to die." Birth, life and death describe the circle of human experience as it now is. It was because of this experience that he was manifested; but we must take it widely enough to see the bearing. We have children born, and ourselves have been born of our parents; our parents, of their parents, and so backward till we get to the starting point of the process.

The Bible only gives us this starting point in a reliable and reasonable form. All human thoughts on the subject are speculations, and self-destructive speculations when thoroughly reasoned out, as Argyll and Hall and others show. The Bible gives us a first pair at a distance of time corresponding with the multiplication of posterity that has since taken place; and it accounts to us for the sad marring of that posterity that we see before our eyes. It shows us the will of God set at naught—in a small matter, to be sure; but the smallness matters not: the principle of disobedience is the same in small as in large matters (and to God, the source and container of all, there cannot be large matters and small matters). And it shows us the vital *paramour* of that will in a light that nothing but sentence of death could have made so strong. In the channel of this sentence, we are born; for death is a physical thing and runs in the constitution. Our "time to be born" is therefore a time to come under the dominion of evil. Of this we cannot complain, as the unwise do. Before we were born we were nothing. It is better to be born mortal beings than not to come into existence at all, for the goodness of God prevails over His holy severity even in mortal existence. It is the plan God has adopted in working towards the final upshot of His wisdom: and who can say unto God, "What doest thou?"

To this process of mortal generation, Christ stands related. Our "time to be born" unto this evil state, brings Christ with it in the association of things: for it is because of this our lot that Christ was "made of a woman, made under the law, that he might redeem them that are under the law." It was the "one man's disobedience" that necessitated the arrangement for one man's obedience, that whereas chaos and death have come by the one, life, love, and order might come by the other. Christ's life in this sense comes out of ours. It was because of poor afflicted dying man upon the earth that the angels were able to say to the shepherd,

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Without Adam the first, there would have been no Adam the second. Without the continuance of his posterity, "made subject to vanity, but not willingly," there would have been no remedial provision such as God made when "of the seed of David according to the flesh He raised unto Israel a Saviour." We remember this when we remember Christ in the breaking of bread. And it is not difficult or unprofitable to glide from his birth to our own. His birth was a great event: ours was not; but there is this much of advantage in reflecting on the arrival of our "time to be born" that it is good for every man to look back and behold himself a feeble, puling infant in the cradle. It helps him to that modesty of reasonable feeling which is beautiful always, but which is rarely to be seen in the world as it now is, when the habit is to swagger and swell up to an insufferable degree of arrogant self-importance — odious alike both to God and man. The poor little baby that has been allowed to grow up ought not to behave like that, but to be humble and kindly, godly, and wise, and rational in all his ways. The recollection of the cradle will help. How much more the recollection of the coffin? Some people make a shudder as if you did unpardonable violence to good taste when you speak of the coffin. Why should it be so? Because true enlightenment, which consists in the knowledge and recognition and logical allowance of all truth, is scarce. Most of the "good taste" so called will be found to be the fostering and fondling of flattering illusions. People like to think of themselves as noble, pure, undecaying, angelic. They deck up and cosmetique poor mortality. They don't like to be brought down to the humiliating level of the actual truth, that they are decaying organisms, evanescent forms of life, living in a state in which the curse of God prevails. They are shocked at the familiar introduction of the coffin. Well, to a certain extent, it is possible to sympathise with their susceptibility. It springs from the latent aspiration to be something better than they are—an aspiration that can only be gratified in reconciliation with God. But, at the same time, when it rebels against the truth, it is a nuisance to be put aside. "There is a time to die," and it is well to remember it. The man who remembers it is wiser every way than the man who habitually dismisses and ignores it. It is for this reason that it is written:

"It is better to go to the house of mourning than to go to the house of feasting, for that is the end of all men, and the living will lay it to his heart. ... The heart of the wise is in the house of mourning: but the heart of fools is in the house of mirth."

The man who fully realises that he will soon be done with all the matters he has in hand will find it much easier to carry them lightly, and to act the part of righteousness than the man who suffers himself to be overpowered with the sense of present existence as if it never would end. He will find it easier to remember God, to continue in His word, to hold fast the faith in all its service, to be kind, to be just, to be self-sacrificing, and everything else required of us by the law of the Lord, if he have his end in view, than if he habitually draw the veil to the disagreeable aspects of life. From this we may readily deduce the unwisdom of association with the lovers of the present world, in whose company our perceptions will be blunted, our senses drowned in a flood of foolish excitements, and our hearts drawn away from the beautiful, wholesome, lasting, satisfying things of God, which, while they may have a present bitterness with them, as of the bitter herbs of the passover, are even now a source of far deeper satisfaction than is to be derived from the ways of worldliness in all departments.

Between birth and death lies the region of life as it now is. The aspect of this region depends upon the eyes that look upon it. With which eyes should we seek to look? The eyes of children and fools? The eyes of the unwise and sinful? The eyes of the children of this world? Or the eyes of eternal wisdom? Surely there can be but one answer. And where shall we find the eyes of eternal wisdom? In Christ, —in the apostles and prophets, —in the men by whom God spoke. In what aspect then does life as it now is appear in their eyes? In a very different aspect from what it appears in the eyes of children, or in the eyes of men in general. Jesus speaks of its denizens "walking in darkness;" Paul describes it as a state "of night and of darkness;" Solomon sums it up in the phrase "the days of our vanity," and says of it in general that it is "all vanity and vexation of spirit." Let us consider this a little, so that we may not run away with mere phrases which are liable to degenerate to cant. We will look at it from another point of view.

Jesus declares of himself that he is "the light of the world," and that without him darkness comes upon men. In our youthful days, perhaps we could not understand this. The words seemed to have no meaning. To our childish eyes, the sun seemed the light of the world, and the only darkness the darkness that sets when the sun sinks in the west. We knew nothing of any other night. But when we grew older, our view expanded. We found there was a night upon the earth far more frightful than the natural darkness that lasts from sunset to sunrise. The natural night ceased to be dreadful: nay, it acquired the character in our eyes of a welcome drawing of the curtain which we could not do without—a healing and restoring balm to the fever-stricken life of the day. But the other night of which the Bible speaks became apparent to our eyes and hearts with a sense of desolateness that no tongue can utter. What is this night? It is a figure of speech, of course, but descriptive of a very real and terrible thing. It is a figure derived from the analogy of nature. When the sun is in the heavens, all is physically bright and joyous. Its pouring beams seem to fill earth and air with an ocean of healing and cheering power, in which man and beast, insect and flower, rise to the full capacities of their enjoyment of life. But withdraw the sun; all is dark, dank, and unwholesome. Life seems to have lost its charm, and the mind becomes an easy prey to depressing imaginations. Now, what is there in relation to human life that fills the part of the sun? Only those who discern and appreciate the answer to this will be able to feel the reality and bitterness of the night that prevails. We get the clue when David says,

"The Lord God is a sun and shield," or when God says, "Unto you that fear my name shall the Sun of Righteousness arise with healing in his beams," or, "the Lord shall be unto thee an everlasting light, and thy God thy glory."

If we will but closely consider the constitution of man, we shall discover a fact which in the statement thereof, may seem very trite, and which may fall with very little weight on the ear, but which, nevertheless, is a great and prevailing truth that furnishes the key to the perplexing enigma of human life as it now is. That fact is, that primarily, man was made for God, and that he cannot rise to the full gladness and effectiveness of his being in a state of insulation from Him.

What the constitution of man has to do with this, may be seen if we look at man as we know him. He is a bundle of powers, faculties, and capacities, among which there are such as are low, and

such as are high. All his powers fulfill a good purpose in their right connections and subordinations; but some of them are manifestly fitted and intended to have the controlling place, while others put in this place are odious and destructive. Now, the very configuration of his brain tells us what were intended to be in the ascendant. The powers that distinguish man from the brute creation are all in the upper region. It is these that impart to him his characteristic beauty, not only in mental manifestations, but actually in physical contour. You cannot have true human beauty without amplitude in the upper region of the brain. You may have seen this demonstrated by a series of pictures that I once saw—pictures of human heads with a loose flap in the upper part of each. The flap reached downwards to the middle of the face. On the flap was one shape of the upper part of the head, and on the picture itself, when the flap was removed, there was another shape. When the flap was thrown back, you had the same under face, but a different upper head, and it was quite striking the difference that it made. When a low head was shown with a beautiful face, the face was no longer beautiful. On the other hand, when a high head was shown over a plain or even an ugly face, there was quite an expression of beauty imparted. Now, the powers that lie in this upper part of the head are all those that have to do with objects considered and disparaged as "sentimental" by the civilisation now prevalent on the earth. In the very centre, looking straight away up to heaven, lies "veneration," the capacity to worship and adore, and having its most natural action in the recognition of God. By each side of it lie the organs of hope and faith, which unitedly give the capacity to realise the action of unseen power, and to base anticipation thereon, and in front of it, the faculty that gives the impulse of benevolence. Just behind it is the staying power of firmness, flanked by conscientiousness which gives sensitiveness with regard to right and wrong. The whole group is of angelic tendency when allied with enlightened intellect in the front of the brain. Of themselves, they have no definite or effective action. They require development like every other faculty or capacity in the human mind, and this development can only be attained by the education appropriate to their action. A man may have the faculty of music or arithmetic, or language: but if uneducated, it will lie dormant, or spend itself in abortive action. And the education suited to one will not act upon another. A purely musical education will not develop linguistic or mathematical ability. The upper brain must have the education which by its nature it requires and demands, and no education short of the knowledge of God is suited to those requirements. The whole group of the moral powers (and they are the dominating powers in the human organisation), require God for their action. Without action you cannot have development; and without development, man cannot rise to the standard of his being.

Now, we live in a state of society where these powers are not provided for. Modern life and modern education address themselves almost wholly to the lower range of the brain faculties— such as are located in the side, front and base. The objects pursued and the qualifications fostered have all to do with the lower relations of being—relations that are good when lower, but that become evil when exalted to the leading place. Wife, family, and business are all in all with the majority: a few add reputation and artistic refinement: few include God in the practical objects of their exertion and concern. The consequence is that human nature scarcely anywhere attains the beauty of development of which it is capable. The upper brain is checked in its action and dwarfed in development by the universal manners, and consequently the vast mass of human beings on earth are but insipid specimens of a noble race, unhappy in themselves and possessing only the capacity of being a trial and a nuisance to others. There is little intellect, less mercy, and less expansive and noble godliness anywhere. It is as the Scriptures testify. They are all gone astray, every one to his own way, which is as far as possible from the way God designed them to walk in.

To aggravate the sore evil, and to deepen the darkness of night, God has hidden His face. He takes not the least obvious part in human concerns. He sent an attested message by the apostolic embassy 1,800 years ago, and has established that message in a written form in the midst of the nations: but since the apostolic age, so far as practical interference in the working of things among men is concerned, it is true what Paul said of the generations immediately prior to his own: he

"hath suffered all nations to walk in their own ways."

If a nation overcome a nation in war, there is nothing to show that God has influenced the result in any way. If a party get the upper hand in a state, and work injustice and oppression on the helpless, they flourish on the spoils of their iniquity without check or reproof. If a man unjustly afflict his righteous neighbour, and prevail against him, "bringing wicked devices to pass," there is nothing to show that God is angry with the wicked or pities His people. If oppressive laws are enacted, if evil ways are established by authority, so that the multitude are degraded and impoverished, and groans wrung from the heart of millions, appeal to heaven is made in vain. Triumphant wickedness takes its course. God has hidden His face. Human life is a degrading scramble, in which the weak go to the wall and the strong are demoralised by the process of their success.

It is night, it is dark. All things are out of course. Human life is not what it ought to be, and cannot be what it ought to be, under the conditions that prevail. Who will alter those conditions? Who can give us the conditions that are needed? What are they? We need God to take the world in charge. We need the bungling capacities of man to be put on one side, and all power and authority vested in one government of his direct appointment — a government that cannot err, and that cannot be resisted, and that cannot be removed. Give us such a government, and you give us the sun, at whose bright presence, darkness will soon fly away. The reign of such a government will change the life of the world in a single generation. Such a government is coming.

"God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead."

They were no empty words of poetical flourish that Jesus uttered when he said,

"I am the light of the world."

He spoke the truth—absolute and unmixed. There is no light apart from him, in either individual or national relations. It is the individual bearing that most concerns us at present. What is life without him? A fevered dream — a bootless activity, having promise and incentive at its beginning, but gradually settling to a doleful vacuity at its end — a paleful gloom, as with spent power, we draw near to the grave in the clear perception that, without God, all is vanity and vexation of spirit. Introduce Christ and see how changed the scene. The love of Christ constrains; the obedience of Christ subdues and ennobles; the hope of Christ brightens, and imparts an interest to life we never knew before. We live no longer to ourselves; we yield no longer to ourselves; we surrender no longer to the gloom of a headless universe and an uncertain future. We open our hearts to God in faith and reconciliation, through Christ who died for us: we confide in His direction though unseen; we walk through the darkness in joyful trust and anticipation of the promised day when God will wipe away every tear and remove every curse. Letting Christ dwell in our hearts by faith, our darkness is dispelled, our coldness ended, our waywardness corrected, our loves purified, our whole life cleansed and redeemed from the ultimate corruption and abortiveness of mere natural power. He becomes our light and our life to whom we daily grow as the thriving plant before the sun, seeking more and more—

"to know the love of Christ which passeth knowledge," "counting all things but dung for the excellency of the knowledge of Christ Jesus our Lord," "in whom is filled up all the fulness of the God-head bodily."

And looking out with unavailing pity and distress on the larger field of racial affliction, do we not see plainly that Christ is the light of the world? What darkness broods in all lands after the most prolonged and careful experiments in self-management. See the struggling masses of the poor shaking the clenched fist of desperation in the face of the educated and provided classes, and this, not in despotic and brutalised countries, but in "civilized" England and America. What hope is there in political systems? Henry George has his remedy, but it is only a theory which could not be enforced without successful bloodshed on a large scale, and which, even if established in practice, must, in human hands, inevitably run into the old, old grooves, for there is not a political experiment but what

has at some time or other in the world's history been tried and failed. The problem of human management is too intricate, too subtle, too difficult, for human power. It needs God who made man to successfully manage him, and God has purposed to do it at the right and the ripe time which is now near. Christ is His strong right arm for the work, and he comes anon to do it. He will "break" the current systems "with a rod of iron and dash them in pieces like a potter's vessel." He will then give the world such a system as it has never seen since the day of Adam's departure from Eden — such a system as it exactly needs—a centralised system of invincible power and unerring wisdom which will promulgate and enforce the laws that are needed for the glory of God and the wellbeing of man without asking the consent of parliaments or the suffrages of peoples. This system in the hands of immortal and infallible agents will soon cause the present desert of human life to rejoice and blossom as the rose. What an honour, what a dignity, what a prize, what an unspeakable glory, to be chosen to act as the king's representative in the day of light and gladness. To this we are called, and to this we shall attain if meanwhile, in faith and patience, we walk as children of the light.

Editorial

"THE GRAVE CLEANSSES NO ONE."

We are in receipt of a rather interesting letter from brother G., of one of the Western States, in which he calls in question the soundness and validity of our statement in the *Berean Christadelphian* for June, page 214, which reads as follows:

"His (Christ's) imperfect and unclean nature, made even more so by his entombment in *hades*, seeing that *he had not yet been made perfect*, was defiling to every one who touched him."

Brother G. believes that Jesus' body was "lustrated" or purified in the charnel-house of the tomb *before* he awoke on the third day, and came forth; and, in an effort to establish this idea, bro. G. quotes from one of the earliest copies of *Catechesis*, written by Dr. Thomas, in which we find a question and an answer, reading as follows:

QUESTION. —"When was the Jesus Altar purified: the Jesus Mercy-seat sprinkled with sacrificial blood, and the Jesus Holy of Holies lustrated?"

ANSWER. —"After the vail of the flesh was rent, and before he awoke at the early dawn of the third day."

We believe we shall give no offense, nor cast the slightest reflection upon the blessed memory of this illustrious and beloved student of the Scriptures; nor should it cause any resentment nor confusion in the mind of any person, if we decline to accept the above answer as being absolutely correct; seeing that the Doctor himself, in his later writings, utterly repudiated, rejected, and discarded this former notion as to the time when the body of Jesus was purified, "lustrated" or made a clean body.

Please note the following:

"Would any one intelligent in the truth affirm, that an unclean body, made yet more unclean by becoming a corpse, and therefore defiling to everyone who touched it, become clean by being put into an unclean place, and lying there for three days, less or more?"

Would the simple fact of that corpse coming to life in a tomb which its presence had Mosaically defiled, and walking out of it, make it a clean body or nature?

If it be replied that it would, why then was not Lazarus, whom Jesus raised, clean of nature? If it be replied, 'he was,' then was not Jesus the 'first out of a resurrection of dead ones.' (Acts xxvi. 23).

But passing through the grave cleanses no one. They who emerge thence, 'come forth' with the same nature they carried into it; and therefore, their coming forth is Resurrection. If the same kind of body did not come forth that was buried, it would not be Resurrection, but only surrection as in the case of the first man.

Jesus 'rose AGAIN' (1 Cor. xv. 4), his coming forth was therefore, Resurrection. He rose again the same Jesus that was buried, only that instead of being dead, he was alive again."

(*Eureka*, Vol.3, pp. 586-7).

The above is not an isolated statement either, as several more of the same import, and to the same effect, are found throughout the *Eureka* volumes. Here is another plain statement which is right to the point:

"All that comes out of the ground is cursed and unclean, so that even the body of Jesus and the bodies of the approved saints in resurrection, require to be justified, rectified, purged (that is *purified*—Ed.), or perfected, by the all-absorbing Spirit which makes every atom of their substance instinct with incorruption and life; in other words, transforms it into Spirit."

(*Eureka* Vol. 3, p. 705).

In the above words, Dr. Thomas teaches that the purging or purifying is accomplished by the Spirit-change, when the unclean and mortal body puts on immortality.

Let us cite still another statement from the same volume:

"They (the saints) as he (Christ) come forth from the unclean house of death, earthy; and therefore unclean bodies . . . Their mortal flesh, as Paul terms it in 2 Cor. iv. 11, if approved, becomes the subject of a spiritual operation, which, in the twinkling of an eye, justifies or perfects it." (Page 589).

When this third volume of *Eureka* was published in 1868, the believers in the city of Baltimore, Maryland; seeing the great advance in knowledge made by the Doctor, while writing *Eureka*, at once issued a revised edition of *Catechesis*, in which the above question and answer as quoted by bro. G. was wholly eliminated.

Dr. Thomas's marvellous work in writing an Exposition of the Apocalypse in harmony with the things of the Kingdom and Name, necessitated a much wider and deeper study of the Scriptures, and as a result of this effort, he acquired a far more extended and profound knowledge of the Word, than that to which he had theretofore attained.

As his knowledge increased, his apprehension of the truth as a whole, was greatly enriched and clarified, and as a consequence some of the theoretical opinions previously held were discarded, and the strictly Scriptural, and consequently more reasonable views, were adopted and set forth. In making such corrections as the one in question, Dr. Thomas did not contradict himself, as bro. Strickler and other members of the Temperance Hall Fellowship have intimated (see Open Letter in reply to C.C.W. and B.J.D., 1921). The Doctor, in an open, honest and sincere manner, simply acknowledged his former errors by correcting them.

BROTHER G.'s IMPORTANT QUESTIONS.

No. 1: —"Was Adam before his transgression defiled or under condemnation of death?"

ANSWER: —No, he was "very good."

No. 2: —"The Statement of Faith under paragraph No. 5 reads, ' The sentence defiled and became a physical law of his being.' Was this sentence and defilement still upon Christ after his death and resurrection?"

ANSWER: —Regarding the condition of the body of Jesus after he came forth from the tomb, Dr. Thomas wrote, "The dead body was made to live again. It was thus restored to its former life; brought back to what it was before; and so fulfilling the word, saying, 'Yahweh restoreth my soul' (Ps. xxiii. 3). Being thus restored, he came into the position of those Paul styles, 'the living who are left for the presence of the Lord;' that is, the remnant keeping the commandment of the Deity, and the faith of Jesus, who are living when he comes as a thief. These, he says, shall not sleep, or die. They are dying persons such as Jesus was when restored to life; and like him, waiting for the same things to be wrought in them. The risen Jesus waited to be changed, or transformed into what he was not on emerging from the tomb. The true believers who hope not to die, knowing that flesh and blood cannot inherit the Kingdom, are also waiting to be changed or transformed into what they are not. The position of Jesus and this remnant is identical" (*Eureka*, vol. 3., p. 383).

In other words, Jesus, when he came forth from the tomb, was in the same "position" and condition of nature as in his "former life," and in identically the same position as those "which are alive and remain unto the coming of the Lord" shall be.

No. 3. —"Was it not the law of Moses which pronounced defilement through contact with the grave?"

ANSWER: —Yes. Dealing with this question, Dr. Thomas wrote as follows: "The grave is regarded in the divine law as an unclean place and defiling. Under Moses' law, if a man touched a grave, or a bone, or a corpse, he contracted a defilement from which he could not be cleansed under a week. This was styled "*filth of the flesh*" (I. Pet. iii. 21), and typified THE REAL NATURE OF ALL BODIES COMING FORTH FROM THE GRAVE." (*Eureka*, vol.3, p. 586).

No. 4. —"Was the law of Moses still effective after the Lord Jesus allowed it to be nailed to the cross?"

ANSWER. —Dr. Thomas' reply to this question is as follows:

"The law which was good in itself, became death to those who lived under it. . . . No Israelite ever escaped; for although Jesus was without sin, the law cursed him, saying, 'Cursed is everyone that hangeth upon a tree.'" "He (Jesus) was buried under the curse of the law, which made him a curse for our benefit (Gal. iii. 13): he *came forth while that same law WAS IN FORCE*, and operation. His *coming forth DID NOT RELIEVE HIM* from the curse of that law" (*Eureka*, vol. 2, p. 298, and vol.3, p. 587).

The Apostle Paul wrote concerning the law,

"The sting of DEATH is sin; and THE STRENGTH of sin is the law." (1 Cor. xv. 56).

If the "strength" or power of sin be in the law, and the curse of the law be death; then, it inevitably follows, that just so long as death had "dominion over" Jesus (Rom. vi. 9), just so long as the law in force. Therefore, the law did not terminate until its curse, *death*, was "swallowed up in victory" by the Spirit change. It was then, and not until then, that Christ became the end of the law, and captivity was led captive, being overcome by the purging or purifying of himself by the Spirit (Heb. i. 3; 1 Tim. iii. 16).

We have answered bro. G's questions, almost wholly in the words of Dr. Thomas, because his belief and teachings as set forth in the foregoing quotations, comprise precisely the faith and teaching of the *Berean Christadelphian*.

BROTHER G's ASSUMPTIONS.

Bro. G. advances step by step upon his false premises, and assumes without proof that, if the teaching of Dr. Thomas and the *Berean Christadelphian* be true, namely, that the body of Jesus when he came forth from the tomb was still unclean and required purification and perfecting by the Spirit; then, the situation, he claims, is pregnant with difficulties, and he postulates as follows:

BROTHER G. —"Then the law of Moses had not been nailed to the cross; he was still under the law and the grave defiling."

REJOINDER. —The work of Christ in relation to the Mosaic law, in taking it out of the way, was a process extending from his birth of the flesh to his birth of the Spirit.

To take away the first and establish the second, required perfect obedience, in every jot and tittle of the law, which was a wholly divine and legal institution. To every operation in the divine plan there was a season.

When the time had arrived for the abolition of the law; the death of Jesus under its curse was required.

This commandment he had received from his Father. He complied with his Father's Will, and was obedient unto death, even the death of the cross.

The curse of the law secured a hold upon Christ Jesus through being hanged upon a tree (Gal. iii. 13), and its fatal hold or power had dominion over him for three days, "less or more." At the expiration of the death period, he "was born of the second unclean place" (*Eureka*, vol. 3, p. 588) "and therefore unclean" (p. 589). "He came forth while that same law was in force and operation. His coming forth did not relieve him from the curse of that law" (p.587).

Not until he was "purged" or purified and perfected, and his "filthy garments" were taken away, and he was clothed with a "change of raiment" (Zech. iii. 4), by being transformed into Spirit nature, was the curse of the Mosaic law, *death*, "swallowed up in victory." Not until that "moment" did Jesus triumph over the "principalities and powers" that put him to death.

It was then that "he made an open show of them" (Col. ii. 15), before certain chosen witnesses, by terminating the "strength" and power of their law in himself. 'Twas divinity shaped the course *through death by crucifixion*.

Christ's obedience to this great behest from on high, being his last personal act, in the superhuman work of taking the law, under which he suffered, out of the way, by afterward nullifying it and becoming its end; the Apostle, by using a metaphor or figure of speech, wrote of this crowning act of obedience as nailing the law to his cross; whereas, in reality, it was Jesus himself who was nailed to it.

It is not so much the essential act itself that should be emphasised; but rather, the obedience rendered in the performance of the act. Obedience is the key to the solution of many supposed difficulties arising from too much hair-splitting. It is ever true that—

"To obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. xv. 22).

BROTHER G. —"The Vail of the temple was not rent from top to bottom."

REJOINDER. —This is certainly an assumption that is incapable of proof: an empty postulate with no backbone.

Concerning the Veil (that is to say, his, Christ's, flesh) (Heb. x. 20), Dr. Thomas wrote as follows:

"While Jesus *was living*, and AFTERWARDS IN DEATH, he was typified by the Vail, *whole and afterwards rent*; but when he lived again and ASCENDED to the Divine Nature, and became Son of Deity with power by Spirit of holiness; he was typified by the 'curiously wrought' ephod, or Jewelled Robe put on by Aaron when standing before the Deity. As the living embroidered Ephod, he (Christ—Ed.) stands in the presence of the Father."

"The names of all the saints he bears
Engraven on His heart." Hymn 77.

"Being in the Lord, they are the lights and precious stones of his breastplate—the Urim and Thummim of his Ephod. They become such by the law, and the testimony dwelling in them richly. This gives them their polish, and enables them to 'shine as lights'" (*Eureka*, vol. 2, pp. 318, 320).

BROTHER G. —"Sin was not condemned in the flesh."

REJOINDER. —In *The Law of Moses*, by R. R., chap. 18, p. 161, Edition 1899, Brother Roberts wrote, saying, "There is no difference between the shedding of the blood of Christ and the condemnation of sin in the flesh . . . and what is death but the condemnation of sin?" This is self-evident.

BROTHER G. —"He had not destroyed him that hath the power of death, that is, the diabolos" (Heb. ii. 14).

REJOINDER. —In the death of Jesus, the *diabolos* or sin in the flesh, having the power, gave death the "dominion over him" (Rom. vi. 9), for a brief space of time; because it was God's purpose that at the expiration of "three days," He would destroy the *diabolos* in Jesus, "through" his death, or in other words conquer the power of the enemy death, through His Son dying and rising again.

There are many who still persist in misconstruing the Apostle's words, as if he had written by death; whereas, it is written "through death." The word "through" is defined *from the beginning to the end*. With Jesus, *death* began when he "yielded up the spirit" (Matt. xxvii. 50), and ended when he "rose and REVIVED" (Rom. xiv. 9).

If Christ had not risen from the dead, the *diabolos* having the power of death, would have destroyed him; but because of his perfect obedience and consequent holiness, he was not suffered to see corruption (Ps. xvi. 10), which a longer occupancy of the tomb would have entailed.

He "rose and revived." He arose from his short sleep in the tomb, and after a brief waiting, the "vile" mortal body, that is, the body of his humiliation for the suffering of death, was changed in a moment; purged, purified and perfected — the mortal putting on immortality. The *diabolos*, or the physical "law of sin and death" was abolished, and the physical "law of the Spirit of life" substituted in "the same body" (*Eureka*, vol.1, p. 248),

All power in heaven and in earth was then given unto him (Matt. xxviii. 18), and he became "Lord both of the dead and living."

As Dr. Thomas remarked: At the point of time when Jesus "came forth from the tomb," he was "neither Lord nor Christ," but by the Spirit-change he became both (*Eureka*, vol. 3, p. 588).

Christ's brethren shall come forth "in the likeness of his resurrection" (Rom. vi. 5). If he was purified in the tomb, so shall they be; and this would at once set aside all necessity for a judgment. This obvious fact should instantly condemn *in toto* this pernicious idea.

After our Lord's ascension, Dorcas died and rose again ("Tabitha, arise, and she opened her eyes and sat up," Acts ix. 40), but she was not purified thereby.

Job spake, saying: "All the days of my appointed time will I wait, till my CHANGE come . . . and if I wait the grave is mine house" (Job xiv. 14; xvii. 13). The Spirit-change ALONE can purge, purify and justify (1 Tim. iii. 16; Phil. iii. 21).

What an empty story and how foolish the words, that would give the Spirit's praise and glory in the work of redemption to the charnel vaults and sepulchres of the dead, before which all nature stands appalled. B.J.D.

SUBSCRIPTIONS FOR 1936

Again the time has arrived to invite our readers, if they desire the continuance of the monthly visits of the *Berean Christadelphian*, to indicate their desire by sending their subscription to cover the year 1936 (God willing).

A review of the Signs of the Times in comparison with those of even a year ago, leads us to the view that before 1936 has passed into history, momentous events, probably including the greatest of all events so far as we are concerned, will, almost beyond doubt, have happened. If the coming year should, as we all earnestly hope, see the realization of our hopes in the re-appearance of Christ to commence his great work of subduing the nations and establishing the Kingdom of God, our little effort in regard to this magazine will no longer be required. Our earnest hope is that, notwithstanding its imperfections, it may in some small measure have been helpful to our readers in the attainment of a place in that Kingdom for which we are waiting.

May we specially appeal to all who wish to renew their subscriptions for the coming year to please help us by completing the accompanying Order Form and posting it as EARLY AS POSSIBLE.
W. J.W.

The Wise and Prudent

The wise and the prudent are in high esteem universally. But Jesus has said, "That which is highly esteemed among men is abomination in the sight of God." In this he fixes the status of the wise and prudent in divine estimation. Is it without a reason that He should promulgate a view so apparently harsh and illiberal? Why should "the wise and the prudent" be an abomination to God? Because they are truly the reverse of what they are considered. They are not truly wise: they are not truly prudent. They are "wise in their own eyes, and prudent in their own sight" and in the sight of men, but not in the sight of God—when looked at from the standpoint of the eternal relations of things. True wisdom and prudence consists in the discernment of that which is truly good from that which is only seemingly so, and in the determined choice of the same in the face of all obstacles. The wise and the prudent, so called, are not equal to this truly noble performance. Isaiah says of them, they "call evil good, and good evil: and put darkness for light, and light for darkness; bitter for sweet, and sweet for bitter." It will be found upon a thorough inspection of their case in its modern form, that this is just what they do. There is a great appearance of light and dignity with them; but examine it, and it disappears in the process. Their philosophy, their science, their art, their associations, their degrees, their honours, their professional titles and distinctions, are all reducible to this—a little knowledge of nature in her transient relations, and a great inflation of personal importance on the strength of it. This wisdom all ends in nothing. It imparts no knowledge of the object of existence; it furnishes no reliable rule for the guidance of life; it sheds no light on the problem of the future. It supplies no materials on which love,

joy, and peace can feed. Death comes and sweeps away its painful ornamental labours as completely as the rising tide obliterates the forts and ditches dug by children in the sand. If God had not spoken—if a Gospel had not been preached—if evidence were not before us right and left of the reality of a divine purpose shaping earth's development, pity could but weep over the vain and useless labour, while commending the men who sought to turn the prevailing vanity to the best account. But another element comes into the case with Christ standing before men in the apostolic writings, declaring the name of Father, and expounding his wisdom, his will, and his purposed kindness, and beseeching them by apostolic hands to be reconciled to him on the reception of the truth, and submission to its requirements, with the certain prospect of emancipation from this sin-blurred and imperfect state, and introduction to a glorious and immortal efficiency of life at the return of Christ from heaven. The wisdom of men, which looks upon this as so much childishness, and glorifies its own abortions as the true wisdom, calls good evil, and evil good; light, darkness; and darkness, light, &c. Or, if it be not so bold as to charge the name and work of Christ with childishness and untruth, but practically relegates them to a position of contempt and neglect while making a nominal obeisance in their presence, then it is convicted of the highest form of imprudence, and puts bitter for sweet and sweet for bitter. R. R.

The Land of Sodom

Jesus said it would be "more tolerable for the land of Sodom, in the day of judgment," than for those places that had been unmoved by the unspeakable honour of his personal presence, and miracles among them. We may understand this when we remember that the restitution of the land of Sodom is one of the promised events of "the day of judgment" (Ezekiel xvi. 53, 55, 61; xlvii. 8-9). The day of judgment, in its largest sense, is the day when God will judge the world in righteousness by that man whom he hath ordained (Ps. xcvi. 13; Acts xvii. 31)—a day which, though commencing with judgment on the house of God, extends to the whole earth, and lasts a thousand years and beyond. In this day, Sodom as a place re-appears, and shares in the blessedness of the age; but not so Chorazin, Bethsaida, and Capernaum, which were swept away in the wave of destruction that passed through all the land 40 years after Christ's ascension, and whose very sites will probably be buried for ever at the bottom of the capacious inland sea that will be formed when the waters of the Mediterranean pour in through the earthquake cleft on the Syrian sea-board, and fill up the valley of the Jordan to the Mediterranean sea level. The earthquake that thus buries the sites of these doomed places in a watery grave, will probably elevate Sodom and Gomorrha to a pleasant position overlooking the lovely water expanse thus formed in the heart of the land of promise. There is no reason to anticipate the resuscitation of the inhabitants of Sodom and Gomorrha. On the contrary, the righteous judgment of God which swept them away will keep them away, for God changes not. But "the land of Sodom" is to be recovered, and will form part of the paradise of God, as the delightful habitation of a new and righteous generation. For this reason, Jesus was able to make the striking declaration concerning Chorazin, Bethsaida, and Capernaum, which in effect made them worse than Sodom. R. R.

Reflections

Listen to a parable. A gentleman advertised for a chauffeur, and to the three candidates who applied for the position he put this question, "How near can you drive to the edge of a precipice with safety?" The first replied, "About three feet, and I have done it many times"; the second said, "Up to a few inches, with perfect safety"; but the third said, "I don't know, and I don't intend to take such a risk; my endeavour is to keep as far away from danger as possible." Which of these three would have been successful if you had been the advertiser?

* * *

The latter undoubtedly, for who would take such risks with his life at stake? For what shall it profit a man if he gain the whole world and lose his own life? or what shall a man give in exchange for his life? This is Christ's teaching (Matt. xvi. 26) and if all who have set before them the goal of eternal life applied this lesson to their walk in the Truth, they would not only shrink with horror from any thought of breaking the commandment to "Marry only in the Lord," but they would avoid the danger

incurred by "keeping company" with an alien. We all stand in danger of falling (1 Cor. x. 12), but the case of those who disregard all warnings, and instead of keeping as far away as possible from the idea of an alien marriage, "keep company" with an alien, is dangerous in the extreme.

* * *

"In your ecclesia," says a brother, "there are cases of sisters who are keeping company with alien young men; why don't you 'Reflect' upon this?" It is certainly a matter which calls for serious reflection, and, in our opinion, vigorous action. In the Clapham Ecclesia, every applicant for baptism has the sin of alien marriages very clearly explained to them, and in every case the examining brethren receive the solemn assurance that the candidate is determined to obey the commandment. "Marry only in the Lord." When, as unhappily sometimes happens, it becomes the duty of the ecclesia to withdraw from an offender, every brother and sister is expected to identify themselves with the withdrawal by holding up their hands when the resolution comes before the meeting. What shall we say, then, of those who, with their eyes open (because they know from the Scriptures that the heart is deceitful), run the risk of falling into the same error that they have condemned in others?

They do not mean to marry out of the Truth, at the outset, perhaps; the devil whispers, "but there is no harm in keeping company, perhaps you will be able to bring him into the Truth." The plausible excuse is seized upon, and misgivings stifled. Beware, sister! you are nearing the precipice; remember the parable; keep away from danger. You are not called upon to bring anyone into the Truth in this way. What you are called upon to do, is to make your own calling and election sure, by putting obedience to Christ above every other consideration. Make it quite clear to your acquaintance, not only that Christ's commandments come first with you, but also that you desire the company and society only of those like minded, as it is written,

"I am a companion of all them that fear thee, and of them that keep thy precepts" (Psalm cxix. 63).

Invite him to attend the lectures and study the Truth, not as the way to obtain your friendship, but because it is the way to the friendship of Christ — compared with which, present ties and affections are nothing (ponder Christ's words in Matt. x. 37; and Luke xiv. 26).

* * *

Clear thinking is necessary on this subject. It is sometimes said, as an objection to alien marriages, that the sister will find it difficult to attend the meetings, because the husband is likely to object, or place obstacles in the way. But the sin would be the same if the husband made no objection and put no obstacle in the way. The same word of inspiration which says, "Forsake not the assembly," says, "Marry only in the Lord." To exalt one commandment and ignore another is confusion, and indicates a mind imperfectly instructed in the Truth. Some years ago a brother married out of the Truth; he was not withdrawn from because it was said, "we felt sure she would come into the Truth if we gave her time, and so she did." So the deliberate breaking a clear commandment was condoned and justified. Is it any wonder that that ecclesia is continually at strife in matters of fellowship?

* * *

In the present case or cases the brethren appointed to deal with questions of fellowship should not wait until the sin is committed, and then feel they have discharged their duty by proposing to withdraw from the offenders, but endeavour while there is still time for repentance to show them the dangers of the course they are pursuing.

* * *

It is Armistice Day, or Remembrance Day, as it is frequently called; with its two minutes silence in remembrance of those who died in the Great War; and we are invited to buy and wear a poppy "for remembrance," and incidentally to identify ourselves with the present order of things and the world from which we have been called to separate ourselves. Our natural sympathy with sorrow and bereavement must not lead us to forget God's view of all this. The pomp and ceremony, the

Cenotaph and two minutes' silence, the homage to the dead, are of the world, and not of God. In vain is the divine blessing invoked and pronounced by the clergy of an apostate religion, and in vain is the call to remembrance; for God changes not, and He will not alter His declaration;

"The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth" (Psalm xxxiv. 16).

* * *

But God has promised that there shall be no forgetfulness of those who, like Abraham, forsake this present evil world and all its pomp and glory; provided they, like Abraham, are faithful in obeying His commandments; for of such He declares, "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. . . . Surely, he shall not be moved for ever: the righteous shall be in everlasting remembrance" (Ps. cxii. 1, 6).

C. F. F.

CORRESPONDENCE

Greetings in Jesus' Name. I am happy to say that in the mercy of God I have now ceased to be in isolation, having returned from Crewe to live in Birmingham. Being in isolation I have been very grateful to receive the monthly copies of the *Berean*, and have greatly appreciated the words of wisdom and exhortation (particularly the latter in "Reflections") therein. Many thanks for sending me the magazine. —Yours fraternally,
Handsworth, Birmingham.

K. S. RODGER.

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Greetings in the name of God our Father, and the Lord Jesus Christ. I write hoping this will find you in good health, and that God will shower His richest blessings upon you and all those who look with joy for the coming of the Lord Jesus Christ.

May it be in the near future is the fervent prayer of the undersigned. I am but a babe in the Truth, dear brother, nevertheless God entirely fills my heart, and the evil that lies around us makes us long for the day when a King shall reign in righteousness and sin be for ever abolished, and those that are faithful and found worthy will enjoy the indescribable glory of living in the light of God's Kingdom.

May we all enter into this future joy, and in preparation endure tribulation for the present, knowing that joy cometh in the morning. —Your bro. in the one hope,
Felstead.

JAMES NEAL.

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Loving Greetings. The magazine gets even better. I thank God continually for your unselfish labours, knowing in a measure, what it involves amid all the duties and cares which daily crowd upon us, and are so likely to chafe and vex us.

Your remarks upon "University Christadelphians" in current number of magazine are splendid. I have observed this movement here for many years and know *a lot of evil results* therefrom, and have testified against it.

Let me say also how much I enjoy "Reflections," which are particularly good this month (November). May our Heavenly Father pour out His blessing upon you in all to which you put your hands, even unto Eternal Life. With warmest love in the Truth. —Your sincere bro.,
Birchfields, Birmingham.

W. SOUTHALL.

* * *

Greetings in our Master's Name. We look forward to the arrival of the *Berean* every month, and appreciate the wonderful counsel contained therein.

God hath made man upright, but he has sought out many inventions (Eccl. vii. 29). Alas. How true! One would hardly think that these words could apply to brethren who have spent practically the whole of their life in the service of the Truth. When the Strickler heresy reached Sydney, we had brethren who seemed to be pillars in the Truth, denounce this heresy as thoroughly as they did the Clean Flesh heresy of the late John Bell. But as time went by, when they realised that this policy pursued would eventually put them out of Fellowship with Birmingham, they invented false ideas concerning Fellowship, with the consequence that the unwary were taken captive.

Furthermore, we now have a move on foot, emanating from the Regent Street Ecclesia (the stronghold of the Clean Flesh heresy), to delete certain clauses in the Statement of Faith as a basis for unity, which undoubtedly goes to prove that they still hold this pernicious doctrine, and we have small ecclesias not in their Fellowship, wishing them God-speed.

We have also an Ecclesia in Melbourne which has never taken a definite stand on the Strickler heresy taking this so-called move for unity to task.

It is beyond comprehension, they can see the Clean Flesh heresy as promulgated by the late John Bell, but they cannot discern the same heresy in the pernicious doctrine as taught by brother Strickler, which is identical. How can they reconcile such a position?

We can only say with dismay that they are doing their part to extinguish the Faith in the earth. The one and only safe course to pursue is to get back to the original Christadelphian position, built upon the solid rock of Truth.

Our earnest prayer is that the brethren may awake to the seriousness of the position, realising that it is a terrible thing to fall into the hands of the Living God, for our God is a consuming fire. —
With love born of the Truth, yours in the One Hope of our calling,
Sydney.

JOHN DANDO.

The Last Days of Jacob

The 16th Chapter of Numbers records the rebellion of Korah, Dathan and Abiram against the authority of Moses and Aaron. Their complaint was that Moses "made himself a prince over them." It was an unjustifiable complaint, for the arrangements were of Divine origin, a fact indicated by the miracles previously recorded, and by the budding of Aaron's rod, which followed the rebellion. The association of Korah, a Levite, with Dathan and Abiram, who were Reubenites, is simply explained, for they occupied adjoining positions in the foursquare encampment in the wilderness.

Why was Korah able to involve the Reubenites? It is not stated, but the reason does not seem far to seek. Reuben was Jacob's first-born, and doubtless the tribe resented the leadership of Moses, for the rights of the first-born are keenly felt in all ages and in all places, and more especially in the East in ancient times. Further, it was compulsorily enacted under the Mosaic Law that if a man had two wives, one of whom he loved, and the other hated, he was not to permit the right of the firstborn to be taken away from the son of the hated wife in favour of the son of the beloved wife (Deut. xxi. 16-17).

Now, Jacob had refused to recognise Reuben's birthright, although he was the first-born son of Leah, and did what the Mosaic Law afterwards forbade, i.e., gave it to the first-born son of the wife he loved.

Consequently, when the Mosaic Law was promulgated, we can understand that Reuben's descendants would be resentful, although Israel were not being led by a descendant of Joseph, but of Levi, a tribe whose father was condemned at the same time as Reuben; which only shows that God's selection of Israel's leaders was not dependent on birthright, nor any other alleged right.

Presently, in fact, the matter becomes more complicated still, for when at last God chooses His own ruler over Israel, and promises that the Redeemer should come in his line, it is the tribe of Judah that is chosen (1 Chron. v. 1-2). This time it is Joseph's turn to rebel, and so Ephraim becomes the leader of the ten rebellious tribes, a rebellion which God allows to succeed.

Thus we have seen that, although Reuben is the first-born, it is the eleventh son, Joseph that receives the birthright, and it is of the fourth son, Judah, that the chief ruler is to come; yet when the time comes for the nation to be born, the divinely chosen leaders are of the third son, Levi.

There are many peculiar features connected with genealogies in the early days of Israel's history. Abraham's eldest son was rejected; Isaac's elder son sold his birthright; Jacob's sons' relationships we are now discussing; Joseph's younger son received the blessing in preference to the elder; much later a Benjamite (the youngest and weakest of the tribes) is chosen king, to be followed by a young branch of the tribe of Judah. He, in turn, was succeeded by a younger son, and it is from yet another branch of the family that the Redeemer springs. Over and over again the principles, "The elder shall serve the younger," and "the first shall be last" are illustrated. And above all, in the end, there is a breaking off of many Israelitish branches altogether, and a grafting-in of wild olive-tree Gentiles who can lay no claim to hereditary membership of any of the tribes.

All these things tend to show that, in relation to the eternal verities, the flesh profits nothing, for in the ultimate, Abrahamic sonship is reckoned by faith. It was this type of sonship that was exemplified by such men as Isaac, Jacob, Joseph, Moses, David, and by Christ, and so accounting for the peculiarities connected with the Israelitish birthrights and successions.

It was this Abrahamic sonship that so filled Jacob's thoughts that it made him particularly interested in the disposal of his body (Gen. xlix. 29-32). His heart was in Canaan, knowing that the promises had not been fulfilled by the greatness attained by Joseph, nor by the prosperity of his descendants in Goshen. His anxiety in the matter is evidenced by his exaction of an oath from Joseph (Gen. xlvii. 29-31). There can be no question that faith was the predominant motive with him. It is with the promises in Canaan that he associates Ephraim and Manasseh (Gen. xlviii. 3-4); and this, in spite of the fact that the foundations of his household and possessions were in Mesopotamia, and that the happy consummation of his life had been attained in Egypt. His life in Canaan must have had many unhappy memories for him. He left Canaan originally, following bickering and strife with Esau; he had barely returned to it when he had to flee from the vengeance of the inhabitants following the bloodthirsty action of two of his sons; his life thereafter was embittered by the early death of Rachel, the jealousies in his household, the loss of Joseph and finally the severe famine.

But it is in the face of such troubles that the difference between the characters of Jacob and Esau can be discerned. Esau had no use for promises a long way off. But Jacob had, and was able (as are all true saints) to look on his experiences as of a temporary nature, in harmony with his position in Canaan as a pilgrim and a stranger. Joseph, being like-minded, was also under no illusions as to the respective positions of Canaan and Egypt in relation to the seed of Abraham, and he also exacted an oath concerning the removal of his bones (Gen. l. 24-25).

The insistence by Jacob on his burial in Macpelah is an evidence of the truth of the narrative. As he says, his grandparents, his parents, and his wife Leah were already buried there. The land had been purchased by Abraham with regular formality, and the title-deeds would have passed into Jacob's possession. It would be the only place in Canaan where the ownership would not be disputed, and where a burying-place would be respected. It is true, Jacob himself had bought land at Shechem, but

that had doubtless long ago been appropriated by others, in his absence, and Jacob had had quite enough experience not to think about buying or forcibly appropriating any more.

Joseph, however, is eventually buried in that same piece of land, many decades later, the land by this time having become the possession of his descendants, whereas Macpelah was in the portion of the tribe of Judah.

Jacob's death closes a long career full of incident. He is a man much criticized by some, although, we believe, unjustifiably. Certainly, he was a man who was visited with Divine evidence of favour as few others. God appeared to him at Bethel, and in addition assisted and encouraged him at four of the chief crises of his life, viz., when he was pursued by Laban, when he encountered Esau, after the slaughter at Shechem, and immediately prior to the journey into Egypt. These events give him an honoured place among the fathers of Israel. Hosea (xii. 4-6) refers to God's dealings with Jacob as an exhortation to his descendants to wait on God continually. Malachi (i. 2) cites God's love of Jacob as an evidence of the love He bears to the children of Israel; it is because God changes not, that the sons of Jacob are not consumed. It is the same in the New Testament, for in Romans xi. God's love of Jacob is cited as an illustration of the fact that they which are the children of the flesh, these are not the children of God. Again, in Hebrews xi. the blessing of Ephraim and Manasseh is alluded to as indicating Jacob's faith in the promises.

Although Jacob affirmed his days had been few and evil, they were not unmixed with happiness. The lives of all saints are admixtures of both. All evil would break a man's spirit; besides a loving Father would not permit it. On the other hand, complete immunity from evil would provide small opportunity for the development of character, which is considerably matured by triumph over adversity. The human race, being alienated from God, had filled the earth with evil, and the saints are not immune from its consequences (Lam. iii. 38-39).

How different things would seem if we could see the end from the beginning—but we cannot. Bro. Roberts remarks that one word from God when Jacob supposed Joseph to have been killed would have saved him immeasurable grief. But that word never came. No doubt he had hoped his troubles and wanderings had ceased; that he might settle down to a comfortable eveningtide of life surrounded by his numerous household, and enjoying especially the companionship of the youth Joseph, the best of all his sons. It was not to be. Jacob was a sojourner like his fathers, and would find no permanent relief from the cares and sorrows of life until the coming of the one whose day Abraham had rejoiced to see. His sons were a chief cause of his troubles, instead of being a blessing to him. How he would realise the value of the promises! His experiences had taught him to look forward to that day of which the prophet afterwards spoke, "Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name and sanctify the Holy One of Jacob and shall fear the God of Israel" (Isaiah xxix. 22-23). This will be fulfilled when the true sons of Jacob will surround him; men of character who, like himself, have looked beyond the present with the eye of faith, and so, with Abraham and Isaac, have found a place in the Kingdom of God.

So we take leave of Jacob, and with his death the record in Genesis is almost ended, recording just sufficient to show that Joseph's faith in the promises, although his life had been so Egyptianised, was no less bright than Jacob's, and to provide a connecting link between the lives of the patriarchs and the birth of Moses, Israel's deliverer. The death of Jacob is a special milestone in the progress of God's plan: no more individual careers are traced in the same way; the foundations of the house of Israel have now been laid, and so henceforward the history of God's people is bound up in the history of a nation. There are no more interesting narratives, either in the Bible or profane history, than the lives of the patriarchs. Having made Israel's God our God, we feel an interest in the affairs of these men such as no other three consecutive generations interests us. If we cease to feel this, there is something wrong. Rather, may it ever be the dearest wish of us all that Christ will invite us to meet Abraham, Isaac and Jacob in the Kingdom of God.

W.J.

Signs of the Times

The Abyssinian War and Sanctions: Anti-British and Anti-Jewish Activities

There has been little recorded during the past month concerning the Abyssinian War, partly because of the difficulty war correspondents are finding, both in obtaining and transmitting reliable information, and partly because there is little of fresh interest to record. The Italians have occupied a considerable area of Abyssinian territory, practically without opposition, it being understood that the Abyssinians' intentions are to draw the Italians away from their bases before attacking. But it is still premature to predict the outcome, for whilst the Abyssinian clime and country are so difficult for Europeans, Italy's preparations have been so efficiently organised that these natural handicaps may be overcome without serious difficulty. Whatever the purpose of God in the matter may be, it will be accomplished.

The League of Nations named Italy as the aggressor, and decided to impose "sanctions." France, desperately anxious to avoid forfeiting Italian friendship, tried hard to find a way of escape, but none was found. Britain, as the most powerful member of the League, has been regarded as the prime mover in the decisions taken at Geneva, and there has been, in consequence, much anti-British feeling in Italy. So slow, however, has been the progress of the application of sanctions that Mr. Lloyd George roundly accused the Government of having some secret agreement with Italy. Certainly, at the time of writing, very little has been done; publicity has been given to a number of cases where Italian orders have been declined, but it would appear that the reason is not so much loyalty to the League as doubt whether the orders would ever be paid for. The nations are certainly in a difficult position, for even if Britain is free from commitments in the matter there is no doubt that France agreed to allow Mussolini a free hand in Abyssinia, in consideration of the surrender of all Italian claims in Tunis, and the degarrisoning of their French frontiers. Besides, there are so many countries whose chief need is the maintenance and extension of their overseas markets, and they will find loopholes in whatever economic sanctions the League may impose. They are all aware, too, that when the war is over there will be reprisals which may ruin their trade.

On the whole, then, it is unlikely that the League can do anything which will have any serious effect upon Italian aggression. Its most probable outcome is bitter hatred of Britain. If it be asked why Britain is prepared to risk such hostility by her attitude, it may be answered in the words of a Vienna newspaper: "It became obvious that out of the battle for Abyssinia a battle for Egypt and the Sudan could develop. That explains the consistency with which England proceeds. She feels herself threatened at the most sensitive point of her world empire." Doubtless this is the case; it could hardly be her objection to Italy's methods, for, as Dr. Norwood said recently, "If we were to consider the dispute between Italy and Abyssinia as a case for seizing territory, we had better remember that we have had a few wars in Africa, including the Boer War, and after every one of them we had increased our territory." That the Vienna suggestion was not far wrong is indicated by the dispatch of 60,000 troops to Libya (adjoining Egypt) by Mussolini, and a great strengthening of the British naval forces in the Mediterranean. Whilst Government propagandists have much to say about the alleged weakness of the British fleet, so as to forestall objections to increased expenditure, it would nevertheless appear to be true to say that Britain's navy is still by far the most powerful in the world. The *Daily Herald* says that every naval officer knows that Britain's three largest warships alone could engage the whole Italian fleet and blow it out of the water with little risk to themselves. Probably, when the General Election is over, the Government will feel more free to express the traditional Conservative views on foreign politics; really, they despise the League. As Mr. Amery says (with more measure of truth than even he appreciates), "The ideal of a single World state may some day have real life, and find its accomplishment. To-day it is make believe; counterfeit only stands in the way of progress."

In England, it is probably correct to say that the majority of people sincerely wish that the League could be successful in keeping the peace, but in most other countries this is not the case, for

they either have some territorial grievance against a neighbour or are anxious to obtain overseas colonies. The British attitude is regarded as hypocritical. Thus, even in France, the Prime Minister found it necessary to declare that there was no Anglo-French conflict, and on at least one occasion during October the British Embassy in Paris was guarded by hundreds of police and soldiers. The *Gringoire*, a French weekly paper with a circulation of 600,000 or 700,000, said (with reference to Britain), "I say and I think, that the day will come when the world will have the strength and the wisdom to enslave the tyrant with his reputation for invincibility. Concord between the Continental nations alone can save Europe and the world. Who knows? Perhaps the day is near. One week's agreement among his victims will overthrow the Colossus." The article was regarded with sufficient seriousness for the British Ambassador to request the confiscation of the paper by the police. It is what will come to pass presently, but, as we are well aware, the combined nations will find that their attempt to break England's power in the Near East has involved them in conflict with the King of Kings, who will break them in pieces like a potter's vessel.

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The *Jewish Chronicle* also visualises a possible attack on Palestine as the outcome of the present war. The prestige of the League of Nations is likely to be so low that it may break up altogether. As Britain holds Palestine under a League mandate, she will have no legal authority for its administration when the League ceases to exist. "The whole status of Palestine might then be in the melting-pot, for it is conceivable that the League having disappeared, its dispositions might be contested, and claims to the complete control and even annexation of Palestine might be advanced from other quarters — Italy, for example." The suggestion is not devoid of foundation, for it appears that regular broadcasting by the Italians in Arabic takes place, inciting the Arabs in Palestine against the Jews. Not that the Arabs require much inciting! In Iraq, particularly, the anti-Jewish propaganda has become violent. One journal there (in calling for a ban on "poisonous Zionist news sheets") says: "The main purpose of the Jews is to lay their hands on the lands from the Nile to the Euphrates." We have not seen any Jewish claims of this nature; nevertheless, it will not be long before the alleged purpose will be a reality, when Abraham is again in the land of the living to receive his inheritance. We have frequently mentioned the many Scriptures which indicate that the Arab nations are amongst the confederates who try to cut off Israel from being a nation, and it becomes increasingly evident that the ever-growing tension between Jew and Arab can only end in bitter conflict. It is not insignificant that Dr. Goebbels has ordered the German press to call the National Socialist movement 'anti-Jewish,' not 'anti-Semitic,' in order not to offend their Semitic friends in the East.

It is quite clear that the world is on the eve of violent upheavals involving that unparalleled time of trouble that accompanies the Lord's return. May we be found worthy in that day to enjoy the perfect peace reserved for those that put their trust in God.

W. J.

Land of Israel News

"Behold the Lord hath proclaimed unto the end of the world. Say ye to the daughter of Zion, Behold, thy salvation cometh." (Isaiah lxii. ii.).

Immigration figures for September show that 5,867 Jews passed through the ports of Jaffa and Haifa, which is 1,500 more than in August. Together with tourists authorised to remain in the country, and legal immigrants coming in from other frontiers, the total figure for Jewish immigration amounts to 6,000.

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During the first nine months of 1935, the number of new Jewish settlers rose to 47,000, which is 5,000 more than the number for the whole of 1934.

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Seven hundred emigrants have left Poland for Palestine by way of the Rumanian port of Constanza. Another contingent of 400 is leaving Poland shortly.

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Imports into Palestine have exceeded the exports by £71,000,000 during the last twelve years.

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Deposits have recommenced flowing into Palestinian banks, and the financial position has returned to normal.

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The first pharmaceutical factory in Palestine, "Teva," has been inaugurated in Jerusalem.

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The number of vessels calling at the Palestine ports has increased from 1,224 in the first half of 1934 to 1,470 during the corresponding period of 1935. The number and tonnage of boats arriving at Jaffa has decreased, as compared with last year, while the traffic at Haifa shows a considerable increase.

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Germany's imports into Palestine for last June exceeded those from Great Britain by £12,188, it is officially announced in Jerusalem. The total German imports for the month amounted to £173,718, while the imports from Britain amounted to £161,530, and from the United States to £140,185.

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Representatives of Palestine, Syria and the Hedjaz have been discussing at Haifa the question of restoring a section of the Hedjaz Railway, which was destroyed during the war by Arabs under the direction of Lawrence of Arabia.

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The Government Balance-sheet to the end of August, 1935, shows a surplus of £P5,824,515. The increasingly satisfactory growth of the surplus balance has encouraged the Government to increase its expenditure. The estimates for the current year (April, 1935—March, 1936) show a proposed expenditure of £P5,856,440. This sum includes £P993,363 for the Palestine railways. The budget of the Palestine Government in recent years has been about three-and-a-half million pounds. The big rise in the estimates is chiefly due to the appropriation of £P1,002,952 for Extraordinary Public works.

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 Recognised Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

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 Australia and New Zealand: Intelligence cannot be inserted from any ecclesia which tolerates the teaching known as "clean flesh", or fellowships those who do so.

As to the United States and Canada: Intelligence will be inserted only 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).

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BIRMINGHAM. —*Shakespeare Rooms, Edmund St. Sundays: 11 a.m. and 6.30 p.m.; Wednesdays: Bible Class, 8 p.m.* We have to report the removal of bro. A. Redman to Welling, and bro. E. Morris to Nottingham; we commend them to the fellowship of the brethren there. —Our Fraternal Gathering on Saturday, Sept. 28th, was an occasion of great encouragement and comfort, and judging from our increasing numbers on these occasions, we shall want a larger hall next time, if the Lord will. —We have welcomed the following visitors: bro. and sis. Strawson (Nottingham), bro. and sis. Atkinson, and bro. Jeacock (Clapham), bro. Clee (Coventry), bro. Harrison and sis. Nellie Harrison (Lichfield), bro. D. C. Jakeman and bro. Shakespeare (Dudley), bro. and sis. Tom Phipps (Great Bridge). To all the brethren mentioned we express our gratitude for their work and labour of love, both in the words of exhortation, and the proclamation of the Truth. —W. SOUTHALL, *Rec. bro.*

BLACKHEATH (Staffs.). —*Christadelphian Hall, Ross Road, Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, 7.30 p.m. Thursday.* We have been helped by faithful words of exhortation, and lectures by brethren J. Allen, A. Bickers, T. Hughes, Wesley Southall (Dudley), R. Smith, and G. Tarplee (Birmingham). We have also had the company and fellowship around the Table of the Lord of sister Bickers and sister Tarplee. We take this opportunity of thanking our beloved brethren who from time to time assist and encourage us by exhortation and lectures. The attendance of strangers at our lectures is very small. —Sincerely your bro. in Hope of Life. —C. BENNETT, *Rec. bro.*

BOURNEMOUTH. —*Christadelphian Meeting Room, 1st Floor, No. 147, Charminster Road (corner of Maxwell Road). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 8 p.m.* It is with much gratitude to our Heavenly Father for His mercy and loving-kindness that we are able to report the following additions to our meeting. On October 18th, Mr. JESSE WILKINSON (son of our Bro. J. Wilkinson) put on the sin-covering Name of Christ Jesus by baptism. Although brought up in the knowledge of the Truth in early years, its claims were resisted until now. We rejoice in this vindication of the Word, and pray God's blessing upon our brother that he may "run with patience" the race for life, to find acceptance in the great day of the Lord. —On Sunday, Oct. 20th, it was our pleasing duty to receive into our fellowship three more from the Winton (Temperance Hall) Meeting. They are bro. W.H. Brown, sisters E.C.A. and Mary L. Brown (father, mother and sister of our two brethren A, and R. Brown). For some time past they have felt that the increasing laxity and departure from the True Faith evident in the Winton Meeting demanded serious rebuke. This proving futile, they have now taken the Scriptural course, to meet with us on the basis of Purity of Doctrine and Practice. At the interview with our Arranging Brethren, they each gave a whole-hearted endorsement of our position. We are thankful for this increase, and rejoice in the Father's mercy to us all. We now number 16, and look forward to a still more useful sphere of service, if the Lord permit. Brethren H.E. and Arnold Purser have been with us for some weeks—their helpful ministrations have been very acceptable. Our thanks are due to bro. G.M. Clements (Clapham) for faithful exhortation and public testimony to the Truth; also to bro. Eric Clements and bro. H. Southgate. The company at the Lord's Table of sisters Clements and Walker (Clapham), Potier and Henderson (Brighton) has also been a pleasure to us. May these associations be an earnest of that blessed and holy companionship which will obtain for the children of God in the great ultimate, when

the “redeemed of the Lord shall return, and come with singing unto Zion.”—KERMAN JACKSON, *Rec. bro.*

BRIDGEND. —*Sundays, 11 a.m. and 6.30 p.m. Wednesdays, 7.30 p.m.* In connection with our Special Effort we have been greatly assisted by the services of brethren F. Lewis (Newport), A.A. Jeacock (Croydon), and Frank Walker (Bristol), who exhorted and lectured on October 20th, 27th, and November 3rd respectively. We sincerely thank them for their labour of love, realising that our Heavenly Father heeds the strivings of His children in the work that He has called us unto. We have been pleased to welcome to the table of our absent Lord, bro. and sis. A. Nutt (Tonypandy), bro. and sis. A.A. Jeacock (Croydon), bro. and sis. J.E. Tellum (Brighton), and brethren F. Walker (Bristol) and F. Lewis (Newport). —GOMER JONES, *Rec. bro.*

BRIGHTON. —*Y.M.C.A. Lecture Hall, Old Steine. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m.* Our membership has been increased by the removal of sis. Furneaux from Margate. We are pleased to have their company and support. The first five special lectures were duly delivered in the Athenaeum Hall. We thank our brethren for their work of love in the Truth's service, also those who greatly helped by their attendance. It has been arranged to continue the effort in the Y.M.C.A. Hall, Old Steine, Brighton, on Wednesday evenings, at 8 o'clock. The Bible Class being held on another evening. We again thank our brethren, who have assisted us on Sundays, not only lecturing, but also by the word of comfort, encouragement and exhortation around the Table of our Elder Brother. —E. F. RAMUS, *Rec. bro.*

CAMBRIDGE. —Greetings in Christ's Name. As no news has yet appeared from our little meeting, which came into being early this year, it will probably interest those of like faith to know that, as a result of the special efforts, arranged by the sisters, and also individual conversations, several strangers have evinced considerable interest in the Truth as it is in Jesus, and, mainly due to the efforts of sister Young, one lady has expressed the desire to be immersed. She is, unfortunately, leaving the district and going to Epsom, but will be put into touch with those brethren and sisters who reside there, and we feel sure that they will extend her a hearty welcome. We are six in number at present, and all young in the Truth, but we all realize that God alone can bring forth the increase, and in our own strength we can do nothing; therefore, we ask His blessing upon all that we do, and contend for the faith once for all delivered, knowing that the Father will enlighten the hearts of those whom He calls. We are rather scattered, sister Wright living near Bishops Stortford, sister Young near St. Neots, and myself at Felstead, but this is an asset rather than otherwise, giving us opportunities which would not otherwise come our way. We all deeply appreciate God's goodness in calling us out of darkness into His most glorious light, and our fervent prayers ascend that we may do nothing that is displeasing in His most Holy sight, so that we, with all those of like faith, may find acceptance in the day when all hearts will be bared. —Your brother in the love of Christ, JAMES NEAL.

EASTLEIGH (Hants.). —On October 20th, we held our first Fraternal Gathering, arranged by a few of the faithful brethren at Clapham. We greatly appreciated the service of brethren M. L. Evans, A. Cochran, and M. F. Kirby, who gave very helpful and encouraging addresses; also the love of many brethren and sisters who came to cheer us on the way. Truly, a profitable, happy and enjoyable evening, for which we thank God and take courage. We gratefully acknowledge an anonymous donation of £3 for the service of the Truth in this town, for which purpose we hope to use it, if the Lord tarries. We have been pleased to welcome the following visitors at the Lord's Table: bro. and sis. Evan Evans, bro. P. Walpole, bro. Llewellyn Evans, sister Singleton, and sister E. Ford (all of Clapham), bro. Kemp and sister Gillespie, of West Ealing, and sister Hill, of Sutton. Bro. E. Evans and bro. L. Evans, helped us in giving the word of exhortation, by which we were greatly encouraged. —A. Vic. JAMES, *Rec. bro.*

GLASGOW. —Co-operative Memorial Building, 71, Kingston Street, Tradeston. Sundays: Breaking of Bread, 11.30 a.m.; Lecture, 6.30 p.m. Wednesdays: Mutual Improvement Class, 7.30 p.m. Greetings in the love and fellowship of the Lord Jesus Christ. It has given us very great pleasure to welcome to the Memorial Table during the month of October, the following brethren and sister of the

Motherwell Ecclesia: bro. McLeod, bro. Dickson, sis. Dickson, and bro. J. McKay. Our thanks are also due to the above brethren, for their ministrations among us. We appreciate very much these periodical visits from those in fellowship with us. We continue to spread the glorious Gospel abroad, and have faithfully witnessed to the Truth during the month with a series of Lectures, running in sequence, on "The Promises of God." The continued attendance of the stranger is indeed encouraging. During the above lectures there were as many as ten present, and one at least is searching out the truth faithfully. We pray that the seed sown will fall upon good ground, and spring up to the honour and glory of our Heavenly Father. —With sadness we have to make known that our bro. W. Cochran (Senr.) has met with a severe accident at his work, with the result that he is in The Alexandra Hospital, Paisley. But at the time of writing we are pleased to say he is, in God's mercy, progressing favourably, and we hope, God willing, to see him among us once again, in the near future. —Sincerely your bro. in Christ, C. CAMBRAY, *Rec. bro.*

HITCHIN. —*Hermitage Hall. Sundays: Breaking of Bread, 5.30 p.m.; Lecture, 7 p.m.* Our hearts have been gladdened by the acceptance of the Truth as it is in Jesus by two of the children of Adam, who, after making good confession of the faith, were immersed into the Saving Name on October 18th, at St. Albans, where brethren and sisters from the Hitchin and St. Albans Ecclesias met for this service at the house of bro. and sis. Hart, to whom our thanks are due for the excellent arrangements made for the occasion. Our new bro. and sis. were Mr. EDWIN ARTHUR SHORTER (son of bro. and sis. H. S. Shorter), and Miss SARAH EVELYN PYRAH, and they were received into fellowship at our memorial meeting on Oct. 20. We trust our new brother and sister will zealously run the race for life eternal, and in the loving mercy of our Father be found with all the faithful in the kingdom prepared for them from the foundation of the world. Since last reporting, we have had the company of brethren and sisters from Clapham, Croydon, North London, St. Albans, Seven Kings, and West Ealing, and we thank those brethren who have assisted us in the service of the Truth. —HERBERT S. SHORTER, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall, Lander 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.* The common enemy, death, has again visited us, and removed from our midst sis. E. A. Clements (wife of our bro. E. A. Clements), who fell asleep on November 4th, after a probation of about 30 years. Sis. Clements was laid to rest in Nunhead Cemetery on November 8th, by bro. E. W. Evans. Our loving sympathy is extended to bro. E. A. Clements and his family, and we pray that they may be comforted in their trial. —We are pleased to report that another of our Sunday School scholars has obeyed the Truth: and was immersed on 20th October. The name is GRACE WILLEY, daughter of our bro. and sis. Willey. We pray that she may be strengthened to endure unto the end. —At our Quarterly Business Meeting, held on Oct. 10, it was our painful duty to withdraw from sis. Lilian Violet Webb, for disobedience to the commands of Christ by long-continued absence from the Table. Also bro. Alfred Whitehead, sis. Margaret Ethel Whitehead, and sis. Violet Phoebe Wilson were withdrawn from on the same evening, they having left us to meet with those from whom we have already withdrawn for disobedience to the commands of Christ. —On October 19th, the Mutual Improvement Class held its 40th visit to the British Museum, after which tea was taken at the Zeeta Cafe, Victoria. This was followed by a Fraternal Meeting at Denison House, where four uplifting addresses were delivered under the general heading of "Jesus Christ, the same yesterday, and to-day, and for ever." Visiting brethren and sisters from many other ecclesias in fellowship were given a hearty welcome. —We have had the pleasure of the company of the following visiting brethren and sisters at the Table of the Lord, namely, bro. and sis. Higgs (Bristol), bro. Austin (Hitchin), sis. Osborne (Bridport), bro. and sis. Beardon, bro. D. L. Denney (Holloway), sis. Mills (Ilford); bro. and sis. Padbury, sis. M. Tarplee and sis. P. Tarplee (Birmingham), bro. G. Hodge, sis. M. Crawley, sis. M. Day, sis. E. Squires, sis. Allen (Luton); bro. B. Smith (Welling); sis. Hatton, sis. Lloyd (Margate); bro. Cockcroft (Oldham), sis. Eato (Leicester); bro. and sis. Hayward (Ipswich); sis. Johnson (Nottingham); sis. J. Thorpe and bro. Heyworth (W. Ealing); bro. and sis. Webster (Seven Kings); sis. M. Crisp (Toronto, Canada); sis. F. Davey (Boston, U.S.A.). —F. C. WOOD, *Asst. Sec.*

LONDON (Holloway). —*Delhi Hall, 489, Holloway Road, Upper Holloway, N. (Near Royal Northern Hospital). Tubes: Highgate or Holloway Road. Sundays: 11 a.m. and 7 p.m. Wednesdays, 8.0 p.m.* We have great pleasure in reporting the obedience to the Call of the Truth of Miss EILEEN MARJORIE DE VANE (formerly Church of England). Our new sister was baptised on Oct. 27th, after a good confession of the One Faith. We are also glad to have the company of sis. M. Jones (Brighton), who has removed to our district. —On the other hand, we greatly regret to lose the companionship of sisters G. H. and V. Lethbridge, who have removed to Cheam, and will now meet with the Ecclesia at Sutton. We shall miss them very much indeed. —Recent visitors at the Table of the Lord have been bro. C. R. Crawley (Luton), sis. R. Pinchen (Clapham), sis. R. Nicholson (Ilford), bro. and sis. E. Jones (Brighton), and sis. Oakey and bro. E. Perry (Putney). —GEO. H. DENNEY, *Rec. bro.*

LONDON (West Ealing). —*Leighton Hall, Elthorne Park Road, W.7. Sunday: Breaking of Bread, 11 a.m.; Sunday School, 11; Lecture, 6.30 p.m. Wednesday: 49, Uxbridge Road, Ealing, Bible Class, 8 p.m.* We continue to hold forth the Word of Life to those who will come to hear, and are encouraged by the presence of one or two strangers at most of the lectures. We are pleased to record the addition to our numbers of Bro. Heyworth, from St. Albans, who is now meeting with us. The following have met with us in fellowship around the Table of the Lord since last report: bro. Bath (North London), bro. and sis. H. Cockcroft (Oldham), brethren Griffiths and Kirby, bro. and sis. P. G. Kemp, bro. and sis. Glover, bro. D. L. and sis. Eileen Jenkins (Clapham), bro. Beighton (Seven Kings), bro. and sis. Widger (Hitchin), sis. E. Hill (Sutton), and sis. K. Brown (Brighton). —T. G. BRETT, *Rec. bro.*

NEW BARNET. —*Millicent Hall, Lytton Road. Sundays: 11 a.m. and 7 p.m.* In an endeavour to awake interest among our neighbours in "the things most surely believed among us," we arranged eight lectures during October, upon "God's Hand In The Coming Storm." Those around us are evidently not interested in the "Coming Storm" as we are, and the attendance was very small. We are not discouraged, however, by the small response, remembering the lack of interest points to the Lord's words, "as it was in the days of Noah." We have two or three who continue to attend, and we hope, if the Lord will, that their interest may increase. We have had the assistance of brethren W. Jeacock, M. L. Evans, P. L. Hone, C. Hatchman, Doust (Clapham), G. J. Barker (Holloway), and have welcomed to the Table of the Lord sister Singleton, brethren W. Jeacock (Clapham), Goodwin (St. Albans). We again thank the brethren for their willing sympathy and help. —F. R. WRIGHT, *Rec. bro.*

NEWPORT (Mon.). —*Clarence Hall Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesday Meeting, 7 p.m.* Greetings in Christ our Lord! It is with pleasure we report that on Oct. 13th we had a visit from bro. J. Allen, of Dudley, who gave us encouraging words of exhortation, and lectured in the evening. Other visitors have been: sis. Allen, Senr., and sis. Hazel Allen (Dudley), and sis. Jenkins (Brockhollands, nr. Lydney), also sis. G. Morse (Ely, Cardiff). —Sincerely your brother in the Bonds of the Covenant, DAVID M. WILLIAMS, *Rec. bro.*

NOTTINGHAM. —*Old Lenton Street Hall (off Broad Street). Breaking of Bread, 11 a.m. Bible Class: Tuesday, 7.45 p.m., at 6, Rolleston Drive.* Our numbers have been increased by the addition of bro. E. Morris, late of the Birmingham Ecclesia, who, having obtained work in Nottingham, has become a member of this ecclesia. We trust his fellowship with us will be mutually upbuilding. —We had three Special Lectures on Mondays, Oct. 14, 21, and 28, and whilst the attendance of strangers was small, we were pleased to have some at each lecture, and have had rather more encouragement in the attendance at the ordinary Sunday lectures lately. —On Oct. 10, bro. G. Tipping and sis. J. R. Strawson were united in marriage. We trust the Father's blessing will be with them, and that their union will be a fitting type of that between Christ and the Ecclesia. Our visiting speakers for Sundays have been brethren W. Southall (Birmingham), E. W. Evans, and J. R. Evans (Clapham), and at the Monday lectures brethren R. Smith (Birmingham), and S. Shakespeare (Dudley). We have been pleased to have a visit from sis. Smith (of Northallerton). —J. B. STRAWSON, *Rec. bro.*

PLYMOUTH (East). —*Federation House, Top of Mill St. Sundays: Breaking of Bread, 11 a.m.; Evening Meeting, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m.; at 5, Norton Avenue, Lipson.* We are very pleased to report that our numbers have been increased by the addition of sis. E. Nicholls, and sis. I. Brown, late of the Birmingham Temperance Hall Fellowship. Our two sisters, after reading "Darkness," and realising the doctrines tolerated by those with whom they had been meeting, withdrew from them, and after a satisfactory examination on the various matters which separate us from the "Temperance Hall Fellowship," have endorsed our present position. We have enjoyed the company at the Memorial Feast of bro. and sis. G. Jones (Brighton), and bro E.H. Bath (Holloway). Bro. Jones gave us the word of exhortation on Oct. 13th, and on Oct. 27th bro. Bath gave us the exhortation in the morning, and an address in the evening on The Signs of the Times. We very much appreciate the labours of these brethren. We rejoice that our Heavenly Father is still calling out one here and there in these last days. We have to announce that an interested stranger has just witnessed a "good confession" of the Faith, and we hope —God willing—to report her immersion in next month's magazine. —ALFRED J. NICHOLLS, *Rec. bro.*

ST. ALBANS. —*Sundays: 11 a.m. and 6.30 p.m.; Wednesdays, 8 p.m.; Pikesley's Hall, 34, St. Peter's Street.* On Saturday evening, Oct. 26th, we held our Special Lecture at the Town Hall, bro. W. Southall (Birmingham) speaking on "The World Crisis and God's Way Out." There were 64 strangers present, a smaller number than we had anticipated, after the intensive advertising that preceded the lecture. To follow it up, a special subject was arranged for the meeting at our own hall on the Sunday, bro. Southall again speaking on "Can a Christian Take Part in War?" There were eleven strangers present, including one or two who had attended at the Town Hall. A very pleasant time was spent by us all in bro. Southall's company, and his able expositions were much appreciated. We still maintain a good attendance at the lectures, with an average of six to eight strangers each evening. We are hoping to arrange some lantern lectures later on to increase interest. During the winter months we are extending our field of activity by sending out leaflets by post to selected addresses (200 a month) in the villages near St. Albans. —S. JEACOCK, *Rec. bro.*

SHERINGHAM (Norfolk). —1, *Weston's Terrace, Beeston Road.* Loving greetings to all our brethren and sisters in the Household of Faith. Since our last report we have not been able to make any public efforts on behalf of the Truth, but we continue to quietly "sow the good seed" as opportunities are given us, to the best of our abilities, confidently leaving the results to Him who hath declared that His Word shall not return unto Him "void." I am glad to be able to report that the interested friend that I mentioned last time is shewing increased interest in the things pertaining to the "One Hope;" he has already read *Christendom Astray*, and is now reading *Elpis Israel* of which he says, "I did not think that there was such an interesting book in the world, and I only wish that I had come into contact with it 50 years ago." He is the only genuine enquirer that we have yet come in contact with, and we sincerely pray that, in the mercy of God, he will be led into the glorious liberty of the Sons of God, and we have the joy of seeing another addition to our little ecclesia. Doth not the inspired writer of Ecclesiastes (iv., 9, 10, 12) tell us that, "Two are better than one, because they have a good reward for their labour; for if they fall, the one will lift up his fellow, but woe to him that is alone when he falleth; for he hath not another to help him up. And if one prevail against, two shall withstand him; and a threefold cord is not quickly broken."—On October 13 and 14 we had the great privilege and pleasure of attending the first public effort to proclaim the Gospel at Wymondham, about 30 or 35 miles distant, and breaking bread on Sunday morning with the following brethren and sisters in memory of our Absent Lord: sisters M. Potter and D. Quantrell (Wymondham), sis. Wells (East Dereham), bro. H. P. Christmas (Bury St. Edmunds), bro. J. Squire, sis. Gwen. Squire, sis. E. Davey (all of Clapham). On the following week-end we had the inexpressible pleasure of attending our first Fraternal, in London, which we shall ever remember, with its opportunities of renewing old friendships and making new ones, both at the Fraternal, and at Avondale Hall, on Sunday. After that experience, we shall never again feel that we are in "isolation," with so many of our brethren and sisters so very interested in our welfare; it has made us realize as never before that we are units in and of the One Body, and has greatly strengthened our faith and determination, with God's help, to "endure to the end." Truly, the year 1935 has been a year of great blessing to us both, and we express our deep

gratitude to every one who has contributed in any way in cheering our loneliness; we pray that God's blessing may rest upon every endeavour put forth to proclaim the glorious Gospel of the Grace of God. —Your fellow labourers in the Master's vineyard, C. WOODHOUSE. A. STARLING.

SUTTON (Surrey). — *The Hall Clanricarde House School Cheam Road. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class and M.I.C. (alternately), 8 p.m.* Two Special Lectures have just been delivered at the Highfield Hall, Carshalton, on the subject of "God's Hand in the World's Affairs," the speakers being bro. W. J. White (Clapham) and bro. A. A. Jeacock (Croydon). Fourteen interested friends were present on the first occasion, and seven on the second. Very few are attracted to the Truth in these days, but that does not absolve us from proclaiming it. We have been helped to do this on Sundays by the cooperation of the following, to whom our thanks are due, viz.: brethren P. Coliapanian (Ilford), F. G. Ford, H. L. Evans, E. J. B. Evans, and H. W. Hathaway (Clapham), F. Beighton (Seven Kings) and —Ask (W. Ealing). Sisters Lethbridge, Senr., and V. A. Lethbridge (Holloway), having come to reside at Cheam, will in future meet with us. We are very pleased to have their company. Visitors since last report have been: Bro. Beighton (Seven Kings), bro. and sis. F. Jeacock (Putney), sis. Gillespie (W. Ealing), brethren Burton, Flower and Walpole, and sisters Clement, Senr., E. Clement, V. Draper, Greenacre, Pizzey, Sharp, and J. Southgate (Clapham). —G. F. KING, *Rec. bro.*

WHITWORTH (nr. Rochdale). —19, *Tonacliffe Terrace.* Greetings to the Household! We are still doing what we can in the service of the Truth. There has been a poor response to the letters we have written to enquirers whose addresses were sent us from London. However, we continue to sow the good seed, and leave the rest to Him who alone can give the increase. We thank those who send us exhortations, cards, invitations, private letters, and addresses of enquirers, all of which help us in our isolated position. We look forward with great interest to the arrival of the *Berean*, and hope its publication will continue, with its good matter, and that it will be well supported; our thanks are due to all who help to make it a success. Our visitors at the Table of the Lord since last we wrote have been bro. and sis. Dale, and sis. Hilda Dale, of Halifax. —Looking earnestly for the coming of the Lord to restore all things spoken of by the Prophets, with united love in the One Faith, — T. HEYWORTH.

CANADA

HAMILTON (Ont.). —*C.O.O.F. Hall Wentworth and King William Streets. Sunday: School, 9.45 a.m.; Memorial Service, 11 a.m.; Lecture, 7 p.m. Wednesday: Bible Class, 8 p.m.* On July 1st we held our annual Ecclesial and Sunday School Outing. This year we journeyed by bus to Niagara Falls, to a beautiful spot known as Niagara Glen, overlooking the whirlpool rapids and the great Niagara Gorge. The weather was ideal, and all present spent a very happy day; on our return at night we stopped to see the illuminations of the Canadian and American Falls, which is a wonderful sight and attracts thousands of visitors, it is a pleasure to report that our efforts to proclaim the Truth as it is in Jesus have again been blessed by our Heavenly Father by the calling of two more of Adam's race to the light of His Truth. On August 22nd, after a good confession of the One Faith, Mrs. HURSBURG, formerly of the United Church, was baptised into Christ, and on Oct. 16th Mrs. LILY BINGHAM, formerly Church of England, was baptised into the All-Saving Name. We trust that they will continue in well-doing unto the end, and receive the "Well Done" at the hands of the Master. We have been pleased to welcome back bro. H.N. Fotheringham, who has returned to Hamilton after a prolonged visit to Winnipeg, Man. We have been assisted in the proclamation of the Truth by bro. George Ellis, of Oshawa, and bro. Newnham, of Toronto, both of whom we thank for their labours of love in the Master's work. We have been pleased to welcome to the Table of the Lord the following visitors: bro. and sis. Newnham, bro. and sis. Davy, bro. W. Davy, bro. and sis. Williams, bro. H. Smallwood, sis. M. Maxwell, sis. E. Jackson, sis. Round, sis. Curry, all of Toronto; bro. and sis. Ellis, bro. Tackaberry, of Oshawa; sis. N. Livermore, sis. G. Livermore, of Brantford; bro. A. Livermore, bro. Higham, sis. Goddhardt, of Detroit; bro. and sis. Tinker, Montreal; bro. and sis. Pryer, Fort Eric; bro. and sis. Sparham, Chatham, Ont.; sis. Hazell, sis. Leaper, Winnipeg, Man. We are always pleased to welcome those of like Faith. — E. D. COPE, *Rec. bro.*

TORONTO (Ont.). —*Kimbourne Hall 1484, Danforth Ave. 11 a.m. and 7 p.m.* We are very happy to report the following immersions: On August 28th, Miss MABEL CURTIS and Miss BETTY MACDONALD, daughter of bro. and sis. MacDonald; on September 11th, Miss PATRICIA BAKER, daughter of sis. Kate Baker; Miss MARGARET SWANBOROUGH, daughter of sis. Marion Swanborough; Miss CLAIRE LINTON and Miss FRANCES LINTON, daughters of brother and sister Linton; and on October 9th, Mrs. SARAH ROSE and her son, GORDON ROSE. We extend our best wishes to our new brother and sisters in Christ, and pray that they may hold fast to that which they have gained. Sis. Marie Crisp sailed for England recently, where she expects to remain for an indefinite period. On October 1st, two of our brethren and three sisters motored to Wingham to attend the funeral of sis. Margaret Elliott, particulars of which are being reported through the London Ecclesia. Sis. Elliott was beloved by all who knew her, and, although she lived with her family in isolation for a number of years, she remained steadfast in the faith, even to the end. We have been assisted in the proclamation of the Gospel by bro. J. D. Baines, of Montreal, and bro. D. Gwalchmai, of London. We take this opportunity of thanking them for their labour of love among us. We have recently had the pleasure of the company of the following brethren and sisters, all of whom were welcomed at the Table of the Lord: bro. and sis. William Pole, and sis. Holt, Sr., of Hamilton; sis. Irene Baines, of Montreal; bro. and sis. James Carleton, of London; and bro. and sis. John Sommerville, of Hawley, Pa. — GEO. A. GIBSON, *Rec. bro.*

UNITED STATES

HAWLEY (Pa.). —*Oddfellows Hall Main Street. Sundays: School 10.45 a.m.; Memorial Service, 11.30 a.m. Lectures, first Sunday in each month, 10.45 a.m.* We rejoice and lift up our heads as we behold the unfolding of God's wondrous plan in the prophetic word. We see the nations arming with incredible speed; the "trouble" that is overtaking Jacob's descendants and the pre-adventual colonization of God's Land. Wars and rumours of wars, and nations becoming angry, all betokening the end of Gentile times. —Bro. Russell Frisbie is attending school at Washington, D.C. —Visitors: bro. and sis. Carlisle, of Baltimore, Md.; bro. and sis. P. Garfield Cooper, of Washington, D.C.; sis. E. Bedell, of Syracuse, N.Y.; bro. and sis. L. P. Robinson, and bro. and sis. Geo. A. Kling, of Mizpeh Hall, Buffalo, N.Y.; bro. John Jones and sis. Ruth Jones, of Glendale, Pa.; bro. and sis. John Sommerville and sis. Anderson, of Jersey City; sis. Rankin, of Newark, N.J. Bro. Kling lectured on "The Remedy for the World's Present Distress." Brethren Robinson, Carlisle and Sommerville exhorted acceptably for us. Our sincere thanks to all those who ministered to us the Word of Truth, and also to all others who attended from far and near. —H. A. SOMMERVILLE, *Rec. bro.*

HOUSTON (Texas). —*910 Milam Bldg. Breaking of Bread, 11.00 a.m.; Lecture, 7.30 p.m.* With hopeful hearts we announce the baptism of two more who had "hearing ears" and "seeing eyes." On Sunday, Sept. 15, Mr. WILBUR FAY LUCAS (23) and wife FLORENCE E. LUCAS (21), both formerly Methodists, were baptised into the Anointed One. Our new brother is a brother in the flesh of bro. Herman F. Lucas, of this ecclesia. —J. O. BANTA, *Rec. bro.*

PORTLAND (Oregon). —*614, Maegly-Tichner Building. Sundays: Breaking of Bread, 11.15 a.m.* Greetings in the One Hope! We have been endeavouring to keep the light of the Truth burning brightly in these parts, and are always glad to hear the word of exhortation by visiting brethren. Last Spring we were pleased to have with us for a short stay bro. and sis. Newton, of Vancouver, B.C. Bro. Newton favoured us with an exhortation at the breaking of bread, which was both edifying and comforting. — The writer's new address is 2315, SE 47th Avenue, Portland, where all communications should be sent. —C. W. HANSON, *Rec. bro.*

AUSTRALIA

Brisbane, Queensland. —Ewing House, 130 Adelaide Street.
Cessnock, N.S.Wales. — H. G. James, 13 Ann St., Cessnock.
Coburg, Victoria. — James Hughes, 14 Riddell Parade, Elsternwick, Melbourne.
East Launceston, Tasmania. — J. Galna, 5 Lanoma St.
Inglewood, Victoria. —W. H. Appleby, Sullivan Street.
Lambton, N.S.Wales. — D. T. James, The Reservoir, Hartley St.
South Perth, West Australia. —Miss M. Jones, 24 Brandon Street.
Sydney, N.S.Wales. —R. H. Baxter, Albert Hall, 413 Elizabeth St.
Wagga, N.S.Wales. —C. W. Saxon, Sunnyside, Coolamon.
Wongan Hills, West Australia. —E.J. York, Evington Vale.

CANADA

Brantford, Ont. — H. W. Styles, 112 Erie Avenue.
Guelph. —J. Hawkins, 9 Elizabeth Street.
Halifax, N.S. — Mrs. Pauline M. Drysdale, Brae Burn Road, Armdale.
Hamilton, Ont. —E. D. Cope, 120 Flatt Avenue.
Hatfield Point, N.B.—J. Ricketson, Hatfield Point, Kings Co., N.B.
Lethbridge, Alberta. — Sydney T. Batsford, 1235 6th 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, 280 Verdun Rd.
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, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, Crossley Ave.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Vancouver, B.C.—P. S. Randell, 2914, Bryant St., Burnaby, B.C. *via* New Westminster.
Victoria, B.C.—H.G. Graham, 204 St. Andrews Street.
Winnipeg. —W. J. Turner, 108 Home Street.
Windsor, Ont.— William Harvey, 420 Erie Street, W.

UNITED STATES

Ajlune, Wash. —Mrs. M. Jordan.
Akron, Ohio. —Mrs. L. Johnson, 959 Lover's Lane.
Baltimore, Md.—Henry A. Carlile, Landbeck Road, Haywood Heights, Woodlawn, P.O. Md.
Beaukiss, Texas. —A. C. Harrison, Route 3 Beaukiss, Texas.
Boston, Mass.—John T. Bruce, 23, Hosmer St, Everett.
Buffalo, N.Y. —L. P. Robinson, 458 Grant Street.
Canton, Ohio. —P. Phillips, 1123 Third Street, N.E.
Chicago, Ill. —A. S. Barcus, 3639 No. Springfield Ave.
Clyde, Texas. —Mrs. Alice Rust, Route 2, Box 138, Callahan, Co.
Copperas Cove, Texas. S.S. Wolfe
Dale, Texas. —J. Bunton.
Denver, Colorado. — A. A. Douglas, 4139 Tejon Street.
Detroit, Mich. —G. Growcott, 1380 Seward Ave.
Elizabeth, N.J. —Ernest Twelves, 409 Washington Avenue.
Glendale, Pa.—T. J. Llewellyn, 105—15th St. Glendale, Pa.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Hebron, Texas. —J. Lloyd.
Houston, Texas. — J.O. Banta, South Houston.

Jasonville, Indiana. —J. H. Craig, 235 E, Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
Liverpool, N.Y.—At home of bro. & sis. W.L. Van Akin, 407 Bass St. Ralph Bedell, *Rec. bro.*
Los Angeles, Calif. —A. E. Smith, 96 Hamden Terr., Alhambra, 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.
Midland, Texas. —Joseph H. Lloyd 810 S. Carrizo Street.
Newark, N.J. —W. Dean, 517, So. 21st Street, Irvington, N.J.
Philadelphia Pa. —Carl E. George, 3330 North 15th Street.
Pomona, Cal. —Oscar Beauchamp, 261 West 8th Street.
Portland, Oregon. —C. W. Hanson, 2349 N.W, Roosevelt Street.
Rochester, N.Y. —G. G. Biers, 243 Genesee Pk. Blvd.
Santa Barbara, Calif. —W. S. Davis, 2817 Lacy Avenue.
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Stonewall, Texas. —Clarence Martin.
Worcester, Mass. —B. J. Dowling, 5 Florence Street.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

DISTRESSED JEWS' FUND. — The following amount has been received during the month, and will be duly handed to the Finance brother. "A lover of Zion," £2 10s.

FORTHCOMING FRATERNAL MEETING. Motherwell Fraternal, January 2nd, at 3 p.m., in Orange Hall.

XMAS GREETINGS. Bro. Cockcroft writes a word of warning about the custom of some to send to their brethren and sisters Christmas and New Year's greeting cards which convey worldly sentiments quite foreign to the Truth. We pass on the warning to any who are in the habit of sending such cards.

SYDNEY, AUSTRALIA. We have received a letter (9 pp. 4to, closely written) from Bro. Payne of Strathfield, and a letter with ecclesial news from Bro. Hawkins of Parramatta (on behalf of the Petersham ecclesia) taking exception to the ecclesial news from the Albert Hall ecclesia which appeared in our June issue, and criticising the remarks made by Bro. Baxter of the Albert Hall meeting. As we understand the Petersham Ecclesia is not in fellowship we cannot accept their ecclesial news for publication, and can only recommend these brethren to take up the matters in dispute with the Albert Hall Ecclesia by writing to Bro. Baxter himself. We shall be very pleased to hear from them again if this is done and unity established.

GERMAN BLASPHEMY. Herr Becker, a prominent Nazi leader in Frankfort declares that "centuries which come later will judge the things going on in Germany in a more just light. They will come to the conclusion that Jesus Christ was a great man, but that Adolf Hitler was still greater."

A KING IN GREECE AGAIN. The Monarchy has now been restored in Greece by a national plebiscite and Ex-King George has been invited to return to the throne.

THE JEWS IN DANZIG. Although Danzig is controlled by the League of Nations, the Nazis are in authority, and the Jews are suffering persecution there as much as in Germany. Anti-Jewish demonstrations and attacks on Jews and their property take place without interference from the police.

BEATING SWORDS INTO PLOUGHSHARES. A report comes from Mexico that in order to find work for the unemployed, the Government is causing all old guns and similar obsolete weapons to be turned into ploughs. By this means it is hoped that the employment may be continued by working on the land.

AI. It is reported from Palestine that the ancient Canaanite city of Ai has been discovered. The statement that fragments of sacrificial offerings have been found is reminiscent of the record in Gen. xii. 8, where it is stated that Abraham built an altar in this neighbourhood and called upon the name of the Lord.

JEWS ATTACKED IN STREETS OF WARSAW. Anti-Jewish feeling, which has been growing steadily in Poland, has led to a violent outbreak in the Warsaw Polytechnic School, and many Jewish Students were severely manhandled. The disturbances spread to the streets, and the windows of Jewish-owned shops were broken.

A STORY FROM BERLIN. "In Berlin a lion escaped from the Zoo. It entered a restaurant, creating a panic among the visitors, who fled, with the exception of one man. He, with a chair for weapon, faced and cowed the lion. The papers told the story and praised the man as a hero. He was sought out, the intention being to reward him. On being asked his name he gave it as Ikey Einstein and was forthwith sent about his business. The papers then published "Brutal attack on a Lion by a Jew."

CHRISTMAS FRATERNAL AT CLAPHAM. —The usual afternoon and evening gatherings, will take place on Thursday, December 26th, if the Lord will. Programmes can be obtained from bro. F. Button, 1, Hillsboro' Road, S.E.22.
