

Price 8d

March, 1928

The Berean CHRISTADELPHIAN

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

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

Edited by W. J. WHITE and B. J. DOWLING.

Assisted by C. F. FORD.

Published by W. J. WHITE, 102 Ribblesdale Road, Streatham, London,
S.W., 16, to whom all orders should be sent.

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

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

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Notes.

To ensure prompt publication it has been found necessary to make the latest date for receiving Ecclesial News the 7th of the month instead of the 10th. Recording brethren and others please note.

The article on "The Destruction of Jerusalem" which appears this month is the first of a series, devoted to the historical fulfilment of prophecy, which we hope will be of general interest, but particularly so to the many brethren and sisters who have not the opportunity of attending classes for the study of Eureka. The subject to be dealt with next month is "The Overthrow of Paganism"; to be followed by "The Crusades"; "The Rise and Fall of the Turkish Power"; "The Reformation"; "The Revocation of the Edict of Nantes"; and "The French Revolution."

MUSEUM OUTING. —The South London (Clapham) Mutual Improvement Class will, if the Lord permit, visit the Natural History Museum on Saturday, April 28th, to be followed by a Meeting at "Denison House." Victoria. Programmes later from Bro. F. C. Wood, 36 Danecroft Road, Herne Hill, S.E.24, to whom all enquiries should be sent.

DISTRESSED JEWS' FUND. —We acknowledge receipt of 10/7 from LUTON, which we are handing over to Bro. Bellamy; also 30/- from three sisters at LEAMINGTON; (the Ecclesia here numbers only three at present, but we hope will soon be increased) this amount has been handed to Bro. Bellamy and will be included in the next remittance to Palestine.

ARTICLES OF CLOTHING. —The Sisters' Class, Dudley, would be glad to receive any left-off clothing to renovate or repair for needy cases in the Sunday School. Address, Sister (Mrs.) D. C. Jakeman, 49 Stourbridge Road, Scott's Green, Dudley.

Any Brother (with or without family) wishing, for health or other reasons, to settle in altogether peaceful, salubrious and pretty village (few miles from Andover, Hungerford, Newbury, etc.) should communicate with Sister Dennis and husband, who are prepared to let comfortably furnished greater portion of old-world, thatched cottage (8 roomed) with portion of large flower, 1 fruit and vegetable garden. Facilities (and appliance) fox poultry rearing. Scope for proclamation of the Truth in village and neighbourhood. Address: Mrs. A. M. Dennis, "The Poplars," Vernham Dean, Near Hungerford, Berks.

The Berean

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Volume 16, No. 3 MARCH, 1928 EIGHTPENCE.

Dr. John Thomas (Christadelphian) His Life and Work.

(Continued from page 39.)

CHAPTER 51.

Recovered of his illness, the Doctor resumed the publication of the Herald of the Future Age at Richmond (U.S.A.) under the altered title of the Herald of the Kingdom and Age to Come, which was in harmony with his more definite apprehension of the Kingdom as an element of the Gospel. This monthly periodical continued eleven years, and was the medium of much interesting communication between the Doctor and enquirers after the Truth, both in America and England. The eleven volumes are full of valuable expository matter, much prized by those who are privileged to possess them. * During the period mentioned, the Doctor made periodical tours to various parts of the States and Canada, of which interesting accounts were placed on record in the pages of the Herald and Eureka.

The outbreak of the American Civil War in 1860-61, cutting off the bulk of the Doctor's American subscribers from postal communication, compelled the suspension of the Herald—never more to be resumed, as the event turned out. At the same time, announcing himself open to visit Britain, a number in Britain, who had received and held fast the Hope of Israel and all that it involves, united in an invitation for him to come. This invitation was accepted and in May 1862 the Doctor landed at Liverpool. He visited Huddersfield, Halifax, Leeds, Edinburgh, Birmingham, Nottingham, and perhaps fifteen other places, in which small communities had been developed, on the basis of the Truth advocated by him. Little was accomplished by the tour beyond the encouragement and strengthening of the friends of the Truth, who were poor and without social influence. . . . He returned to America in February, 1863.

On his return, he occupied himself in finishing the writing of his Exposition of the Apocalypse (Eureka in 3 vols.) of which the first volume had appeared before his arrival in England in 1862. Communication with his friends was made through the medium of the Ambassador, a monthly periodical started in 1864 by Brother Robert Roberts, on the suggestion of Dr. Thomas.

The most notable incident of this period was the recommendation and adoption of the name, Christadelphian, as a distinctive title for believers. This, like every movement of the Doctor's life, was due to pressure of circumstances, and not to the Doctor's initiative. The origin of it is detailed in a letter which was published in the Ambassador for January, 1865, in which the Doctor sets out how, in order to claim exemption from Military Service, it was necessary for the brethren to adopt a distinctive title. The Doctor wrote: "I did not know a better denomination that could be given to such a class of believers, than Brethren in Christ. This declares their true status, and as officials prefer words to phrases, the same fact is expressed in another form by the word Christadelphian (or Christ's Brethren)"

The last volume of Eureka was published at the close of 1868, when at the invitation of the Birmingham Ecclesia, the Doctor visited Britain for the third time, with the result that the reception he received and the comparatively flourishing condition of the Truth in the towns he visited caused him to decide to return to America, wind up his affairs there, and return to, and settle in Birmingham, which, however, he never lived to carry out. Prior to his departure, he co-operated with sundry friends of The Truth in various parts of the country in placing the Ambassador (the title of which had been changed to the Christadelphian) on a footing to admit of its continuance, which, at that time, was threatened to be interrupted by the closing of the Bankruptcy Court by Act of Parliament. This event had put an end to the occupation of Brother Roberts (shorthand writer), who had he been compelled to accept (offered) employment on the Press would not have had the requisite leisure for the conduct of the magazine. The arrangement of the Doctor, in conjunction with friends, prevented this, and laid the foundation for a more extensive service of The Truth.

Soon after his return to America, the Doctor accepted an invitation to visit sundry parts of the States and Canada. He had not got farther than Worcester, Mass., when he was seized with a severe attack of peritonitis, to which he had, for many years, been subject in a slight form. The effect of this attack was so prostrating that he had to abandon the further prosecution of his tour and return to New York. He continued to write occasional contributions for the Christadelphian, but never recovered sufficiently to leave home. The tendency of his health seemed in the direction of recovery, but as it proved, to the deep grief of many, the end was drawing near. Death was at the door. The blow fell suddenly and with staggering effect, on the 5th of March, 1871.

The Doctor was buried in the Greenwood Cemetery, and in due course a tombstone was erected over his grave bearing the following inscription: —

Here lies in brief repose waiting the return of
The Lord from Heaven

JOHN THOMAS, M.D.,

Author of Elpis Israel, Eureka, Anastasis, Phanerosis,
and other works,

In which he demonstrated the unscriptural character of popular
Christianity, and made manifest the nature of

THE LONG-LOST FAITH OF THE APOSTLES.

During a busy life-time, by mouth and pen, he contended earnestly
for The Faith once delivered to the Saints, and at his death, left
behind him as the result of his labours, a body of people, in different
parts of the world known as

THE CHRISTADELPHIAN,
to continue the work begun.

Born: April 12th, 1805; Died, March 5th, 1871.

Concluded.

* Brother Frank Jannaway who has edited these chapters is one of the few happy and privileged possessors of the eleven volumes, and now that the "Life of Dr. Thomas" has come to an end, will occupy these pages with extracts from the Herald of the Kingdom and Age to come and other valuable "out of print" matter from the Dr.'s pen. [EDITOR].

You may pulverize ice, but it is ice still; but let a sunbeam fall on it and it is soon dissolved. Abuse, however severe and humiliating, never softens men: but kindness will melt the most obdurate.

A Rebellious House.

An Exhortation by Bro. Roberts.

We have had a portion of the prophets read in our hearing this morning. It is written of Israel, after the flesh, that they knew not the voices of the prophets read in their synagogues every Sabbath day. This is the position of so-called religious society around us, with this difference, that the prophets are scarcely read at all in the churches and chapels, and are practically looked upon as an effete and useless portion of the Word of God. What little is read is understood even less than the much that was read among the Jews.

Our position was the same before we were enlightened. We respected the prophets as the Jews did; believed them inspired of God as the Jews did; cherished their writings in a certain idolatrous fashion, as the oracles of God, as the Jews did. But as regards the understanding of what they contained, we were in the situation described by the words addressed to Israel by the Spirit through Isaiah: —

"The vision of all is become unto you as the words of a book that is sealed which men deliver to one that is learned, saying: 'Read this I pray thee'; and he saith, 'I cannot, for it is sealed.' And the book is delivered to him that is not learned, saying: 'Read this I pray thee,' and he saith 'I am not learned,' " (xxix. 11-12.)

We are here, this morning, in a different position. We are here to obey Peter's exhortation, to:—

"be mindful of the words which were spoken before by the holy prophets." (2 Peter iii. 2.)

We are in a position to do this, because we have been "caused to understand," as Daniel was. In this we boast not, but it is permitted to us to be thankful for it and to rejoice in it as a great privilege, in a day, when, in a peculiar sense, men are running from north to south, seeking the word of the Lord and not knowing where to find it.

We have been admitted to the privilege through the activity of faithful men, providentially brought to bear upon us; and it is our duty to imitate their activity that others also may be admitted to the same great privilege, should God please to make use of us; or at all events that our duty may be done, "whether they will hear or whether they will forbear," as in the case of Ezekiel. . . . Ezekiel had to recognise the fact that he dwelt in the midst of a rebellious house. How stands the case with us? Are we not as badly situated? If the people of God's own choice, whose institutions and laws were of His own devising, and to whom He had often sent messengers to bring them to His ways, were a rebellious house, is it likely that a community, whom He has not chosen, whose laws He has not devised and to whom He has sent no messengers, are better than they? If Jewish society was rebellious in the divine estimation, is it not a hundred times more likely that British society is so?

This helps us to get over the great objection people are continually making against the truth: "Is it possible that all these people can be wrong and only a few can be right?" But it has a bearing in another direction much more practically important to us as saints. We live in the midst of people, not only whose ideas are wrong, but whose actions and courses and sentiments are wrong. It is easy to see that resurrection and not death is the crisis of scriptural hope. It is easy to see that immortality is a coming gift and not a natural possession. It is easy to see that the earth and not the sky is the sphere of human salvation; that the kingdom of God is an actual institution of power on earth in the age to come, and not a submissive state of the heart. But is it as easy to see that people's ways in the common actions of life are as thoroughly unscriptural as their common theological opinions?

Experience speaks with no uncertain voice here. It is not easy to realise that in all their ways, "the world lieth in wickedness." It is the most natural thing in the world to hold on to the practical ways of the world, even long after we have given up their theological views. We are naturally influenced by the maxims and habits of those among whom we live. We easily tire of holding out against the multitude. What everybody does we easily argue, is not wrong to be done by us. Where nobody is strict, we are apt to feel we need not be particular. All seek their own; why not we do the same? Nobody thinks of reading the Bible every day; why should we put ourselves to such a trouble? It is the rule to make money and get on, and to make this the object, and put all the labour possible into; why should we hamper ourselves with a commandment which tells us to labour not to be rich, and to lay not up for ourselves treasures upon earth?

When a man either makes or inherits a fortune, it is the universal practice to retire into a corner and consume it in the comfort and glory and security of dear self. No one dreams of using it as an extra means of diffusing blessing among men in these evil days, and glory to God in the day of his dishonour; why should we embarrass ourselves with doctrines of stewardship and self-denial? Everybody smokes, drinks, reads novels, goes to theatres, and, in general, lays hold of all the pleasure he can for the seeking; why should we pass the time of our sojourning here in fear? Why should we deny all ungodliness and worldly lusts? Why should we follow after holiness? Why should we deprive ourselves of the numerous gratifications associated with the lust of the eye, the lust of the flesh and the pride of life? Why should we mope away our time in living soberly, righteously and godly, as strangers and pilgrims, having here no continuing city, looking for the blessed hope of the Lord's appearing?

These questions hint at the many dangers by which we are surrounded. It will help us in the right way to have before our minds the words addressed to Ezekiel: —

"Son of man, thou dwellest in the midst of a rebellious house,"

The Gentiles are certainly not less rebellious than were Israel. They are altogether gone astray; they are become unprofitable. It is because of this that judgment comes upon the nations of the earth at the coming of Christ.

The harvest of the earth's wickedness is at this time declared to be "ripe." When the supreme moment arrives for the indignation to be poured forth, the generation of the righteous who fear the Lord, who think upon His name, who rest on His promises, who trust in His care and obey His commandments are thus addressed: —

"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, for a little moment until the indignation be overpast; for behold the Lord cometh forth from His place to punish the inhabitants of the earth for their iniquity, and the earth shall no more cover her slain" (Isaiah xxvi. 20, 21.)

Would it not be madness to risk our place in this favoured company? Everyone will realise the full force of this when the time arrives, but it will be too late to range ourselves on the Lord's side then. We must take up the cross now. We must choose the things in which Jehovah delights now. We

cannot do this, if we conform to the ways of the godless generation in which we live. It will help us to refuse this conformity if we remember that they are rebellious. If, as we look on them and feel their enticements, we say to ourselves: —

"Son of man, thou dwellest in the midst of a rebellious house."

it will help us to stand in the evil day. It will nerve us to refuse complicity with the rebelliousness—to have no fellowship with the unfruitful works of darkness, but rather reprove them.

This effect will be greatly strengthened if we listen to the exhortation which Ezekiel received:—

"Son of man, be not thou rebellious like that rebellious house; open thy mouth and eat that I give thee."

What was it that was given to him? —a roll of a book, written within and without, with lamentations and mourning and woe. (Ezek. ii. 8, 10.)

"Son of man, eat this roll and go speak unto the house of Israel"

Here was a figure in which the mission of the sons of God, in the present evil world, is represented. The prophets received a direct mission, but that mission is propagated with their word to all who hear it.

Everyone who receives the Word becomes a minister of it to the extent of ability and opportunity possessed. Everyone hearing is to say "Come." Every candle lighted by the Spirit of God, is lit to shine as a light in the world and not to be put under a bed. The believers of the truth are God's witnesses. They testify for God in whom they believe. The Word becomes vocal in them; so that whatever is testified in the Word is in place when it comes from their mouths. The Word not only proclaims glad tidings, but it heralds lamentation and mourning and woe. It not only says of the righteous it shall be well with him, but: —

"Woe unto the wicked, it shall be ill with him."

Now it is our place, as the children of the prophets, yea, their brethren, who look forward with hope of sitting down with them in the Kingdom of God (Luke xiii. 28) to declare the same things. But how shall the voice of the Word become audible in us unless that voice is first implanted? How shall the Word come richly from our lips unless we obey the exhortation of Paul: —

"Let the word of Christ dwell in you richly in all wisdom"

We must first eat the book, like Ezekiel, and then go and speak, whether they will hear or whether they will forbear.

On this point let the words continually ring in our ears: —

"Son of man, be not thou rebellious as this rebellious house; open thy mouth and eat that I give thee."

"Give attendance to reading,"

as saith Paul to Timothy (1 Tim. iv. 13).

"Desire the sincere milk of the Word,"

as saith Peter (1 Peter ii. 2).

"Hear Moses and the prophets,"

as saith Jesus (Luke xvi. 29).

In this matter, society around us is rebellious. Let us put their rebellion far from us, and give ourselves to the daily reading of the Word and prayer. Be on your guard against those who teach otherwise. Do not let the name "brother" beguile you into the endorsement of unscriptural sentiments. There are those who have a name to live and are dead. Don't judge by the name, but the fact, and discern the fact by the evidence. If a man is alive to God he will re-echo the sentiments of the law and the testimony, for these are the very life-blood of sonship to God. If he oppose these and preach the sentiments of the carnal man, he is dead, even if he bear the name of brother; and, in that case, he is to be opposed in the good fight which ends in eternal life.

The fight is hard, but the victory will be overwhelming. We have every inducement to endure to the end. God doth not willingly afflict the children of men. It is not without a reason that He asks His sons to accept the position of strangers and sojourners in the present evil world. It is not that He delights in our deprivation that he calls upon us to deny ourselves and to stand apart from the world in its vain chase after happiness and pleasure. It is only for a season that He asks us to fellowship the sufferings of Christ and the dishonour of his name.

When God is no longer a stranger in the earth; when the glory and the honour of this glorious place in which we dwell are no longer misappropriated by earth-borns, whom He has made; when His will is done in all the earth, and righteousness prevails everywhere; when every knee bows to Him and every tongue confesses the truth that all things are His and to His honour and pleasure and glory, then shall He open His hand with boundless liberality in blessing upon the heads of those who have waited for Him in the day of his reproach.

No good thing will He withhold from them. It hath not entered into the heart of man to conceive the goodness in store against that day for the obedient who are being prepared for it by a course of present self-denial. Life immortal, health unfailling, strength inexhaustible, beauty unfading, riches inestimable, honour overwhelming, glory incorruptible, delight ineffable, society most glorious, and joy everlasting, are but items in the eternal weight of glory being worked out for us by our light affliction, which is but for a moment.

Jacob's case shows us that God does not propose the bestowment of perfect good in the present state. The present life in its best state is a state of exile from Eden. Reconciliation and return are in process of accomplishment, but we shall make a mistake if we look for unmixed good till the proclamation is made: "There shall be no more curse". The very best experience at present is only a state of divinely-regulated evil. The divine regulation of this evil may and does permit the experience of evil in severe forms by His people.

" Ways of Providence."

Editorial.

RUSSIA, BRITAIN AND PALESTINE.

Indications of a movement on the part of Russia to destroy British influence in Palestine is contained in a message from Sir Percival Phillips, the Daily Mail's distinguished correspondent, published on January 14th, in which he says: —

"Palestine is the headquarters of Russia's new Communist movement in the Near East. The discoveries I have made concerning the growth and influence of this conspiracy for the

overthrow of established Governments are more than a little disquieting. The Moscow ringleaders are making a fresh and most determined effort to establish a Bolshevik base there."

* * * *

"Surrounded by hostile Governments, which are nevertheless still open to secret attacks, the forces of the Third Internationale in Palestine have set up an organisation with which they hope to regain all the ground lost in the past six years of subversive effort throughout the Near East."

* * * *

"A leaflet circulated in Palestine during a recent 'Labour festival' denounced 'British Imperialism' and 'British Tyranny' and called Great Britain 'the greatest enemy of the Arab people.'

"The withdrawal of all British troops, the complete union of the Arab people, the declaration of an Arab Republic, and confiscation of land for the benefit of the peasants—these are the principal demands which have been put forward by Moscow through its camouflaged agents in Palestine."

The Word of God through the prophets has long foretold that "in the time of the end" the King of the North and the King of the South would be opposed to each other, and as we have noted in recent issues of the Berean Christadelphian, this antagonism is one of the outstanding features of the current political situation, and a sure indication that we are living in the "time of the end." Especially important, however, is the fact that this antagonism is now taking concrete form in the very land where these two powers are to be brought into final and deadly conflict at the coming of Christ. Russia will not succeed in lowering British prestige in Palestine; God's purpose must be accomplished, and it requires that Britain shall not only be in the land, but that she shall possess sufficient power and influence to be the recognised defender of God's people Israel in the day of their coming great trouble.

The truth has enlightened us in regard to the purpose of God: the prophets of Israel graphically depict the coming struggle on the mountains of Israel, and the complete destruction of the hosts of the King of the North, to be followed by "the Lord reigning in Mount Zion," in which day "the Lord alone shall be exalted"

The all-important fact arising from these considerations is, that when the events which we now see taking definite shape have reached their full development, the judgment seat will be a thing of the past, and our eternal destiny will have been communicated to us from the lips of Christ himself. "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh" (Matt. xxv. 13).

THE BALKANS AGAIN.

The Balkans, the storm-centre in Europe, where the Great War of 1914-1918 had its origin is again coming into prominence, as is seen from the following extracts from the Daily Telegraph: —

M Prelitch, the Serbian official at Uskub shot by Mara Boulieff, who afterwards took her life, has succumbed to his injuries.

As stated in The Daily Telegraph yesterday, Madame Boulieff, the wife of an officer in the Bulgarian Army, asserted before dying that she was entrusted by the Macedonian Revolutionary Committee with a mission to go to Serbia and assassinate "certain personages."

* * *

It is reported by a Press agency that the Bulgarian Government has been informed of preparations of new attempts by a Macedonian revolutionary organisation in South Serbia

The Government thereupon interned leading members of the Macedonian organisation and placed others under police supervision. —Exchange Telegraph.

"The nations angry" is the only fitting comment, and it is not confined to the Balkans, but is to be seen in greater or lesser degree in all quarters of the globe. It is a comforting and glorious prospect that with it is associated "the time of the dead" and "the giving of reward" to them that fear God (Rev. xi. 18).

THE WRITING OF MOSES.

The Daily Telegraph has recently published the following interesting statement concerning a German Professor's claim to have deciphered the writing on tablets belonging to the period of the Exodus: —

Professor Hubert Grimme, of the University of Munster, claimed in 1924 to have deciphered the writing hitherto unread on a number of tablets discovered nearly thirty years ago by Professor Sir William Flinders-Petrie on the Plateau of Serabit el Chadem, in the Sinai Peninsula

He contended that the writing was Semitic, and connected with the Exodus period and with the Law-giver Moses, whose inscription he claimed to have identified. He has now repeated his claim after making a study of the tablets in Cairo, on behalf of a Berlin committee.

Reporting to his committee at a meeting attended by the Prussian Minister of Education, Dr Becker, representatives of the Ministry of Foreign Affairs, and several noted Egyptologists and Orientalists, Dr. Grimme said that his studies in Cairo had convinced him of the correctness of his claim. He showed impressions, photographs, and drawings taken from the original tablets, and he declared that there could now be no longer any doubt of their authentic Semitic character.

He maintained that, on the basis of constantly recurring letters, his readings of a number of Hebrew names on the tablets like Joseph, Jochanaan, and Moses were correct.

"I hold the Sinai language," he said, "as definitely settled. It is an alphabet of twenty-two consonant letters, which also have five double forms. The Sinai alphabet is the first alphabet of the world. It goes back to at least 1500 B.C., and came into existence in the Temple of Hathor on Mount Sinai. The language of the Sinai tablets is a Semitic dialect, which shows the nearest relation to the Hebrew of the Bible."—Jewish Telegraphic Agency.

It is not long since the unbeliever used to confidently assert that writing was unknown in the time of Moses, and that, therefore, he could not have been the author of the five books of the Bible attributed to him. Whether the Professor's claim is to be admitted or not, is a matter of little importance, for all through the centuries the words of Christ have borne testimony to the fact that "Moses wrote" (John v. 46).

THE ANGLICAN CHURCH AND UNION WITH ROME.

Considerable interest attaches to the publication by Viscount Halifax of some Notes on the Conversations at Malines between groups of Anglican and Roman Catholic theologians, which were held under the presidency of the late Cardinal Mercier during the years 1921 to 1925, the publication of which was postponed at the wish of the Archbishop of Canterbury, in view of the controversy already existing regarding Prayer Book revision. The publication of Viscount Halifax's notes was promptly followed by the issue of the official report on the Conversations, which discloses a considerable measure of agreement between the Church of England and the Church of Rome. The Roman Catholic report concludes thus: —

The Conversations at Malines have impressed upon all who took part in them the conviction that, in proportion as mutual understanding and doctrinal agreement advance, it will become possible to arrange a satisfactory adjustment of disciplinary rules, however delicate a matter that may seem at present. The Anglicans are ready to make sacrifices for the cause of union. The Roman Catholics desire to deal considerately with any who approach them in regard to the methods of government to which they have been accustomed in all matters which do not endanger unity—that unity the full value of which they have learned in accordance with the Gospel of Jesus Christ, and by a long and painful separation of four centuries' duration.

The report indicates very clearly that much progress has been made in the Romeward movement in the Church of England, and is suggestive of the thought that the proposed Revision of the Prayer Book is the outcome of this movement. There are many difficulties to be overcome, but it is not impossible that the Church of England will yet find a means whereby it can recognise the primacy of the Pope. Rev. xviii. 7-8 will then become of especial interest to all who are looking for the destruction of this iniquitous system which has "made all nations drink of the wine of her fornication."

W.J.W.

1928?

The question, "How LONG?" (Dan. xii. 6), has been in the hearts and on the lips of God's faithful ones throughout the ages. Just as Daniel, the "greatly beloved," pored over the prophetic books, seeking to know when Zion's desolations should come to an end, so the prophecies in the book bearing his name have been the subject of much study by the saints since his day; and we who live in the "time of the end" know how often the heartfelt question has been asked: "How long, O Lord?"

We go back to the notable termination of the Papal period in 1866-70, and we follow the signs of the times in the monthly articles in the "CHRISTADELPHIAN" of those days. We see how eagerly every item of news bearing on the times was discussed, and how high were the hopes entertained. When, for instance, during the Russo-Turkish War of 1877 the Autocrat advanced as far South as Adrianople what excitement there was. Would he take Constantinople? Would he overflow and pass over into Palestine?

But expectations were premature. Nevertheless, the Anglo-Turkish convention by which Britain received Cyprus and was made protector over Asia Minor was a step forward.

The occupation of Egypt followed soon after and much cheered the watchers.

During this period (between 1870 and 1890) steady progress was observable in the Holy Land. The Montefiori scheme; the Chovevi Zion (Lovers of Zion) and other agencies were paving the way for "The Jewish State" of Theodore Herzl.

In 1890-92 considerable discussion took place on the time periods of Daniel XII. Twenty years and more had elapsed since the termination of the Papal period. The pamphlet: "Is Christ very near?" is a fair reflex of the different currents of opinion regarding the 1290 period of Daniel XII. The suggestion advanced by the author of the pamphlet (Bro. R. Roberts) was that the 1290 was an extension of the Papal period 1260, and that at the end of the 1290 Christ might be expected to destroy the Papacy. No objection could be urged to the theory advanced. It was quite a feasible interpretation of the prophecy and high hopes were entertained that the 1290 would see Christ in the earth again.

Bro. Roberts died at the time he expected the Lord's return (1898). Death, the "wonderful magician," as he was so fond of calling it, conveyed him instantly, so far as he was concerned, to the presence of the Lord, for when he awakes it will seem to him that Christ had come in 1898; but we who were left were disappointed and somewhat perplexed.

Many, disregarding Brother Robert's premises, maintained that Zionism had proved the accuracy of his interpretation.

Others could not accept that accommodation of the situation. As the years 1866-70 marked the end of the Temporal power so they looked for some other notable event of a kindred nature. But nothing of the kind occurred. On the contrary the influence and power of the Papacy has increased, and it should be noted that this tendency is progressive, and not until the end of the forty years' judgments will the Beast and the False prophet be destroyed.

The birth of Zionism directed our thoughts to another and distinct line of prophecy: the desolation of the Holy Land and the scattering of its people. A closer study of Dr. Thomas's writings followed, and it seemed that our faithful and able guide had directed our steps to the road we had missed. In "EUREKA," "EXPOSITION OF DANIEL" and "ELPIS ISRAEL," the author consistently teaches that the Desolator of the 1290 period is not the Papal Horn of Daniel VII., but the Little Horn of the Goat of Daniel VIII., and he clearly defines their respective spheres of operation—which are quite distinct.

In Brother F. G. Jannaway's little book, "How LONG?" there are voluminous extracts from the Doctor's writings bearing upon this subject.

The Doctor's conclusions are well summarised on pages 542-552 of Eureka III., Section 2: "The commencement of the Sixth Vial." In this section the Doctor holds that the "Desolator" is unquestionably the Little Horn of the Goat by successive abominations. That the first of this series was that referred to in Daniel ix. 27, when the Pagan Roman power destroyed Jerusalem, and removed the Daily "to make room for this series of abominations of which the principal have been Pagan Roman, Greek Catholic and Mohammedan, all of them constituents of the Little Horn of the Goat, So long as these abominations overspread the land of Israel, in power, the power of the people of the Holy ones will be in a scattered state; that is they will prevail until the consummation and that determined shall be poured upon the Desolator."

This view, so fully elaborated by the Doctor is entitled to the utmost respect and cannot be lightly brushed aside. The fact that he erred in his commencing date by no means invalidates his arguments as to the identity of the Desolator. He commences the 1290 with the desolating war between the Little Horn of the Goat and the Persians, A.D. 529-33, and ends it with the pouring out of the sixth vial in 1820-23. This is consistent with his identification of the Desolator as the Little Horn of the Goat, the actual Desolator of the land. Had he lived longer he would doubtless have perceived that the actual commencement of the 1290 was to be reckoned from a later development; but his anticipation that the Lord would come at the ending of the Papal period in 1866-70 obscured his vision in this particular.

It is important to notice that the Doctor emphasises the point that the abomination of desolation of Daniel xii. 11 is prefixed by the indefinite article "an," not "the" as in the authorised version. He is supported in this by Elliott in his "HORÆ APOCALYPTICÆ," and incidentally the Doctor is rather severe upon Elliott's advocacy of the Papal view of the 1290.

What is this particular Desolating power which has defiled God's Land for 1290 years? There is only one power which has done this for so long a period—The Moslem.

Let us see now how the Doctor's conclusions harmonise with the requirements of Daniel xii.

We notice first the Angel standing on "the river" He is asked: "How long to the end of these wonders?" He answers "time, times and a half," and adds that when the Deity had accomplished to scatter the power of the Holy people all these things shall be finished. He further adds that after the Daily had been taken away an abomination that "maketh desolate" should prevail for 1290 days.

The Angel's answer seems to be a summary of the salient features which are to characterise the time of the end.

It cannot possibly be restricted to the power of the Papacy to wear out the saints, although it includes it. It must embrace the scattering of Israel and the desolation of their land, hence the significance of the reference to "the River," the Euphratean power upon which the sixth vial is "poured" (the very word used in connection with the destruction of the Desolator, Daniel ix. 27), and the period in which the Lord declares: "Behold I come as a thief."

Examining the history of the various Desolations, it is evident that there is only one phase which answers to these requirements: —

In A.D. 70 the Pagan Roman power removed the Daily, and, to adopt the marginal rendering, "upon the battlements were seen the idols of the Desolator" (Daniel ix. 27).

In A.D. 130 the Romans built a pagan temple to Jupiter on the temple site.

In the fourth century, A.D., the Empress Helena built a church on the site of the Temple.

In A.D. 530 Justinian erected a church on the same site.

None of the above abominations existed for 1290 years. We must come to a later phase.

In the epoch A.D. 608-610 two Pontiff Kings appeared; the Pope in the West and Mahomet in the East. The Pope, the Pontiff King of the West, lost his power to coerce in 1870, 1260 years, or "time, times and a half" from the decree of Phocas. The Papal Horn cannot truly be said to have desolated the Holy Land; this was reserved to the Little Horn of the Goat in its various constituents, and the longest period is that assigned to the Pontiff Kings of the East—the Caliphs, Saracen and Turkish.

We apply then the 1290 period to the principal developments of the Moslem power, and we find that 1290 years from A.D. 609 to the date of Mahomet's assumption of the sacerdotal office, brings us to A.D. 1899 and Zionism. The great obstacle in the way of the "Jewish State" was the presence in the Holy Land of the Sultan of Turkey—the Caliph King. An effort was made by Herzl to induce the Sultan to grant a charter for a Jewish settlement in Palestine without success, but subsequent events were to remove this obstacle.

We go back to the history of the Saracens, and find that they invaded Eastern Palestine in A.D. 630, and captured Jerusalem in A.D. 637. Now mark the striking events which happened 1290 years from this period, viz. in 1920-7. They were the expulsion of the power of the Caliph King from Palestine; the abolishing of the Caliphate so far as the Sultan of Turkey (the modern representative of the Little Horn of the Goat) is concerned; and the British Mandate.

The Turkish Moslem power is no longer the ascendant abomination. The Euphratean River upon which the angel stood when he made his declaration has receded from Palestine. Britain is there not as a desolator, but as protector.

The Mosque of Omar, the symbol of the departed desolating power which held the land in subjection for 1290 years still remains, but is no longer the ascendant abomination. It remains along with the other superstitions tolerated by the Turkish firman of 1844, but its removal cannot be delayed very long. It is an error to suppose that this mosque was erected in A.D. 637. That was the date when the Saracens took Jerusalem, but obviously, it would take some years either to build a new mosque or to convert the church into a mosque. Its destruction might well mark the final ending of the 1290.

We submit then, on the basis of these considerations, that Dr. Thomas's interpretation of the abomination of desolation, as the Little Horn of the Goat in its various phases and, as regards the 1290, to be identified with the Moslem, is worthy of our serious consideration.

It is remarkable that even those who differ from the Doctor fix upon 1928 as a critical date, and so it happens that by different roads or systems of interpretation we arrive at the same juncture. As in the case of most of the prophetic dates a little overlap must be allowed for as, for example, in the case of the Papal period we say 1866-1870.

In connection with the 2520 period it is interesting to note that the handbook on Zionism, prepared by the Historical Section of the British Foreign Office, gives the date of the final deportation of the two tribes of Judah to Babylon as B.C. 588, which would give A.D. 1932 as the ending of the "seven times."

This is four years later than the date mentioned in Brother Bellamy's notes in last month's "BEREAN." The exact year of Christ's coming no one can determine, but there is undoubtedly a convergence of the signs in the period 1927-32, when we may hope that the question, "How LONG?" will at last be answered.

Christ explicitly warns us to expect him under the sixth vial which is poured upon the Turkish Desolator. The way is prepared for the Kings that come from the sun's rising: "Blessed is he that watcheth and keepeth his garments."

J. M. EVANS.

[NOTE. —In Bro. Bellamy's notes last month on page 48, first line, "responsible" should read "reasonable"; on page 50, first line, Isaiah "lix." should be "liv."; and toward the end of paragraph 12, Psalm "xi." should read Psalm "ii."—Ed.]

The Blessings of Jacob's Sons.

PART II.

JOSEPH AND JUDAH.

Both Joseph and Judah are types of Christ; Joseph more particularly of the days of his weakness, and Judah, of His future Kingship. We cannot stay to enumerate the many points in which Joseph's life was parallel to that of Jesus, but they are admirably tabulated in "Index Rerum," p. 10. Chief among them are the hatred by his brethren and his rejection by them; his subsequent power, and acceptance by them with humility and tears, followed by the blessing of mankind through him. Although Joseph was a younger son, the birthright became his, and so he inherited a double portion. Jesus, although the son of Abraham and David, became the heir, and so was David's Lord (Ps. cx. 1) and is the first born of the new creation. Joseph's brethren were minded to slay him, for as Joseph said: "Ye thought evil against me." But God made use of the circumstances to fulfil His purpose for "God meant it unto good . . . to save much people alive" (Gen. 1. 20). So it was with Jesus; his brethren certainly meant evil towards him, but God accepted Him as a sacrifice for sin, and by it He will "save much people alive." Jacob says: "the archers have sorely grieved him and shot at him and hated him" and this is language true both of Joseph and Jesus. In both cases, deliverance came from God as the following prophecy indicates: "His bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob" (v. 24). Thus, eventually, blessings fell on "the head of Joseph and on the crown of the head of him that was separate from his brethren" (v. 26). The history, then, of the lives of Joseph and Jesus from their births to their glory is contained in this prophecy. At the end of v. 24 is a prophecy in parenthesis, where Jacob, speaking of God, says: "From thence is the shepherd, the stone of Israel." We are well aware that although Mary in the line of Judah

was the mother of Christ, God was his Father, and that he was "sent" by God to his brethren (Jno. vi. 38).

He was the stone cut out without hands destined to rule the world, but rejected by his brethren. Nevertheless, the stone which the builders rejected is become the head of the corner. "This is the Lord's doing" (Ps. cxviii. 23) and the headstone is to be brought forth, not to be met with the shout "CRUCIFY HIM," but "GRACE, GRACE UNTO IT" (Zech. iv. 7). Because of his successful overcoming of temptation and trial he, like Joseph, but in a greater degree, is fit for the work yet before him. God's testimony to his suitability is: "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation" (Is. xxviii. 16). The prophets tell us that his Kingdom will be extended throughout the earth, and so Jacob's further prophecy will be fulfilled, viz.: "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills" (v. 26).

Although the hostility of his brethren was directed against Joseph both in type and antitype; although he was a rock of offence against which they stumbled and was driven "over the wall" (v. 22) into Egypt, yet he proved fruitful. Joseph's two sons through whom the double portion of the first-born was obtained, were born in Egypt, i.e., "over the wall," or boundary of the promised land, by a Gentile mother. Jesus, too, was forced into Egypt and subsequently into Galilee by reason of the hostility of the "children of the flesh" (i.e., Herod and Archelaus, both descendants of Esau). Two prophecies were thus fulfilled, viz.: "Out of Egypt have I called my son" and "He shall be called a Nazarene" (Matt. ii. 15, 23).

So closely identified with Galilee was Jesus that he came to be regarded as a Galilean, and his disciples likewise (as they were mostly, if not all) as Galileans. Joseph, of course, was regarded as an Egyptian by his brethren. The "fruitfulness" of Christ was not ended by the acquisition of twelve disciples, but he had "many sons" (Heb. ii. 10) to bring unto glory. Just as Joseph presented himself, with his two sons before Jacob for his blessing, so Jesus brings his "children" before God for His blessing. "Behold, I and the children which God has given me" (Heb. ii. 13). Certainly he has been a "fruitful bough" whose branches have run far "over the wall," for the multitude of the redeemed is innumerable and they are of "all nations, kindreds, peoples and tongues." (Rev. vii. 9). The majority of these have endured similar experiences to Joseph and Jesus; they have been hated and shot at; often wounded and separated. But the reward is certain, for the crown that shall be on Joseph's head will cover them all. There is but one throne in Zion, but the occupant is a multitudinous man, composed of all the saints of all generations (Rev. iii. 21). These are the "kings and princes sitting upon the throne of David" seen by Jeremiah (Jer. xvii. 25).

"The throne of David" brings us to the consideration of the blessing of Judah, for Judah's was the royal line, not Joseph's. Here, unquestionably, we have foreshadowed the work of Christ as a Mighty Warrior, culminating in the establishment of the Kingdom of God and bringing in the era of peace, with himself as the Father of the Future Age (Is. ix. 6). Jesus is the lion of the tribe of Judah, and the result of his roaring is the uttering of the seven thunders (Rev. x. 3), the yet unsealed judgments which are to come upon the world. That the blessing of Judah is still future is apparent from v. 10, which speaks of a law-giver arising in that tribe.

When Israel was a nation in Palestine they were governed by the Mosaic Law which was given at Sinai, but in the age to come, the Law goes forth from Zion (Is. ii. 3) so that "Judah is my lawgiver" (Ps. lx. 7). This law-giver is invested with power to enforce his decrees for he wields the sceptre "until Shiloh come" (v. 10). The sceptre is not the symbol of royalty, but is the same word as "rod" in Psalm ii. It is the instrument by which the nations are broken and dashed in pieces, and their lands given for an inheritance to the King on the holy hill of Zion. This is the work for which Judah is "roused up," "strengthened" (Zech. x. 6) and used as the "goodly horse in the battle" (Zech. x. 3). The defeat of the Assyrians in the latter days does not mean merely a change of masters as in times past, but it is an "utter end" of oppression for Israel "and affliction shall not rise up the second time" (Nahum i. 9).

This is in harmony with Jacob's declaration "until Shiloh come." The meaning underlying the word Shiloh is peace. Young's Concordance has "Shiloh—a description of Messiah as the Prince of Peace." An interesting variation of the verse is found in the Septuagint which renders the phrase "until there come the things stored up for him."

Great wars do not normally bring peace, but only greater insecurity, as the results of the war we have recently experienced demonstrate. But when Jesus wields his iron rod the work will be properly performed and continued until peace is assured. Not until then will the "sceptre depart from Judah." When God's judgments are in the earth, the people will learn righteousness, and the work of righteousness will be peace, quietness and assurance for ever. Thus is Zechariah's prophecy (ix. 10) fulfilled; "He shall speak peace unto the nations and his dominion shall be from sea even to sea and from the river even to the ends of the earth."

So will be fulfilled Jacob's prophecy that "unto him shall the gathering (or obedience) of the peoples be" (v. 10). But Jacob further gives us a picture of the conditions which will prevail when Shiloh comes, "binding his foal unto the vine and his asses' colt unto the choice vine" (vii.).

Our own observation confirms the many scriptural references to the ass as a most unruly and troublesome animal, but the vine as the tenderest and most delicate of plants. Only a man courting disaster to his vine would attempt to tether an ass to it; but that such a thing could be spoken of as possible when Shiloh comes is a striking illustration of the perfect peace that will prevail. Many of the prophets speak of the subjection of the animal creation to indicate this condition of the coming age.

An obvious parallel to the prophecy concerning Judah is found in Is. xi. This chapter speaks of the uprising of a rod out of the stem of Jesse, who smites the earth and establishes righteousness; then follows peace, as described in v. 6-9. The prophet mentions the wolf, the lion, the bear, the leopard, the asp and the cockatrice, and, says he, "they shall not hurt nor destroy in all my holy mountain." Truly then "his rest shall be glorious" (v. 10). This is exactly the picture drawn by Jacob, who concludes his blessing of Judah with a prophecy of the great abundance of wine and milk which there will be in those days. Palestine is a land capable of flowing with milk and honey, and it will do so then. Subsequently, the whole earth will be blessed and bring forth her increase—even the deserts and mountains will become productive. "Of the increase of his government and peace there shall be no end" (Is. ix. 7).

It would be possible to harness many more prophecies to these few words of Jacob's, but we have seen sufficient to enable us to appreciate the inclusion of Jacob in the faithful cloud of witnesses enumerated in Heb. xi. Is it necessary to add an exhortation? Let it suffice for us to remember that "if we suffer with him we shall reign with him"; if we are associated with him as the antitypical Joseph who was hated and shot at by his brethren, so shall we be as the antitypical Judah whom his brethren shall praise.

W. JEACOCK.

Dr. Thomas used to say that when we know the Truth it is not necessary to go the round of error for purpose of study. It is of no advantage to know its many-hued and always changing forms and fantasies. The children of light walk in light.

The Destruction of Jerusalem.

Orthodox Christianity enlarges upon but one aspect of Christ's mission, and by so doing diminishes others, and so is produced the mis-shapen mass of dogmas passing current as the teaching of Jesus. His mission as a prophet is one aspect which is neglected. Yet we may ask: Did the prediction of Moses pronouncing that "the Lord thy God will raise up unto thee a prophet . . . like unto me," fail? For answer we have the words of Philip: "We have found him of whom Moses in the law . . . did write."

To fail to understand the mission of Christ as a prophet is to suffer the loss of a great nourisher of faith; for the complete correspondence between his prophecies and subsequent history is well calculated to foster this essential element in the character of every saint.

Moses had said nearly sixteen hundred years before "the Word became flesh," "The Lord shall bring a nation against thee (Israel) from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand, a nation of fierce countenance; and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed . . . and he shall besiege thee in all thy gates until thy high and fenced walls come down, wherein thou trustest, throughout thy land."

Did this receive fulfilment when Nebuchadnezzar executed God's vengeance upon Judah and Jerusalem? No. The Babylonians were Semites whose tongue Israel knew; the Medes and Persians and Greeks levelled not Zion's walls. It remained for the Roman eagles to come swiftly upon the city, and then was fulfilled the words of the great Law-giver: "And thou shalt eat the fruit of thy body . . . in the siege, and in the straitness, wherewith thine enemies shall distress thee" The fulfilment had to be delayed until the Jews had filled up the cup of their iniquity in crucifying their Messiah. Then could come to pass the saying of the greater than Moses: "Daughters of Jerusalem weep not for me, but weep for yourselves, and for your children" for upon that and the succeeding generation fell the "days of vengeance, that all things which are written may be fulfilled"; upon them came the "great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be."

The lurid details of these "last days" of Jerusalem preserved in the writings of Josephus, Tacitus, Dion Cassius, etc., make almost revolting reading. A suicidal madness seemed to fill the Jews, causing them to slay one another in thousands, to burn vast stores of sadly needed food, causing famine, whereby Death's harvest became the heavier. Add to these those that fell before the Roman sword, and we can readily perceive the literal fulfilment of Christ's words: "Except those days had been shortened, no flesh had been saved."

We need not dwell at length upon those apparently quite natural events which brought about the final destruction of Jerusalem. The Romans had always been an irritant to the Jew, and the Jew to the Roman. To the Jew, the Roman summed up Gentilism; to the Roman the Jew appeared a fanatic; the Roman could not understand the Jew's fervid attachment to the religion of the One God, his claim to be a member of the chosen people, and his separateness from all others. When then, a Roman soldier mocked at an observance at the Passover, it was as a spark to stubble. A revolt ensued. At this time many impostors appeared saying: "I am Messiah," and deceived many. Simon Magnus, Dositheus, and Theudas persuaded great multitudes to follow them, occasioning in one instance a tumult in which hundreds were slain and imprisoned by the Romans. With every fresh incident the temper of the nation rose, so that though the High Priest and Pharisees strove to calm the people, open conflict was inevitable.

With such strained relations, a success on the part of the Jews could not fail to prove the signal for the rising of the whole country. Such occurred when Cestius Gallus, President of Syria, after overpowering armed bodies of Jews throughout Palestine, besieging Jerusalem and fighting through to the Temple walls, withdrew, and in his retirement northward became entangled in the mountain passes, losing many men and the whole of his siege engines and baggage.

The elated Jews made preparations for resistance everywhere, and the Romans were compelled to view the matter in a new and serious light. Their prestige in the East was threatened. Vespasian, one of the best Roman generals, was given charge of the campaign, and he with his son, Titus, commenced a systematic conquest of the country. Fortified towns and mountain fastnesses all fell one by one. And as each fell both garrison and inhabitant were put to the sword.

Thus, the way was cleared for the most difficult task of all, the capture of Jerusalem. It seemed an almost impossible task, situated as the city was upon the crown of hills with steep declivities on all sides but the north. But the decree had gone forth "there shall not be left one stone upon another that

shall not be thrown down" and "Jerusalem shall be ploughed as a field." The inhabitants of the city were divided in rival factions led by violent leaders and bands of soldiers. John of Gischala occupied the Temple, and with his ruffian followers instituted a "reign of terror" over the city, so that Vespasian was importuned by some of the Jews themselves to release the city from its misery. He came, but returning to Caesarea to make final preparations for the siege he heard of the death of the Emperor Nero, and waited the course of events. He was acclaimed emperor, and his son, Titus, took up the work of conquest.

This delay should have strengthened the Jews, instead of which it weakened them. Simon of Gerasa had settled with his marauding bands around Jerusalem, robbing and slaying. He was invited into the city to subdue John. He went, and now the city held two tyrants. Nay, a third party arose under Eleazar, the priest, so that John found himself between an upper and nether millstone. In the strife which ensued corn which would have supplied food for years was destroyed.

At this juncture Titus appeared before the walls and commenced the work of encircling the city. Its destruction was slow, but complete. The siege opened on April 1st, and by the 20th the Romans had taken both the first and second walls and levelled the intervening space. On the forty-fourth day the "bank" was raised entirely round the city. After ninety days the Romans had reached the temple walls, and fifteen days later the temple was burnt and cast down so that not one stone was left upon another. Yet another month passed, and the whole of the city had fallen. Over one million had been killed and nearly one hundred thousand Jews were thrown upon the slave markets. So many were they that "no one would buy them."

"His blood be on us and on our children" the inhabitants of Jerusalem had cried when they clamoured for the death of Jesus.

The sequel is given in the words of their greatest prophet, ". . . these be the days of vengeance."

And so "Jerusalem became heaps, and the mountain of the house as the high places of the forest," and the long night of the Gentiles passed over her.

And what effect has the consideration of these events upon the minds of those who look for the dawn of Zion's glad morning? Well, we see the prophetic words of Christ fulfilled in every detail, and our faith is strengthened thereby. Then we consider the many signs which Jesus gave his disciples to show when these things should be; and we note that those who remembered his words fled from the doomed city when Cestius retreated, and Vespasian temporarily loosened his stranglehold.

And so, while watching the signs of our times, which show us that again God's arm is about to be unbared and His terrible judgments poured out upon an ungodly world, we look forward to the bright prospect of the future—of which the Psalmist speaks: "Beautiful for situation, the joy of the whole earth is Mount Zion . . . the city of the great King"—for "when these things begin to come to pass, then lift up your heads: for YOUR redemption draweth nigh."

W. R. MITCHELL.

The Work of the Light-Bearers' League.

At the Annual Meeting of the Clapham Ecclesia it is usual to read a Report of the Light-bearers' League, and it was thought by some that the record of its activities during the year now passed, might be of interest to other Ecclesias and encourage them to persevere in this form of service.

The Clapham Light-bearers' League has now been in existence for 28 years, and results have amply proved its usefulness as a method of spreading the Truth. Investigation has showed that the drawing power of house to house distribution is infinitely greater than any other method. Newspapers

and posters are useful as auxiliaries, but nothing can equal the message which goes right into the homes of the people and claims their undivided attention.

The League further has the advantage of providing an opportunity for all the able-bodied members of an Ecclesia to take part in systematic and persistent witnessing for the Truth.

It ranks in importance with the work of the lecturer, for it must be obvious that to appoint a brother to expound the Gospel is futile unless the fact is made known to those who are yet in darkness; and long experience shows that this is most effectually accomplished by the regular distribution of lecture cards and leaflets by those whose hearts have been made willing for the work.

It might be mentioned that, with each, month's card advertising the lectures, there is folded a leaflet dealing with some phase of the Truth.

The work may be arduous, but: —

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

* * *

REPORT OF THE LIGHT-BEARERS' LEAGUE FOR THE YEAR 1927.

We are pleased to be able to report that we have, by the blessing of God, made very good progress during the year under review.

We may remind our brethren and sisters that at the time of our last division in 1926, we had a membership of 181, and through this regrettable separation we lost 23 members, but notwithstanding this set-back, in addition to our ordinary losses, owing to the ready help of our brethren and sisters, we only lacked five at the close of that year, and were thus able to commence the year 1927 with a membership of 176. During the past twelve months, ten of our members have been compelled to leave us through removals and other causes, but against this we have gained 36 new helpers, thus making our number at the close of the year, 202.

In addition to this increase, 17 of our brethren and sisters take cards for more than one district, thus augmenting our ranks to the equivalent of a membership of 219. On this basis we have 126 members distributing over 14,600 cards monthly in 211 roads in our Clapham district; 56 members deal with some 8,500 cards in 57 roads in Peckham; and 37 members take some 5,600 cards for 72 roads in the Battersea district Two of our brethren dispose of about 12,000 cards annually in the roads leading to Avondale Hall, just before the hour for the lecture

Altogether, we have dealt with 360,150 cards and 329,550 leaflets in the three districts during the year.

We supplied 8,000 leaflets, to be used with the 8,000 cards sent by this Ecclesia for the use of a provincial Ecclesia, that is, 2,000 for each of the first four months of the year, but the supply was then discontinued as the brethren at that meeting did not favour the method, but preferred to trust to advertising in the local Press to attract the stranger to their meetings

We may also mention that at the beginning of March last, 38 brethren and 17 sisters distributed 5,000 copies of our late brother Porter's lecture on the Millennium, outside the Albert Hall, on the occasion of the meeting of the British-Israel World Federation, when many thousands of people were gathered together

In September last we sent 5,000 leaflets to another provincial Ecclesia, and during the year some few thousands of leaflets and pamphlets in small parcels to other Ecclesias and to brethren in isolation, who have desired to endeavour to arouse some interest in The Truth, if possible, by distributing literature on the subject in their respective localities

Brother Hathaway, who superintends the stall which we have in the vestibule at Avondale Hall on Sunday evenings, reports that during the year we have sold twelve copies, and lent nine copies of Christendom Astray; six copies of The Real Christ were also sold, and six copies lent, twenty Declarations have been given to strangers, who have shown some interest in The Truth

Brother Owen, who superintends the Battersea effort, states that at the meetings at the Public Library, Lavender Hill, about 1,000 leaflets on various phases of The Truth have been given away, about 100 Millenniums, twelve Christendom Astray, and six Real Christ, and several smaller booklets have been lent, and a fair number of other works on The Truth sold

Brother H L Evans reports on the work in the Peckham district as follows We are pleased to say that the work at Peckham for the past year has shown gratifying results, and we, indeed, feel that God has blessed us in our efforts to bring interested friends to the lectures. Each month's distribution brings fresh listeners, and some of these in the past year have heeded the "call" and are now within the fold We feel that this is all the exhortation we need to continue heartily in the good work, for it is beyond all doubt, proof that it is the most successful means of letting those around know of God's glorious plan of salvation

We have shared in the benefit of the increased number of helpers during the year, and have thus been enabled to extend our area of distribution a little In this connection it is encouraging to those who have made this extension possible, to know that at least one in this new area has heard of The Truth, and God willing, will shortly be a sister of Christ.

We are, indeed, grateful to the brethren, who, in the past year have given us stirring words of exhortation concerning the Light bearers' League, for it has had the effect of an increase of membership, and we would like again to put on record the fact that we shall gladly welcome all who are not yet members, residing in the Peckham district, who can assist us. A packet of 25 is a good start. To some this may not seem sufficient to be of use or importance, but let us bear in mind the words we heard in exhortation recently: "It is a step in the right direction."

In conclusion we may remind our brethren and sisters of the importance of the work, as emphasized at our recent Fraternal Gathering, and may say that we shall shortly be arranging for new roads in our districts, and shall be glad to receive offers from any who are not yet doing the work, but would like to help.

C. DAVISON, Superintendent.

Notes on the Daily Readings for March.

LEVITICUS.

If a man sin and hear the voice of swearing—calling down a curse or declaring upon oath and then proving false—whether he were actually present at the time or the facts brought to his notice he must not ignore the matter He must not say that it was none of his business or in any way evade the responsibility of a witness when the Law of God has been set aside. If he refuses to give information then he shall bear his iniquity (Lev. v. 1.) "If a soul touch the uncleanness of man whatsoever uncleanness it be that a man shall be denied withal, and it be hid from him, when he knoweth, then he shall be guilty" (v. 3), and he must confess that he hath sinned (v. 5).

The commandments given to the nation of Israel, are recorded for our learning and they have been preserved for our admonition. The brethren of Christ are forbidden to swear or to take oaths of any kind, and should it come to the knowledge of any that this Law has been repudiated, then action must be taken, failing which guilt rests upon the head of both offenders. Again, the human race is denied before God and only through the provision in Christ can it be cleansed. It is defiling to be unbelieving also to give heed to the commandments of men which turn from the Truth, or to profess to know God and to deny Him in works—is defiling (Titus i. 14-15), and "If any man defile the temple of God, him shall God destroy." (1 Cor. iii. 17.) Believers, therefore, are called upon to separate from the world, which lieth in wickedness. They must keep themselves from all unbelief, from evil practices and from yoking with unbelievers. Should any of the brethren of Christ wake up to the fact that they have failed in any of these particulars, then they are required to confess their guilt before their High Priest so that they may be cleansed from their defilement.

Chapter viii. deals with the consecration of Aaron and his sons. The lesson contained in their typical consecration is both profound and interesting. Separation is the feature clearly held to view. In the first place all the congregation of Israel are separated from the surrounding people. While darkness prevailed throughout the land of Egypt the Israelites rejoiced in the light. They afterwards partook of the passover in commemoration of the saving of the first born and passing through the waters they became a people separated to God. There was, however, still further separating. The Levites are taken from the congregation and are offered a living sacrifice to God and then presented a gift to the High Priest; afterwards, as this chapter informs us Aaron and his sons are consecrated at the door of the Tent of Meeting. The completed work of consecration is seen in the High Priest and the member of his body dwelling in perfect holiness.

The time occupied in the work of consecration in the type, is seven days during which time the people must abide at the door of the dwelling of God. In the antitype the time occupied is seven days, each of a thousand years duration. After that time has elapsed there will be no Temple, for the Lord God Almighty, and the Lamb will be the Temple. In Chapter ix. we read of the preparation of the people for the coming of the High Priest to bless them. The true High Priest will return one thousand years before the abolition of sin and death.

Chapter xii. brings us back to the consideration of the divine work of purification. If a woman bear a son she must be unclean thirty three days, but should a daughter be born, then she must remain unclean sixty-six days. Girls are not to be considered as more unclean than boys, what therefore is the lesson contained in this ordinance? Is it not that God's people are being saved through the bearing of the promised seed? The true sacrifice for purification of defiled flesh was offered after 33 days each of a year's duration. Jesus was born of flesh, and in his thirty-fourth year offered for the cleansing of the flesh. But why the doubling of the period in the case of a girl? Is it not in demonstration of the fact that Christ offered first for himself and then for his people who are also known as his sister or spouse? It is necessary for the spouse to remember that she herself was not able to present the sacrifice for cleansing, so that in the cleansing of the female there is foreshadowed the Truth that her cleansing is dependent upon the offering of the male without blemish.

THE PSALMS.

The Apostle Paul writes:—"I will sing with the spirit and I will sing with the understanding also," and what exercise for the understanding is to be found in the singing of the inspired Psalms! "O give thanks unto the Lord; for he is good; for his mercy endureth for ever." (Psa. 106.) People do not give thanks unto the Lord for His unceasing mercy. They may be ready to plead to God for help when there appears to be no way of escape from calamity, and then when the means of deliverance comes, to forget their pleadings and relate to their friends how cleverly they extricated themselves. This tendency is recognised in verse 7: "Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies." "They soon forgat his works; they waited not for his counsel." (v. 13.) Truths of great value were brought to the mind of those who sang the Psalms of David with the spirit and with understanding. To wait for God's counsel requires that His guiding hand

should be asked for, and in asking for the divine counsel, and in waiting until convinced that His counsel has been found, comes the acknowledging of God in all our ways, and in response, He directs our paths. (Pro. iii. 6). Those who closely search the word of God thus waiting on His counsel may joyfully echo the words of Psalm 73, verse 24: "Thou will guide me with thy counsel, and afterwards receive me to glory," and such people will certainly keep themselves from the counsel of the ungodly.

Psalm 111 declares: "I will praise the Lord with my whole heart." These again are words to be sung with sincerity, a delightful exercise in the Assembly of the Upright, and words which the sincere will find it impossible to sing in the Assembly of the Wicked. "The works of the Lord are great, sought out of all them that have pleasure therein." (Psa. cix. 2). In this statement there is a lesson of supreme importance. How many people there are, even among those who profess a love for the ways of God, who appear to find anything more than a superficial reading of the divine revelation—irksome! Still it is a divine truth that they who take pleasure in the works will search those works out diligently. Again: "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments." (Chap. cxii. 1.) Do we rejoice in them greatly? God has commanded us to keep His precepts—diligently. (Chap. cxix. 4). When surveying the history of The Faith, and noting how many after giving much promise, have cooled in their zeal, and wandered away: it is then that the words of verse 10 can be repeated fervently: "O let me not wander from thy commandments." The more closely the Scriptures are studied, the greater will be the marvel at their beauty and help, which means that those who neglect the word, are missing the gems which God has hidden in His word for their joy and help, and those diligent searchers will never feel the need for the empty pleasures which the world provides for its own. The man of wisdom will rather join in the appeal of the Psalmist: "Open thou mine eyes, that I may behold wondrous things out of thy law." (ver. 18.) Men may talk of their goodness and mention the respectability of their contemporaries, but Godly people are they only who can declare with truth: "I have stuck unto thy testimonies." (ver. 31.) How easy it is to forget that "To obey is better than sacrifice," David declared; "I am a companion of all them that fear thee, and of them that keep thy precepts." (ver. 63) Can we so declare? The position requires the equally clear negative—I have no companions who do not fear thee and who refuse to keep thy precepts. Many afflictions arise for God's faithful children for the righteous are an abomination to the wicked, just as the wicked are an abomination to the righteous, but God promises that He will afflict only in faithfulness. (ver. 75) And what can be more encouraging than to be assured that the Lord taketh pleasure in them that fear Him, in those that hope in His mercy (Psa cxlvii.) How foolish then to set at nought God's counsel (Pro i. 30.) The wise will acknowledge God in all their ways and patiently wait for His counsel.

2 CORINTHIANS.

In commencing this letter the Apostle unites with Timothy in greeting the Ecclesia at Corinth, and all the saints throughout Achaia "Grace be to you and peace from God our Father, and from the Lord Jesus Christ." (Chap i.1.) Paul is careful to qualify his greeting. It is to the Ecclesia of God at Corinth and to the saints in Achaia. The word used is closely related to the one used by John in his second epistle, verse 10 "If there come any unto you, and bring not this teaching, receive him not into your house, neither bid him God speed." To send fraternal greeting in the name of Christ to those who hold any unscriptural teaching is clearly forbidden. The true spirit of Christ is strikingly exhibited by the writer of this epistle. Paul and Timothy had experienced much affliction in Roman Asia, the Apostle says they were weighed down exceedingly, until they felt it beyond endurance, so that they despaired of their life But says Paul "we had the sentence of death in ourselves" so that recognising that they must die, their care was to do the work faithfully, trusting implicitly in God who raiseth the dead. (ver. 8-9) Paul and Timothy were suffering in the work of showing the way of salvation, and now the believers were called upon to participate in the work and in the suffering so that they may share in the consolation. (Chap i. 6-7.) Another lesson we learn from this chapter; Paul did not lightly arrange his affairs, they were not settled with thought for his own good merely (ver. 17), his yes and no were given according to the requirements of the work of Christ, in whom all the promises are confirmed and completed. (vers. 19-20.)

The Apostle Paul guided by inspiration recognised that there was no future opportunity for those who miss the gospel now. "If our gospel be hid, it is hid to them that are lost." (Chap iv. 3.) How precious is the Truth to those who rise up to the full realisation of the words of Chapter iv. , verses 6-7, and looking clearly into the face of Jesus, catch the reflection of the glory of God and feel that the glory shines into their heart! No wonder that to such people perplexity fails to bring despair and in persecution they do not feel forsaken. (ver. 9.) To such people these are light afflictions working out for them a weight of glory far away, and still exceedingly far above their burden of suffering (ver. 17.) To such it seems scarcely necessary to say that the yoking of a believer with an unbeliever is forbidden. (Chap vi. 14.) The true believers wear the yoke of Christ they are his bond-servants. They are also the Temple of God and as such they have no agreement with idols, and no part with unbelievers, they are the children of God. (vers. 14-18.)

God's children are still under the dominion of sin, and when, through the infirmity of the flesh sin is committed, there is a way of repentance unto forgiveness. If sin has caused separation repentance should bring re-union. But to determine on a course of sin and to carry out the desires in defiance of divine law, and then to send a statement of regret—as when one marries an unbeliever in face of entreaty, and then sends a letter offering to take upon themselves the responsibility of their action—is conduct which gives no evidence of repentance. Paul writes in this way to the brethren at Corinth who had been in sin through having an open offender in their fellowship. "Ye were made sorry after a godly manner—for behold—that ye sorrowed after a godly sort, what carefulness it wrought in you, yea what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal." (Chap. vii. 9-11.) Such is the evidence of true repentance.

Even the members of the Ecclesia at Corinth are called upon to examine themselves to see whether they are in The Faith. (Chap. xiii. 5.) Paul is about to visit them in the presence of witnesses and he is determined not to compromise with offenders. (Chap. xiii. 1-5.) Such sharpness was no evidence of a lack of love, it was used by one who would very gladly spend and have been spent for them. (Chap. xii. 15.)

Nottingham.

W. J. ELSTON.

Palestine and the Jews.

1848—1928.

"The pre-adventual colonization of Palestine will be on purely political principles, and the Jewish Colonists will return in unbelief of the Messiahship of Jesus, and the Truth as it is in him. They will emigrate there as agriculturists and traders in the hope of ultimately establishing their Commonwealth, but more immediately of getting rich in silver and gold by commerce with India and in cattle and goods under the efficient protection of the British Power."—Dr. JOHN THOMAS in *Elpis Israel*, p. 402 (1903 Ed.).

* * *

Eighty years have passed, of wonder, of anticipation, and it surely can now be said, of realisation of the truth of this anticipation of events to happen in Palestine, at the epoch when the Salvation of God shall be manifested in Zion.

A decade has passed since those whose eyes are set Zionwards were thrilled with that historic document known to the world as the Balfour Declaration, Jewry's Magna Charta, as it might well be described, the guarantee of a home for Israel in the land long covenanted to them and from which they have been exiled for nearly two millenniums.

Picture the feelings of the Jews in those lands where their lot was not cast in such happy lines as their fellow wanderers in the Western lands. Here, to them, was a message of hope which had stirred all Jewry to the depths; these saw in it the close of that long dark night of oppression that had

seemed endless. A miracle had happened; instead of darkness there was light, and its promise was eagerly welcomed. That was ten years ago and Israel is now taking stock of those years in their papers and though the eyes of their writers are really blind to the happenings of those years, yet the very darkness exhibited throws a blaze of light on the way God's long promised purpose is being slowly, but surely worked out, as adumbrated by Dr. Thomas eighty years ago.

To-day, the Jewish population is somewhere about 150,000, or nearly 18 per cent, of the whole as compared with 55,000, or a little less than 8 per cent, of the population in 1918.

Jewish ownership of land has increased threefold, and the number of Jews on the land has doubled.

Land that was a malaria-ridden swamp in the Vale of Esdraelon and the Valley of Jezreel is now a fertile country, dotted with Jewish villages.

The Jordan is being harnessed to provide that electrical power necessary to develop the industries slowly being established.

To-day there is a network of Jewish Schools, with the Hebrew educational system crowned by the beginnings of a Hebrew University at Jerusalem.

All this indicates a steady march forward, and the road along which things are travelling in Palestine is plainly marked by milestones at regular intervals.

In the early part of 1925 the history shows a phase of unexampled prosperity. Trade was booming, and industrial development proceeded apace Jewish immigrants were streaming into the land, bringing with them a good supply of capital, in unparalleled numbers. At the close of that year the tide turned and ran fast in the opposite direction. Acute depression of trade set in and was aggravated further by the disappointing harvest of 1926. Then in 1927 Palestine was further afflicted with a succession of earthquakes, the flow of capital ceased, immigrants became emigrants owing to unemployment, and relief works had to be provided for something like 8,000 workless.

These bad times have been exploited for all their worth by the enemies of Israel and Zionism in particular, as evinced in recent attacks by well-known daily and weekly newspapers claiming large circulations, in which the supposed complete failure of Zionism has been trumpeted abroad, accompanied by the demand for Great Britain's withdrawal of its support of Zionism (They might as reasonably demand that the sun shall cease to shine.) But what is the actual position? Though on the surface it might appear to be a failure—the new Palestine having been severely tested—it must be admitted, that the storm has been weathered. The building has no doubt been shaken, but the foundation has stood firm, and whatever difficulties may be encountered from time to time, the events of the past two years show beyond contradiction that the Jewish National Home has taken root in Palestine. Its fibre will be found to have been toughened and not weakened by the experiences through which it has passed, and it will emerge stronger and healthier than before.

What is the reason given for this optimism? It comes out in the following quotation from a recent article by a Jewish writer: —

"The Zionist organisation is recognised by the Mandate as the Agency authorised to co-operate with the Government in matters related to the establishment of the Jewish National Home But as is clear from the Mandate, it has always been intended that the organisation (Zionist) should use every endeavour to make the Agency as representative as possible of all Jews who are in general sympathy with its objects."

Then the writer proceeds to show that in accordance with the scheme outlined at the Basle Conference of 1925 Jews from communities all over the world, are to be invited to send

representatives to take a hand in the work, thus, it is hoped, the vast and heterogeneous communities of Jews throughout America particularly, will become co-workers.

He said, a start must be made somewhere, and it is rational from self-evident reasons, that it should be made in Great Britain and the United States. For better or for worse, at least for the moment, ascendancy has passed from Eastern Europe to the West, as for the first time in Zionist history, a Zionist administration is set up in Palestine composed entirely of English-speaking Jews, including no representative of labour, pledged to a policy of retrenchment and consolidation as the essential pre-requisites of a further advance.

The new Palestine cannot be permanently supported by public subscription; like any other country, it must, in the end, stand on its own feet and make its own way in the world. Its permanent Jewish population, will in the long run, be neither greater nor less than the population which it can be made to support from its own resources

Now, take a glance at Palestine's resources. In certain areas there is the proper soil to produce citrus (lemon-like) fruits of the highest quality.

It has, in the Bay of Acre, a natural harbour of the first magnitude, and with it the means of becoming the Mart for the growing trade of the Eastern Mediterranean.

It has, in the falls of Jordan, an abundance of latent electrical energy, which, when turned to productive use, may enable stable industries to become established, able to produce manufactured goods which can find their way at competitive prices into neighbouring markets.

In the Dead Sea there is further an almost inexhaustible supply of mineral wealth waiting to be exploited.

The writer then went on to show the way that Britain had assisted the overseas Dominions in putting themselves on their feet economically, drawing a lesson for the "New" Palestine, as he calls it, further saying, there are two civilising forces at work in Palestine—on the one hand, the British Administration, and on the other the Jews.

This Jewish review concludes with the words: "Ten years ago the Jewish National Home existed only on paper, to day its foundations have been firmly laid on solid earth. Who knows but ten years hence we may see faintly emerging through the haze the New Palestine of our dreams. What are the dreams, and what the actual position? A Palestine prosperous from the aspect of trade and that solely under Jewish control, a nation taking its place in the comity of nations"—God entering but little into their viewpoint, His promises centring in the Messiah, the Lord Jesus still rather a matter of scoffing than belief. A Rabbi, in an address at a London Synagogue on New Year's Day graphically depicts what appears to be the general mind of Jewry to-day in this regard, here are his words (Daily Mail report): —

"I do not believe in a personal Messiah. I do not believe there ever was or ever will be a Messiah. I believe a better time must come through the efforts of men under the guidance of God spread over uncounted centuries."

Here is the haze of the darkened mind, exactly as declared should be the case at the time of Christ's coming; as Dr Thomas stated: —

"Jewish colonists will return in unbelief of the Messiahship of Jesus and the Truth as it is written. They will emigrate thither as agriculturists and traders in the hope of establishing their commonwealth . . . under the efficient protection of the British Power."

Thus are our eyes opened to the fact that the Lord Jesus is actually at the door. —E.W.E.

Like Moses we are living at the end of a time of Israel's down-treading. Like him we are looking for a promised divine interposition. In Egypt to the last moment there was nothing distinctly indicative of the tremendous crisis approaching. Israel was slowly baking in the furnace of Egyptian affliction, without any man regarding or God taking any notice as it seemed. The Canaanites, on whom God's vengeance was to be poured by the sword of Israel, were indulging in all their abominations in safety in the midst of a fertile and glorious land, without molestation or fear. The eye ranging over the whole earth could see nothing but ease, carelessness, power on the side of the oppressor, and wickedness established in safety. The purpose of God was the most invisible thing in the whole situation but at last on a day in the course of ordinary affairs commenced that long series of marvellous events in which God wrought with unbarred arm in the redemption of Israel and in their establishment as a nation before Him in the land promised to the fathers.

“Ways of Providence”

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.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia tolerating those who hold the “clean flesh” theories of brethren J. Bell and H. G. Ladson.

All such Intelligence should be sent to Bro. C. F. Ford, at 19 Grove Road, Brixton, London, S.W.9, no later than the 10th of each month for the following month's issue

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines of brother A. D. Strickler.

All such must be sent in the first instance to Bro. B.J. Dowling by the 1st of each month for publication the following month. Address to him at: 5 Florence Road, Worcester, Mass., U.S.A.

ALL NAMES (both CHRISTIAN and SURNAME) must be given in PRINTED LETTERS.

BOURNEMOUTH. —438, Wimborne Road, Wmton. Sunday: 11 a.m., Breaking of Bread. Thursday: 8 p.m., Bible Class at “Bethany,” Portland Road East. We continue, though few in number, to hold fast the Truth in this place in these days of indifference to things religious. In our patient waiting we have been much cheered and helped by brethren and sisters from other Ecclesias who have visited us, and record our thanks to all who have assisted us by their presence and services in our assemblies. There is little to report, but it keeps us in touch with one another. This is indeed an age of apathy and indifference, even as in the days of Noah, it will take the “flood” of judgments to convince an unrighteous world. Meanwhile it is for us to hold fast the faithful Word, that we may be permitted, having adorned the doctrine of God our Saviour, to participate in His Kingdom and Glory. Since our last report the following have met with us: —we are grateful to our Heavenly Father for the encouragement. Bro and Sis Mettam, Seven Kings; Sis. Dorothy Hallett, Bridport; Sisters Furneaux, Margate; Bro. and Sis. D. Jakeman, Bro. and Sis. F. Jakeman, Dudley; Bro. and Sis. Smith, Purley; Sis. Smith, Nottingham; Sis. Feltham, Sisters G. and M. Feltham, Leamington; Brethren G. Clements, A. Cottrell, C. Kitchen; Sisters Killard, Potier, Crumplin, Clements, Christopher, (Clapham). We are always pleased to welcome any brother or sister who may be visiting this town. —J. WILKINSON, Rec. Bro.

BRIGHTON. —Athenaeum Hall (Room C), 148, North Street. Sundays: 6.15 p.m., Breaking of Bread; Lecture, 6.30 p.m. Wednesdays: 7.30, Bible Class. We continue in the Lord's absence to show forth the Word of God, with the aid of brethren from London, to whom we are very grateful; in addition to this we distribute about 1,500 cards each month, besides advertising in the weekly paper, but the attendance of the stranger is very small, which is sometimes discouraging; however we realise that it is for us to plant and water, leaving the increase to God (1 Cor. iii. 6-8). We have been pleased

to have the company of Sister Woodward and Sister E. Walker (Clapham). We are always glad to see any of like precious faith and fellowship. —S. G. BARRETT, Rec. Bro.

BRISTOL. —"Druids' Hall," Perry Road (top of Colston Street). Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3, Evening Meeting, 6.30; Tuesday Evening: 7.30, Bible Class. A hearty welcome will be extended to all of like precious faith who may be holiday making in this part of England during the next few months. Please note alteration of Meeting night to TUESDAY. We throw the class open for questions both on Sunday and Tuesday evenings, and have some very instructive times. The small attendance of the stranger is rather disheartening, but we continue to plod along, and distribute 1,000 leaflets (The Bible Witness) each month. * Our five Public Libraries place a copy in each of their Reading Rooms for us. The Annual Distribution of Prizes to the Sunday School scholars will take place (God willing) on February 21st, when we hope to entertain and encourage the scholars. We have had the pleasurable company of Sister Read (Clapham), at the Lord's Table, and hope to have her company during her short stay in Bristol. We lose, by removal to Cardiff, Brother and Sister Smith; Brother Smith having found employment there. They will be in isolation, and we trust they will endeavour to get in touch with the brethren and sisters whenever possible. Our numbers are now reduced to five, but with God's help we will do our best to keep the Hall open and the Light burning — A. G. HIGGS, Rec. Bro.

(* A well-printed 8 pp. 8vo booklet, drawing attention to the Truth, and commenting on current events in the light of the Scriptures; a "witness" to the energy and enterprise of the Bristol brethren. —ED.)

CAMBRIDGE. —93, Coleridge Road. Greetings in the Master's Name. Sister Burton and myself are in isolation here, but we meet frequently with the Colchester brethren. We shall be pleased to welcome any brethren or sisters passing through Cambridge. Your brother in the One Hope. —S. BURTON.

COLCHESTER. —No. 2 Barrack Street (corner of Brook Street). Sundays: Breaking of Bread, 11.15 a.m., Lecture, 6.30 p.m. The help which we have received since 1st January from Brethren W. Piper, A. Cheale, L. J. Walker, F. G. Jannaway and W. Webster, has been greatly appreciated by our small meeting, and we have been spurred on by their weekly exhortations from the Word of God. Our evening meetings have been advertised almost every week, but we are sorry to say the response has been small, sometimes one or two strangers attending, still we have been encouraged by their interest. On the occasion of Bro. F. G. Jannaway's visit to us, January 22nd, when he spoke upon "BRITAIN IN PROPHECY," we had in the evening only two chairs vacant and a most enjoyable time was spent, in our company were Bro. and Sis, S. Burton, of Cambridge, the two brethren Hayward, and the two sisters Hayward, of Ipswich, whom we were very pleased to have with us once again. We are pleased to report, that in the mercy of God, Sis C. Watsam is slowly and favourably recovering from her accident, and our hope is that she will soon be able to meet with us again at the Table of the Lord. We are sorry to lose Sis. Swain, who has returned to her home in Ipswich, where in future she will be meeting, therefore our small meeting has been depleted by one. For a short while too we have lost Sis Beeson, who is staying at Felixstowe for the benefit of her health. —L. WELLS, Rec. Bro.

DUDLEY. —(Scott's Green). Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Bible Class, Wednesday, 7.30 p.m. We held our Sunday School tea and distribution of prizes on January 7th, when an enjoyable time was spent. The work of our Sunday School is growing; scholars numbering about 80, besides a Eureka Class held in conjunction therewith. In faithfulness to Christ the Ecclesia has withdrawn from Sis Smith for marriage "outside the Truth." We have been pleased to welcome the following visitors: —Sis E. Pigott, who has met with us for some time; Sis Southall, Senr., and Bro and Sis. Walter Southall. We purpose holding our annual tea on Saturday, March 17th, if the Lord will. Tea will be at 4.45 p.m. At the after meeting, Bro. W. J. Elston and Bro. S. M. Harrison will be the speakers, we extend a hearty invitation to all in fellowship. —FRED H. JAKEMAN, Rec. Bro.

GRASSCROFT (Nr. Oldham). —Old Lane. In sending a subscription for the BEREAN Bro. W. V. Butterfield says "I feel it would be an omission if I missed this opportunity of thanking you for your labours on our behalf, and also to say how much we appreciate the recent copies of the magazine.

Sincere appreciation and thankfulness for the help which the magazine contains has been expressed by most of the brethren and sisters up here with whom the matter has been discussed. But as they may not have thought it necessary or worth while to pass on their comments, it seems you ought to know how much your services are being generally appreciated. The high plane to which you have lifted your readers has been especially commented upon."

(We publish this letter in order that our many helpers and co-labourers may share our encouragement at our brother's remarks. —ED.)

HITCHIN. —"Eureka," 61, Radcliffe Road. Sundays: Breaking of Bread, 6.30 p.m. Thursdays: Mutual Improvement Class, 7 p.m. We are striving to hold fast the Truth in its purity and to show it to others where an opportunity occurs. Our small meeting has been encouraged during the month of January by visits from Brethren A. H. and L. Phillips and C. Ash and Sis. L. Phillips, of Luton, whose company and assistance we have greatly appreciated. —HERBERT S. SHORTER, Rec. Bro.

IPSWICH. —78, Rosebery Road. Although so few in numbers we have our little meeting at the above address every Sunday, and a monthly visitor from Clapham, for which we are very thankful. We are thankful for the signs which indicate the near approach of our Lord, and we pray that we may be steadfast in our most holy faith until He come. —Since our last report we have been helped along the narrow way by Bro. Ivor Evans (Clapham). We are pleased to have with us Sis. Swain, who has left Colchester and is now living with her mother here. On January 22nd Sisters Marjorie and Mabel and Bro. Raymond and myself visited Colchester, where we enjoyed the lecture by Bro. F. G. Jannaway, "BRITAIN IN PROPHECY"; also the companionship of those of like precious faith. —W. P. HAYWARD, Rec. Bro.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately) 8 p.m. Thursdays: Bible Class, 8 p.m. We again rejoice in being able to record two more additions by immersion, viz., 15th January, MRS. EVA MARY WILLEY (formerly neutral); 22nd January, SIDNEY WALTER MAURICE BARRETT (son of our Bro. and Sis. Barrett and ex-Sunday School scholar). They both have our prayers that they may partake of the unspeakable joys associated with a place in the Kingdom of God. Also we have gained by removal Sis. A. Bogan, whom we are pleased to welcome back into our midst from Ashton-under-Lyne. It is with sorrow that we record the death of our Sis. A. M. Karley, who fell asleep on 27th January. Our deepest sympathy goes out to our Bro. Karley and his young family in their sad bereavement, and we pray for the Father's guidance and protecting care on their behalf. Since our last report we have been pleased to welcome the following visitors to the Table of the Lord: —Bro. T. P. Restall (Oxford); Bro. Manktelow, Sis. Whiting, Bro. Wilson (Redhill); Sis. Webster, Bro. J. Webster (Brighton); Bro. Coliapanian, Bro. Webster (Seven Kings); Sis. N. Allwood (Gunnorsbury); Sis. Hoskings (Porthleven); Sis. Cotton (Bedford); Bro. R. Hayward (Ipswich). On the 5th February we had much pleasure in baptising on behalf of the Redhill Ecclesia Miss GLADYS EVELYN WHITING (daughter of Bro. and Sis. Whiting), and Miss BEATRICE STANNARD (formerly neutral). It is our privilege to rejoice with those who do rejoice. — P. L. HONE, Asst. Rec. Bro.

LONDON (Gunnorsbury). —Ivy Hall, Wellesley Road, off Cambridge Road. —Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Bible Class, Wednesday, 8 p.m. We are pleased to report that yet another has in the mercy of our Father found the Way of Life in the person of Miss KATHLEEN GRACE PEARL (formerly Society of Friends), who after a good confession of the Faith, was immersed at the Ealing Public Baths, on Wednesday, February 8th. We trust that she with us may be found accepted at the return of our Lord. — T. G. BRETT, Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m. School, 2.45 p.m. Lecture, 6 p.m. Thursdays: Bible Class, 8 p.m. We are pleased to report that Sis. Hemming late of the Birmingham Temperance Hall Fellowship, will, in future, meet with us. As a result of our talks with her she is now fully convinced that she can no longer fellowship those who are

walking in opposition to the commands of our absent Master, either in regard to doctrine or practice, nor those who tolerate such for the sake of peace. As in the case of others who have recently "come out," our sister was almost in ignorance of the causes of the separation; she was given to understand there was nothing much in it and "the trouble" had now subsided. Sister Hemming lately came from Swansea and is now residing at Wing Crossing, Linslade, Leighton Buzzard, some 10 or 12 miles from here. On January 22nd we had the pleasure of the company at the Lord's Table of Bro. and Sis. Brookes, Brethren James and Eve, and Sis. Ethel Moorhead, all of the Clapham Ecclesia. —A. H. PHILLIPS, Rec. Bro.

MOTHERWELL (Scotland). —Orange Hall, Milton Street. Sundays: Breaking of Bread, 11.30 a.m.; School, 1.15 p.m. Week-night Class: Alternate Thursdays, 7.30 p.m. Lecture alternate Sundays, 6.30 p.m. We held our Annual Sunday School gathering in above Hall, on January 3rd, when a company of over fifty, including brethren and sisters, scholars and friends, sat down to tea, after which a pleasant and profitable time was spent, which included two short addresses from Brethren A. McKay and J. Brown, and hymns and recitations by the scholars and Bible Class. Having been successful in procuring the Lesser Hall in the Miners' Institute at Bellshill, we purpose (if the Lord will) giving two lectures on the 9th and 16th of February, entitled "THE DESTINY OF NATIONS" and "THE REMEDY FOR THE WORLD'S UNREST," Bro. Quin taking the first and the writer the second. If we get any response to our effort we purpose giving another two lectures if possible in March. We pray that our effort may awaken an interest in those things which are most surely believed among us and that there may be yet a gleanings in the few days which remain. —ROD H. ROSS, Rec. Bro.

(Don't let the March effort depend upon "response" brethren, but rather upon "opportunity." "Blessed are ye that sow beside ALL waters." —ED.)

NEW TREDEGAR (Mon.). —Workman's Hall, Breaking of Bread 11 a.m. Lecture, 6 p.m. Greetings to the household of faith in the name of Jesus. We shall gladly welcome any brethren and sisters in fellowship who are coming this way, especially as we are rather lonely here now, although at one time we were a flourishing Ecclesia. When the first lecture was delivered in this town 19 years ago by Bro. Jannaway we numbered 3; but we rapidly increased to 33. Now we are reduced to 5; some left us because they found the standard too high, and sought a more easy-going fellowship; and some have left the Truth altogether. But we who remain are endeavouring to hold fast to our first love in the hope of Christ's approval. —THOMAS DAVIES, Rec. Bro.

OLDHAM. —Co-operative Guild Room, Greenwood Street, Huddersfield Road. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m., 140, Werneth Hall School. We intend, if the Lord will, holding two Saturday evening lectures on February 25th and March 17th in the Clarksfield Board School, Oldham, at 7 p.m., when we hope to have the assistance of Brethren W. J. Elston and G. H. Denney, in the work of the "Truth." We should be glad to have the co-operation of the brethren and sisters in the district to help us in our effort. The following have helped us by exhortation and lecture: —Brethren W. J. Elston, Nottingham, and J. H. Mellor, Ashton-under-Lyne. We have also been glad to have the company of the following: —Sis. A. Hoskings, Porthleven; Sis. Rutherford, Grimsby; Sis. Steele and Sis. Olive Steele, Crewe. —A. GEATLEY, Rec. Bro.

OXFORD. —Hunt Stables, Stadhampton, Nr. Wallingford. Sis. Mayes and I are in isolation here. We do not often send a report of our doings, as we are not living where much can be done. We are in touch with two sisters who reside in Oxford, also in isolation, and a brother some few miles distant. Owing to difficulties of employment we are unable to form a meeting, we ourselves cannot fix a set time for breaking of bread, it is generally late in the evening. We feel these things very keenly at times, but do our best in the midst of trials, looking forward to the future. Meanwhile we hold forth the Word of Life to the best of our ability. —F. MAYES.

("Be strong, and of a good courage" brethren and sisters in isolation. Remember the words of the Lord, "She hath done what she could." —ED.)

OXFORD. —"Endways" Barton Lane, Old Headington. —We who hold the Truth in this neighbourhood are scattered and isolated. Since my immersion last August I have not had the opportunity of meeting any of the brethren, except for a fleeting glimpse at Christmas, and as a babe in the Truth there are times when a word of encouragement from an older brother, tried in the Faith, would be a great solace. But we have always the Word of Life which never fails to strengthen and upbuild, and to show us that steadfast obedience will triumph over all circumstances. —FRANK P. RESTALL.

PLYMOUTH. —Oddfellows' Hall, Union Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45 p.m. We delivered the third of our series of week-night Special Lectures on Thursday, January 26th. The subject for consideration was "THE WORLD'S UNREST: WHAT DOES IT ALL MEAN?" The address was given by our Bro. P. Mitchell. We had eighteen strangers present, as the result of a large distribution of invitations, outlining the chief points of the lecture. We have been encouraged by the results of these efforts, and it is our intention to continue to sow the good seed. On Sunday, January 29th, we were pleased to have with us Bro. G. H. Denney, who gave us an uplifting exhortation in the morning, and lectured for us in the evening to an appreciative number of visiting strangers, on the subject, "THE TIME OF THE END." We are always pleased to receive visits from brethren who can help us in the Proclamation of the Truth, especially as we are so far removed from other meetings. We hope, God willing, to hold a Fraternal Gathering on Good Friday, and would welcome all brethren and sisters in our Fellowship who can be present. —JOHN HODGE, Rec. Bro.

PURLEY. —Lecture Hall, High Street. Sundays: 11 a.m. and 6.30 p.m. Wednesdays: Bible Class, 8 p.m., Y.M.C.A., North End, W. Croydon. Our visitors since last report have been Sisters O. Button, Davis, and D. Bayles, and Brethren W. Davis and D. Bayles (all of Avondale Hall, Clapham). If the Lord will, we purpose holding a Tea and Fraternal Meeting on Saturday, March 17th, in St. Peter's Hall, Selsdon Road, South Croydon, and hope to have a good attendance. We shall welcome all brethren and sisters in fellowship. Programmes in due course. —ALFD. J. RAMUS, Rec. Bro.

REDHILL. —Rees' Rooms, Warwick Road. Breaking of Bread, 11.15 a.m. Lecture, 7 p.m. Bible Class (at 65, Frenches Road), Wednesdays, 7.30 p.m. During the past month we have had the pleasure of assisting two more to put on the sin-covering name of the Lord Jesus Christ by baptism into His death, after a good confession of those things concerning our most Holy Faith, namely: Miss BEATRICE STANNARD (formerly Church of England) and Miss GLADYS EVELYN WHITING (Sunday School scholar), the latter being the last daughter of Bro. and Sis. Whiting, who now rejoice in the fact that all their daughters have separated themselves from this evil generation. Our earnest prayer is that they with us may be found worthy to have the reward of the Coronal Wreath at the return of the Divine Judge. Will visiting brethren please note that the breaking of bread will in future be at 11.15 instead of 11.30 as before, to meet the convenience of one of our number (Col. iii. 22). We have had the pleasant company of Sis. Bullen (Avondale Hall) during the past month. —W. H. WHITING, Rec. Bro.

ROCHDALE (Lancs.). —345, Back Market Street, Whitworth. Greetings in the Lord's Name. We are pleased to report that we have succeeded in securing a room for Breaking of Bread at Accrington (where there are three sisters in the district and one in isolation at Chatburn, 11 miles away). We held our first meeting on Sunday, February 5th, when a good attendance of eight were present. In future we hope, God willing, to meet on the first Sunday in each month at 3 p.m. at Benson's Cafe, 36, Abbey Street, Accrington, and shall be pleased to meet any of like precious Faith. We trust it may be the means of the Truth becoming more widely known and accepted in that district. It means a 15 mile journey (by tramcar) for the writer and 10 miles for the Bacup brothers and sisters, but we are hoping to attend as often as possible, and we hope for good results. Your brother in hope of Eternal Life. —T. HEYWORTH.

ST. ALBANS. —"George Hall," George Street (nr. Clock Tower). Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 8 p.m. We continue to plant and water in this city with the assistance of lecturing brethren from other Ecclesias who come and minister to our needs. We greatly appreciate their help and take this opportunity of thanking all for their kind service and labour of love. We have been greatly encouraged in our labours, for since last writing we have had the pleasure of assisting WILFRED COLLIS through the waters of Baptism into the Saving Name. Also ETHEL MORRIS, another of our interested friends, was immersed on November 12th. Our earnest prayer is that they with us may run the race set before us and at last enter into that glorious rest which remaineth for the people of God. We also gladly welcome to our little meeting Bro. and Sis. Adams and Bro. L. Carter from the Gunnersbury Ecclesia. Yet our joy has been tinged with sorrow owing to our having to withdraw from Bro. and Sis. Hewitt and Sis. Goodwin on account of their attitude on going to law. We trust they will soon retrace their steps and return to our meeting. We are happy to report that the Lectures and Bible Class are being well attended by interested friends. During the month of February we are advertising our lectures by large posters; the first of the series was delivered by Bro. T. Moorhead, of Luton, the subject being "WAS THE LAST WAR ARMAGEDDON?" We are sorry to lose by removal Sis. Milroy, who is now in isolation at Newquay. We are always happy to have the company of any of like precious Faith who are able to visit us. — W. GOODWIN, Rec. Bro.

SEVEN KINGS. —No. 2, Pembroke Gardens, High Road, Ilford. Sundays: Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. We are pleased to report that on Sunday, February 5th, Miss GLADYS HILDA FINCH was immersed into Christ. We pray that our new sister will run the race faithfully until the end. Our Tea and Fraternal will be held on Saturday the 3rd March next, tea at 4.30 at the Friends' Meeting House, Albert Road, Ilford Lane; we are hoping to see a large number of brethren and sisters from other Ecclesias. Our numbers have been increased by the removal from Gunnersbury to Walthamstow of Sisters Allwood and Hutley. We have had the company at the breaking of bread during January of Sis. Yapp and Bro. Hooper, of Clapham; Sis. Joint, of Luton; Sis. Hutley and Sis. Allwood, of Gunnersbury. —J. C. ADEY, Rec. Bro.

SWANSEA. —Portland Buildings, Gower Street. Sundays: Eureka Class, 11 a.m.; School and Bible Class, 3 p.m.; Breaking of Bread, 6.30 p.m. Although it is not possible at the present time for us to do much by Public Lectures in putting the Truth before the alien, we are doing what we can, knowing that we shall thereby have the approval of our Master. We have been successful in making arrangements with the authorities of our Public Library to accept the gift of three copies of "CHRISTENDOM ASTRAY." The Chief Librarian promising to give them a prominent place on the book shelves and also in the catalogue, and also promised that he himself will read it, only having a hazy idea what the principles of the Christadelphians are. This will mean that the book will have a place in the chief Library at Swansea and also one each at the two branches, Sketty district and Morrision, where there is a large population. We have also a few interested friends who are seeking the Truth and attend the Bible Class for its consideration; we hope in the near future to see some good results. We are much encouraged by the splendid articles now appearing in the pages of the BEREAN, and hear nothing but praise even from those not in our fellowship, who either take it themselves or obtain the loan of it. We mention this hoping it will give encouragement to the Editors and writers, for it may be the means of convincing some of the necessity of keeping the Truth from error and maintaining its purity of teaching and practice. —JAMES HY. MORSE, Rec. Bro.

WELLING (Kent). —Scouts' Hall, Warwick Road (opposite Danson Park). Sundays: Breaking of Bread, 2.45 p.m.; School, 4.30; Lecture, 6.30. Wednesdays: Bible Class, 8 p.m. We are glad to welcome back to our meeting Bro. B. Smith from the Putney Ecclesia. We have been pleased to welcome during the past month Bro. W. E. White and Sis. Oldham (Avondale Hall), Brethren A. A. Jeacock, R. Jeacock and E. Jeacock, Sisters A. A. Jeacock and L. Jeacock, of the Purley Meeting, Bro. and Sis. Mettam, of Seven Kings Ecclesia, who have encouraged us by their presence and service in the Truth. We continue in our efforts to maintain the Lightstand, praying that God will bless our labours and give the increase if it be His Will. We should be pleased to see any brethren or sisters visiting the district. Our Sunday School prize giving and tea takes place in the above Hall on February 25th. Tea at 4.30. Meeting at 6.30. —GEO. L. BARBER, Rec. Bro.

AUSTRALIA.

VICTORIA. —Belmont, Geelong. I am almost in isolation here, there being only three of us, my wife, daughter and self, and a brother who comes along to our Sunday morning meeting held in our home. We are very thankful for the BEREAN, and have enjoyed its contents during the last twelve months. —GEORGE W. CAPSTICK.

CANADA.

BRANTFORD (Ont.).—The Rec. Bro. (Bro. H. W. Styles) in sending per Bro. F. G. Jannaway £10 0s. 0d. for the distressed Jews fund refers to the "open letter" to Bro. C. C. Walker from Bro. Deakin of the New Jersey Ecclesia, a copy of which has been sent to every member of the Birmingham (Temperance Hall) Ecclesia, and trusts this will stir them up to a realisation of current errors and their responsibilities. We have handed the money to Bro. Bellamy who will include it in the next remittance to Jerusalem. We sincerely hope the "open letter" will have the effect Bro. Styles desires.

OSHAWA (Ont.). —305, Courcellette Avenue. Sister Ellis and I are in isolation here. When we left Luton we hoped we should be led to a place where there were brethren, but we have been guided to this city of about 20,000 inhabitants where the Truth is unknown. We are trying to establish a Lightstand in this darkness by advertising each week-end among the Church Notices in the local paper some phase of the Truth with Scripture proof. Religion plays an important part in Canada. One of the first questions put to the new comer is "What is your religion?" The "form of Godliness" is more noticeable here than in England. Recently the local paper came out with the proud head line "Oshawa has 24 religious sects," and then proceeded to give the numbers of adherents of each sect; it said "the Christadelphians number 3" (they include the children). I will send a copy of "CHRISTENDOM ASTRAY" to the Free Public Library here, and draw attention to it in the paper. I have several of our books out on loan; in one case I got on very well with the borrower till we came to the question of present salvation. That did it. He would have nothing further to do with me because I had to insist salvation was only for those who endure to the end. —GEO. ELLIS (late of Luton, England).

(We sympathise with Bro. Ellis and are pleased to hear of his activities. May his experience be like Paul's at Corinth (Acts xviii. 9-10)—ED.)

ST. JOHN (N.B.). —Christadelphian Hall, 38. Charlotte Street. Sundays: Breaking of Bread, 7 p.m. It is my sad duty to report the great enemy death has been in our midst again and has taken from us our beloved Bro. Thomas Dowling; he was a faithful zealous brother, and a strong pillar of this Ecclesia. We shall miss his presence and kind words from the table, but we are gladdened with the hope of meeting him again in God's glorious Kingdom, when all things will be made new. He leaves to mourn two brothers, both in the Truth. —ARCHIBALD DUNCAN, Rec. Bro.

UNITED STATES.

PHILADELPHIA (Pa.). —3330 N. 15th Street. I am enclosing another order for the BEREAN, making five in all; I am very pleased with it and have cut out all other magazines as "unfit"; sorry to say so, but facts remain. I was glad to see a letter from Bro. Merring in the January number; I know him well and was in his part of the country last summer. It was an old brother named J. C. Tichenor who carried the Truth up to that region many years ago; he now sleeps, but his sister wife still lives in Newark, N.J. With love in the Truth to the brethren. —D. C. WILSON.

SUNDAY SCHOOL LESSONS.

MARCH 11th, 1928. —ACTS 27.

Subject for proof — "That all nations will be blessed in the fulfilment of the Abrahamic promises."

Paul's journey to Rome is best understood by reference to a map. Accompanied by Luke and Aristarchus (Col. iv. 10; Philemon 24), he sailed along the coast to Sidon, where the courteous Julius permitted him to land and spend a brief time with the brethren there. This incident and many others, illustrate how God's goodness overshadowed Paul throughout the journey, strengthening him in his afflictions and privations. From Sidon, the journey was continued northward, between Cyprus, and the mainland to Myra, where travellers to Rome were transferred to an Alexandrian vessel conveying corn from Egypt to Rome. The details of the journey from Myra illustrate the difficulties of navigation in those days, which must have added considerably to the Apostle's hardships. The feast mentioned in verse 9 was the Feast of Tabernacles, and shows that it must now have been October, when sailing was dangerous. In spite of Paul's warnings, the voyage was continued from the Fair Haven in an endeavour to reach Phenice, some 40 miles away. Disastrous consequences resulted. Tempestuous weather was encountered, and so to protect the ship it was encircled with strong cables, the rigging was taken down, and much cargo and tackle thrown overboard. In spite of all precautions, however, the ship was wrecked, although all on board escaped safely to land. Throughout all these perils, Paul's conduct illustrated the steadfastness of a righteous man though in dangers (Psalm 121). Notice the influence Paul, a prisoner, had gained over those in charge of the ship (v. 10, 22, 31, 43); his example in giving thanks even in public (v. 35); also his frame of mind in all his troubles (2 Cor. ii. 25; 2 Cor. xii. 10).

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MARCH 18th, 1928. —ACTS 28.

Subject for proof — "That all nations will be taught the ways of God."

According to Paul's prophecy (27-26) the company found themselves on the island of Melita, or Malta, the inhabitants of which proved kindly disposed towards them. The incidence of the viper and the healing of the father of Publius, served to uphold the Apostle's claims to be a servant of God, and to confirm the preaching in which he no doubt engaged. After three months, another Alexandrian ship conveyed the party to Syracuse, Rhegium in Italy, and Puteoli where the sea voyage ended. Arriving at Rome, Paul was allowed to dwell by himself, though still under the guard of the Roman soldiers. The comfort he received from the brethren illustrates the need and usefulness of brotherly kindness in all our relations the one toward the other.

After three days, Paul explained his position, as a prisoner in Rome, to the chief of the Jews, whose only knowledge of the Christians was that they were a sect "everywhere spoken against." The Hope of Israel (v. 20) is defined in Acts 26, 6 and 7. Its subject matter was the Kingdom of God (v. 23) and things concerning the Lord Jesus (v. 30, 31). Though Paul reasoned out of Moses and the prophets, his testimony of Jesus was rejected by the main body of the Jews, just as the prophet Isaiah had long before prophesied (Is. vi. 9). According to tradition Paul was beheaded in Rome by order of Nero A.D. 68.

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MARCH 25th, 1928. —REVIEW OF LESSONS.

Subject for proof — "That all evil will finally disappear."

Chapters thirteen to twenty-eight of the Acts deal in the main with the journeys of Paul as the Apostle to the Gentiles, his apprehension and defence at Jerusalem, and his adventurous journey to

Rome, as a prisoner who had appealed to Caesar. In a review it is only possible to touch on the more important episodes of Paul's travels—at Antioch (chap. 13), where the Gentiles believed, at Lystra (chap. 14), Philippi (chap. 16), Athens (chap. 17), and Ephesus (chap. 19), to the elders of which he gave the solemn charge (chap. 20).

It is a useful study to compare Paul's speeches in his defence before the Jews, the high priest Ananias, Felix, Festus and Agrippa. The substance of them all was that Christ, whom the Jews had slain, was risen from the dead, whereof Paul was a witness, and that the way of salvation had been opened to the Gentiles, whereunto Paul was appointed a minister. In concluding the study of Paul's life it is interesting to refer to the allusions in his letters to his sojourn at Rome as a prisoner (Eph. iv. 1, Phil. 1, Col. 4, 2 Tim. i. 8, etc.).

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APRIL 1st, 1928. GENESIS 1 and 2.

Subject for proof — "That man is mortal."

Genesis is Greek for origin, and is the name given to the first of the five books of Moses, styled the Pentateuch. Verse 1 teaches the sublime truth that God is from everlasting (Psalm xc. 2), out of whom are all things (1 Cor. viii. 6). The opening phrase does not state a definite time for the original creation, therefore leaving ample time for the periods of geology. In verse 2, the earth is described as in a condition of desolation and emptiness, enveloped in darkness. The Spirit of God, by which all things exist (Ps. civ. 29; Job xxiv. 14), "brooded" upon the face of the waters. Light was first caused to appear, before the sun, for God dwells in Light (1 Tim. vi. 16); next the firmament or "expanse," then the dry land and vegetation. On the fourth day, the sun, moon and stars were made to appear. Notice their intended use as "signs" (Matt. xxiv. 29). The seas were next filled with living creatures (marg. souls), then animals were created, and lastly man. Life did not evolve, but each species except man was created "after his kind." Man did not spring from the ape, but was made from the dust of the ground in God's image. The day referred to in chapter 1 is rather shown to be of 24 hours' duration by Exodus xx. 11. All God's creation was perfect, and on the seventh day a period of rest followed. The sabbath was afterwards intended, not so much as a day of abstinence from work, as a day specially dedicated to God (Is. lviii. 13). Adam was forbidden to partake of the tree of knowledge of good and evil on pain of death. "Dying thou shalt die." Woman was created from the man, that she might be a help-meet, or suitable companion for him. Note the New Testament references to Gen. 1 and 2 (Matt, xix, 4, 1 Cor. xv. 45, 1 Tim. ii. 13).

The Children's Page.

DEAR BOYS AND GIRLS,

I know that you will all join with me in congratulating those who have worked so hard and continuously at the puzzles during the past year. We are pleased to be able, through the generosity of the Clapham Ecclesia Sunday School Committee to send book prizes to the first four.

Rachel Briggs (Canada) has received a hymn book. She obtained 119 marks out of a possible 120. Bessie Briggs and Evelyn Briggs (Canada) secured 118 marks, and to these have been forwarded copies of The Life of Christ and The British Museum with Bible in Hand. Ruth Nicholson (Ilford), who gained 117 marks, has had forwarded to her a copy of The Life of Christ.

This year's series of puzzles started with the January magazine, and though it is too late to send in answers for that month, the answers for February and March could be sent together by those who wish to commence working the puzzles. So far this year we have received a larger number of replies and we hope that all those who have thus started well will keep up to the end of the year.

Your sincere friend, W. R. M.

PUZZLES.

Please send answers by the last day of March to W. R. Mitchell, 46 Thornlaw Road, West Norwood, S.E.27, and write your name and age on answer sheet.

1. —SQUARE PUZZLE.

- | | |
|------------------------------|---|
| i. Daughter-in-Law of Judah. | iv. A river in the north-east of Media. |
| ii. A son of Aaron. | v. Relating to the country. |
| iii. A hill near Hermon. | |

2. —DIAMOND PUZZLE.

- | | |
|--|-----------------------------|
| i. The first letter of the City of the great King. | iii. Fourth son of Japheth. |
| ii. Used in sacrifice. | iv. Insane. |
| | v. Last in run. |

3. —JUMBLED NAMES (Four of Christ's Progenitors).

SJEAICHNO LZOEBROAB RELAZEA LSAEILAHT

4. —HIDDEN PERSON.

One of the seven primitive disciples chosen to serve tables, who is also called the first martyr.

ANSWERS TO JANUARY PUZZLES.

- | | | | |
|------------------------------|--|---|----------|
| 1. — | 2. — | 3. — | 4. — |
| TYRE
YEAR
RACA
ERAN | N o D
A dri A
Z ebu L
Amra M
R hod A
E gyp T
T atna I
HosannA | NEHEMIAH
SAMUEL
JEREMIAH
OBADIAH | MORDECAI |

RESULTS (Maximum Marks, 20).

- | | | |
|--------------------|---------------------|----------------------|
| Ruth Nicholson, 20 | Doris Higgs, 20 | Primrose Jakeman, 19 |
| Rachel Briggs, 20 | Ambrose Withers, 20 | Iris Brett, 17 |
| Evelyn Briggs, 20 | Peggy Higgs, 20 | D. Brett, 17 |
| Bessie Briggs, 20 | Clara Beasley, 20 | Helen Baldock, 15. |
| | May Hughes, 19 | |