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

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EIGHTPENCE.

### Our Citizenship.

By Dr. John Thomas.

Our citizenship which begins in the heavens, as Paul expresses it, is above any citizenship that begins in flesh. The citizenship of the faithful in Christ Jesus overrides everything else in its claims and obligations, "Jehovah has called us to His kingdom and glory" to which our allegiance is due primarily and absolutely. All that is not of His kingdom belongs to "the old Serpent, the Devil and Satan." God and Satan are the rival potentates claiming the allegiance of mankind. They are the "Two Masters" who cannot be served acceptably in concert. God will not divide His authority with Satan; nor will Satan consent to the supremacy of God. Satan is the God or power of this world, and gives its glory to whom he will; and demands that every man shall honour his flag, bray out his praise, and esteem it sweet and pleasant to fight and die for him. To lavish money, and to do battle for the things the flesh delights in, he glorifies as "patriotism"; and is ready to denounce all as "traitors" worthy of death and ignominy, who prefer to "obey God rather than man." His reasoning in support of his policy is specious. Should a man not fight for the power that protects him? Should he not defend the national altars and his fireside? If all were to refuse to fight what would become of the country? All this is well enough for those under the power of Satan. By all means let Satan fight for Satan if he would perpetuate his authority. But then we are not of Satan. We have been "turned from the power of Satan unto God" by the Truth understood and believed. Our case is exceptional. Satan does not protect the Saints. He has prevailed against them, and only lets us alone because he does not know that we are of their class. We pray for Satan in authority, not that he may prosper in his wars and ambitions, but that he may let us alone, and allow us to "lead quiet and peaceful lives in all Godliness and honesty." If he will only do this, the alternative of fight or imprisonment and death, will not be presented to us in the North or South, \* in the Old World or the New. True believers are neither traitors, rebels nor tyrants; but law-abiding submissionists under all governments, be they abolitionist or secessionist, republican or monarchial, Imperial or Papal, so far as their laws do not contravene the laws and principles of the Gospel.

\*Written by the Dr. at the time of the American Civil War.

By what rule then are the Saints to judge of these laws and principles as opposed to the laws and principles of the Devil and Satan; that is, of the flesh in its governmental organizations? In answer to this we affirm that Jesus Christ is the rule. He is "The Truth" that was incarnated or "made flesh" to

show how all flesh is required to walk that would attain to consubstantiality with him and the Father; that is "ascend to the Father" whom Jesus styled in his conversation with Mary, in reference to his brethren in general, "my Father and your Father; my God and your God."—John xx. 17.

Now, that Christ is the rule, or practical example, set before the Saints of God, is proved by the following testimonies. In 1 John ii. 6, the Apostle saith: "He that saith he abideth in Christ, ought himself also so to walk, even as he walked." John's authority for saying this was that of Jesus himself. "I am," said he, "the light of the world so long as I am in it" (chap. ix. 5). "He that followeth me shall not walk in darkness, but shall have the light of life" (John viii. 12). In these words he commands us to follow him. This we can only do during his absence from this planet, by adopting his example as the rule of our social and political existence.

John's fellow-disciple, Peter, reiterates the same principle of action in 1 Epis. ii, 21; "If when ye do well and suffer, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow his steps." "Who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again: When he suffered he threatened not; but committed his cause to him that judgeth righteously." Paul also, "the teacher of the Gentiles in faith and truth," points to Christ as the rule, and to his own conduct as far as it conformed thereto. "I beseech you," said he, "be ye followers of me even as I am of Christ" (1 Cor. iv. 16; xi. 1). Jesus is the head of the Body of Christ; the body therefore follows the will and action of the Head. What a phenomenon it would be in the animal kingdom to see heads walking in one direction and bodies in another! Ezekiel did not see this in his "visions of the Elohim," or Mighty Ones of the Age to Come—"To the place whither the Head looked they followed it" (Ezek. x. 11). This is the principle Jesus taught by precept and example. He "looked" in this direction; and all the true believers in this probationary state of tribulation in which the saints are "prevailed against" by Satan "in Church and State," they follow whither he taught, that when he appears in power, they may personally "follow him whithersoever he goeth" (Rev. xiv. 4).

Herald of the Kingdom and Age to Come, 1861, p. 138.

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FLATTERY AND PRAISE. —Flattery is an abomination; but this is not to be confounded with the kindly recognition of honest merit. A man does not flatter who says "well done" if the doing be well. The Lord himself will do this. There is more danger of erring in the other direction and withholding an encouraging word that would strengthen the feeble knees. It is a world of extremes just now: praise is loud where it is unmerited: and there is acrid silence or envious disparagement where approbation might be truthfully bestowed. The Lord will distribute his just awards by and bye: and in faith of this, true men can endure.

R.R.

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The brethren of Christ occupy precisely the position of Isaac. They are strangers and sojourners in the very place of their promised possession. The "rights" are all on their side, for there can be no true right except that conferred by God, the original proprietor. Nevertheless, for a season, they are called upon to submit to unrighteousness, exactions and encroachments like sheep among wolves, who try to escape their pursuers, but do not turn upon and try to retaliate on them, or attempt to enforce the restitution of a torn ear.

(The Ways of Providence).

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## Daniel in Babylon.

An Exhortation by Bro. Roberts.

We have had Daniel brought before us in the reading this morning. He is one of those whom Paul, in Heb. xii. 1 styles "so great a cloud of witnesses" surrounding us in a mental sense, and whom he holds up for our consideration with a view to our being induced to lay aside every weight, and run patiently the difficult race for eternal life. He is also the prophet to whom it was said "thou art greatly

beloved.” (Dan. ix. 23; x. 11, 19). It is impossible, therefore, that we can fail to be benefited by the contemplation of his case, if we realise the facts as they are presented.

The very first aspect in which he appears is that of a sufferer of adversity. He was in the first batch of captives taken by Nebuchadnezzar from Jerusalem to Babylon, in the third year of the reign of Jehoiakim. To him and to others, this would at that time appear an unmitigated evil. Those left behind in Jerusalem would appear favoured of God, and those taken away to the barbaric land of the conqueror, abandoned of Him to their hurt. The case was much otherwise, however. The state of the case was revealed to Jeremiah after their departure. He was shown a basket of very good and a basket of very bad figs (Jer. xxiv.), and he was told that the very good figs represented those who had been carried away captive, "whom," says God,

"I have sent out of this place into the land of the Chaldeans FOR THEIR GOOD."

The bad figs, he was told, represented the evil inhabitants of Jerusalem who were left, and of whom he says: —

"I will deliver them to be removed into all the kingdoms of the earth FOR THEIR HURT."

Thus the state of the case was exactly contrary to the appearance. The apparently favoured were objects of displeasure: the apparently deserted were beloved and only exercised for their benefit.

From this we may distinctly learn the very valuable lesson concerning our own experience: that the occurrence of apparent evil is not an evidence of divine disregard, but may be an evidence in the opposite direction. It is a lesson taught directly by Paul, when he says: —

"whom the Lord loveth He chasteneth," and  
"without chastisement, we are bastards and not sons."

Daniel was humbled and chastened by an experience that at the same time removed him from the sphere of future peril, and led him into a path of exaltation and renown. He did not know adversity was leading him into a large place. The glory that awaited him in Babylon was all darkness before him. He merely saw the evil, and took it submissively, though, perhaps with tears, as other sons of God have done, including even the First-born of Nazareth.

The darkest paths are sometimes the way to the sunniest plains. In all cases of divine contrivance, it seems uniformly so. Noah among the scoffers, Joseph in prison, Moses in exile, David an outlaw, are striking among many examples: and these things are "written for our learning." The application is evident: our adversity, even to the point of imminent destruction, is not an evidence that God has deserted us, but may be the way He is leading and preparing us for marvellous deliverance, even now, but certainly in the day of days—the day of Christ, when death and curses and evil shall be no more for those who in faith, commit the keeping of their souls unto Him in well doing as unto a faithful creator.

Arrived in Babylon, the first characteristic that Daniel exhibits, as the man "greatly beloved," is particularity as to food and drink. He

"purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

"Let them give us," said he, "pulse to eat and water to drink"

Some people may imagine there is nothing for us to think of in this. They say "Daniel was under the law, which accounts for this particularity; and as we are not under the law, we need not care." Daniel

was under the law truly, but it is not his obedience to the law that is conspicuous in the matter in question. The law nowhere prescribes pulse and water; the law nowhere forbids the common Jew to drink wine or to eat of a well-spread table, if the food provided were the flesh of animals allowed to be eaten.

We must seek a deeper reason in Daniel's abstinence, and these deeper reasons we may find applicable to ourselves. Paul says: —

"every man that striveth for the mastery is temperate in all things."

He is alluding to the public games of Greece, the competitors in which underwent a preliminary physical training, just as prizefighters or performers of walking or other feats do in our day. "They do it," he says, "to obtain a corruptible crown." If they did not do it, they would not come off winners; they would lack the requisite "condition" if they did not place restraints on their eating and drinking. "But we (do it to obtain) an incorruptible."

What is this but saying there are certain conditions of the body unfavourable to spiritual victory, and that these conditions of the body are to a large extent questions of eating and drinking, and therefore within our own power. It is undoubtedly true that we are helped or hindered by the conditions to which we subject ourselves in eating and drinking. If we drink beer, smoke tobacco, and are "riotous eaters of flesh," we burden ourselves with a weight which increases the difficulty of the race, and which Paul's exhortation is to "lay aside." Temperance in eating and drinking, after the model of Daniel, will be found to help the spiritual man, and lead by pure paths to liberty and life.

But, of course, there is a medium in all things. This idea may be carried to an extreme, and become a hurtful hobby. Some people place dietetics in the place of the gospel, and give all their attention to theories of physical improvement, which land them after all in the corruption and silence of the grave. We must keep things in their place. The only admissible hobby is:

"the glorious gospel of the blessed God:"

dietetic considerations are in place if they come humbly and reverently at the service of the gospel. When they become a hobby it is like a monkey getting on to the throne—unfortunately a very common occurrence.

Their place is at the footstool of the truth; but there they have a place, and the danger is that in a licentious age like ours, believers of the truth may think they have attained perfection in attaining to that belief, and may defile themselves freely to their hurt, "with the portion of the sin-king's meat and with the wine which he drinks," instead of being found among the beloved Daniels, who are temperate in all things that they may obtain the incorruptible crown. . . .

In the affairs of his God, the enemies of Daniel thought they could contrive to get the better of him. The trap they laid for him brings out another characteristic of Daniel's, from which we may draw profit. They obtained the king's consent to a law that no man should make any petition to any god or man save the king only. Now what does this prove? It proves that Daniel was a man of prayer, and that his enemies knew it. Let us measure ourselves again here by the standard supplied in Daniel. We must not only maintain integrity towards men, we must also be well-pleasing to God. Integrity is truly pleasing to Him, but there is something else to go along with it. It is revealed that prayer is the acceptable offering of righteous lips. This is beautifully represented in the symbolism of the Apocalypse. An angel stands before the throne with a censer in his hand, from which ascends a cloud of incense. This incense, it is declared, represents the prayers of the saints.

Now incense is a fire-caused cloud of sweet-smelling vapour, which diffuses itself through the air with a grateful effect to those who may be within reach of it. The use of such a figure to represent the prayers of the saints shows distinctly the estimation in which they are held by the Almighty Father,

to whom they are addressed. The question is, do we contribute our portion of this incense-cloud, causing Him pleasure? Daniel was in the habit of doing it three times a day—(Dan. vi. 10). David says, "Seven times in a day do I praise Thee."—(Psalm cxix. 164).

The Lord himself frequently appears, in the course of the gospel narratives in the same attitude. He withdraws and spends even whole nights in prayer. Left to our own thoughts on the subject, we should have concluded that in his case, at all events, prayer was unnecessary. Yet there he stands before us in the act of thanksgiving, supplication, and prayer to the Father of all. His example is itself sufficient, and shows what manner of men we ought to be, as those who are striving to be acknowledged as his brethren in the day of his glory.

Prayer is needful for us and well-pleasing to God. It is a source of comfort and strength and purification; but to be effectual, it must be real. It must not be a mere repetition of words, like the prayer-saying abomination of modern superstition. It must be an act of conscious address to the Deity.

To be such, certain conditions are necessary. There must first be a true confidence in God's existence, and that though He is "in heaven," He is present everywhere by the spirit. If a man lack this confidence, his petitions will be as words spoken to the heedless air. He will feel as a child feels, that he is speaking into space with nobody to hear. Prayer in that case will neither be profitable to himself nor acceptable to God, who requires the prayer of faith.

How are we to attain this conviction? It is the result of evidence. The evidence consists of many things, including the Bible as the principal evidence. If the mind dwell habitually on the evidence, the conviction will come and at last fervently fill the inner man with almost the power of a living consciousness which will enable us to feel, "though no answering voice is heard," that our words are spoken in the Eternal ear, and that they will bring forth for us the blessedness of the man who trusteth not in man nor maketh flesh his arm, but who putteth his trust in the Eternal Creator, and whose hope the Lord is. It will enable us to pray the prayer of faith and to feel that the act of prayer is an act of real communion with God. . . .

How does Daniel act in the presence of the trap set for him? Here we shall find another distinct and useful lesson. The decree came out that nobody was to pray to any god or man but to the king only, on pain of death by wild beasts. Now, if Daniel had been like some people, he would have got round the corner of this danger by some subterfuge. He would have said: "Prayer is a thing between God and me, I need not let these men know that I pray during the next 30 days. I will pray, but I need not get down on my knees or do anything else by which they will know it. Why should I run into danger? Why should I needlessly expose myself to destruction? I can pray walking on the street or lying in my bed. I will not rob God of His due; but I will take care to run clear of the trap which these men have laid."

Did Daniel act in this worldly-wise manner? On the contrary. "When Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God, as he did aforetime. Then these men assembled and found Daniel praying and making supplication before his God." (Dan. vi. 10, 11).

The lesson is plain. Never conceal our obedience to God from a fear of consequences. Confess Christ before men—not with Pharisaic ostentation—not with the obtrusiveness of a man who wants to be taken notice of, but with the frankness and courage of a man determined to do the will of God, at the risk of whatever consequences it is in the power of man to inflict.

Caught in the act, Daniel was cast among the lions. He did not know he would be saved from them. He had no revelation on this point. He probably thought he would be torn to pieces in a moment. He braved the danger. He was prepared for such an eventuality, like Shadrach, Meshach, and Abednego, his companions, who, in a similar predicament with regard to the fiery furnace, while

declaring God's ability to deliver them, said that even if He did not deliver them, they should refuse to bow down to the golden image. Is it necessary to point the lesson? Let us not be intimidated by the cry of rashness and imprudence when we propose to obey God rather than man. It is easy to call righteousness by wrong names, as it is easy to gild over unscriptural things by pretty titles. Let us be led of the Spirit in all circumstances and we shall be safe.

A thorough course of well-doing in the fear of God, and a fearless encounter of all the consequences of duty, will give us a place by the side of Daniel in the kingdom and age to come, when a compromising course for present advantage would entail the terrible result, that we should be pronounced unfit for the divine service and the divine glory of that glorious state.

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Where God is feared, His promises believed and His commandments obeyed, there is a providence at work, shaping natural circumstances, to give them an appointed issue for good though the road travelled may be apparently evil.

(The Ways of Providence).

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## Editorial.

### FAMOUS NAMES IN HISTORY.

The present age is noted for the great number of men and women who are straining every nerve to attain to fame and fortune. The query is: What shall we do to be forever known? Worldly fame too frequently acquired by wild ambition, is fleeting at the best, and always more or less tarnished by its associations; for in proportion to the fame acquired, envy grows. Success invites jealousy and attracts the hatred of the unsuccessful, who disparage the distinction they cannot attain.

Even those who achieve the greatest success, can but blaze awhile and then pass away. At the best the rewards are trifling: possibly more or less power, a little transient fame, and then a grave to rest in, with a fading name. The shadow of their worldly dream lies buried in six feet of earth. Too low their aim indeed, who seek not the Kingdom of God.

No fame nor glory can endure unless based upon the Truth. Of this fact we have many glittering examples in history, such as Nebuchadnezzar, Alexander the Great, the Caesars, Charlemagne, Napoleon and others. The giddy heights of Napoleon's ambition, served only to plunge him into greater misery; so with the Kaiser, and the Czar, and death ends all in such cases. Their achievements though great, have but a flickering radiance which soon expires.

On the other hand, the quest for heavenly fame extends its bright and prophetic vision into the future, looking not so much at the things that are seen which are temporal, but at the things which as yet are unseen, but assuredly eternal.

True, its aims and ambitions are attended in this life with a mighty and soul-testing struggle, concerning which we are warned that not all come off as conquerors; but those who do, win a lasting name and an enduring and imperishable fame. The race can be won, but only by unwearied application and indefatigable zeal.

Occasionally we may chance to fall from fatigue, but we must rise and press onward. It is only by a patient continuance in well-doing that we can ultimately attain to glory, honour and immortality. In other words, the only sure pledge of a deathless name, is to know the only true God and Jesus whom He sent.

Among the famous names of Bible history we find Moses, Joshua, David and Solomon, whose "fame was in all nations." These were all types of the "Greater than Solomon," of whom it is recorded that "His fame spread abroad" so that even "Herod heard of the fame of Jesus"; and in Isaiah lxvi. 19,

it is declared that in the age to come, when the throne of David shall be rebuilt, and occupied by his son Jesus, messengers shall be sent to Tarshish and the Isles, who have not heard of the fame of Jesus, nor seen his glory in "the City of the Great King," to announce to the rulers and the people, that the Lord now inherits Judah, his portion in the Holy Land, and has chosen Jerusalem again—Zion, the beautiful, henceforth to be the joy of the whole earth.

With Jesus in the Holy Land, there will then be twelve other men, whose names are already famous in history, but whose glory will then astound the world, for they "shall sit upon twelve thrones, judging the twelve tribes of Israel," then returned to Palestine, whom the Lord will make his "battle-axe and weapons of war to break in pieces the nations and destroy kingdoms," so that "all Kings shall fall down before him and all nations serve him."

#### THE FAMOUS TWELVE.

These twelve men in the days of long ago, were Christ's most intimate associates, and they were chosen not from the ranks of the high and the mighty, but from among the poor of this world, rich in faith. None of them were found "clothed in purple and fine linen," but the majority were clad in the coarse garments of fishermen: whose faces were bronzed with exposure to wind and sun, whose hands were enlarged by dragging the net and hardened with pulling the laboring oar.

Such were the men selected by Christ to publish the glad tidings of "peace on earth and good will among men," and ultimately to hold rank among the world's greatest rulers and teachers of mankind, when the times of refreshing shall come from the presence of the Lord, once again in the earth. But why was such a choice made? Because while "man looketh on the outward appearance, the Lord looketh on the heart."

Foremost amongst these famous twelve, was the fiery Peter who was ready to smite with the sword in defence of his Master, or walk upon water to meet him. Next came the impetuous James and the loving John, who were both anxious to secure an honoured seat in the kingdom, at Christ's right hand and his left.

These men were apparently the most favoured of Christ's disciples. They were permitted to be with him on the Mount of Transfiguration, they were present at the raising of the daughter of Jairus, and in the agony of the garden of Gethsemane. James and John were surnamed by Christ "Boanerges, or sons of thunder." It was these two men of simple faith who, when the Samaritans would not receive Christ, said unto him: "shall we command fire to come down from heaven and consume them"? The appellation is not meaningless but may find its fulfilment when the saints shall "execute the judgments written."

Andrew, the brother of James comes next. He accomplished a great work for the Master, but in the end was crucified on a cross formed like the letter X, from which we have "St. Andrew's Cross."

Philip the next named was a man of sterling character, whose "words went out unto the ends of the world."

Thomas, the slow, incredulous disciple is next. He was honest but obstinate in his doubts, yet quick to declare his faith and conviction, when he saw the wounds in the hands and side of his Redeemer.

Bartholomew, —Bar means son—son of Tholomew. He is elsewhere called Nathaniel, of whom Jesus said: "Behold an Israelite indeed, in whom is no guile"! This eulogy has ever since made his name a synonym for sincerity.

Matthew, also called Levi, was probably quite rich. It was he who made a great feast for the Master, on which occasion Christ made that adroit and sarcastic reply to the scribes and Pharisees: "I

came not to call the righteous but sinners to repentance." Matthew styled himself "the publican," which indicates his humility.

James the son of Alphaeus, is so styled to distinguish him from the son of Zebedee. His faith and zeal are exhibited in the epistle which bears his name.

Simon Zelotes is next. He is also called the "Cananite"—not Canaanite. CANANITE in Aramaic (the language of the common people), and ZELOTES in Greek, signify a ZEALOT, a sect among the Jews who were zealous of the Law. Simon was so zealous in the work of the Truth that he is credited by some with having preached the gospel as far west as the British Isles.

Judas or Jude, the brother of James, was surnamed Lebbaeus and Thaddaeus. He was a devout, stern and fearless opponent of error, as shown in the epistle bearing his name.

In the place of Judas Iscariot, who was called but not chosen, we have Matthias one of the seventy, who became the twelfth by taking the "ministry from which Judas by transgression fell." He will wear the crown which Judas might have won, but which he lost through his covetousness or love of money. Hence, the warning words of Jesus: "Let no man take thy crown," and of Paul, "the love of money is the root of all evil."

Nearly nineteen centuries have rolled by since these famous men were chosen. They have long been sleeping in the dust of the earth awaiting a resurrection to everlasting life. Like Paul they all fought a good fight and kept the faith; henceforth, their crowns are laid up, and shall be given them in the day of Christ's appearing.

When they awake 'twill be to sing, and we shall be caught away with them to meet the Lord, and so shall we be forever with him. Though Christ seems to tarry, wait for him, he will surely come and will not tarry. In the meantime we "have need of patience, that after we have done the will of God, we might receive the promise." Therefore let all be patient, and walk as becometh saints, remembering with gladness the assuring words of Jesus: "Rejoice, because your names are written in heaven," in the glorious annals of immortal fame.

B. J. D.

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#### BRITAIN AND EGYPT.

A serious situation has arisen between Britain and Egypt consequent upon the rejection by the Egyptian Government of the proposed draft Treaty; according to the reports published just as we were going to Press the failure of the conversations was brought about by the Egyptian Government's objection to the British Army remaining in Egypt. Sarwat Pasha, the Egyptian Prime Minister, says:—

"The Egyptian Government reached the conclusion that the draft, by reason both of its basic principles and of its actual provisions, is incompatible with the independence and sovereignty of Egypt, and, moreover, that it legalises occupation of the country by British forces."

The situation is full of interest, but we may be sure that Britain's position in Egypt will not be permitted to become weakened; she is in that land in fulfilment of Bible prophecies, and she must remain there so long as the Divine purpose requires it. When Britain retreats from Egypt it will not be because of the hostility of the Egyptian Government, but because "He (the king of the north) shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape." (Dan. xi. 42.) We shall watch the development of the matter with much interest, and shall no doubt (God willing) comment further upon it.

One of the most interesting features of the matter is the remarkable utterance by the British Foreign Secretary, Sir Austen Chamberlain, especially when viewed in the light of what Dr. Thomas wrote nearly eighty years ago.

As most of our readers know, Dr. Thomas, as a result of his understanding of the prophecies, stated in *Elpis Israel*.

"I know not whether the men, who at present contrive the foreign policy of Britain, entertain the idea of assuming the sovereignty of the Holy Land, and of promoting its colonization by the Jews; their present intentions, however, are of no importance one way or the other; because they will be compelled, by events soon to happen, to do what, under existing circumstances, heaven and earth combined could not move them to attempt. . . ."

"He (God) will bring her (Britain's) rulers to see the desirableness of Egypt . . . which they will be induced, by the force of circumstances, probably, to take possession of . . . The possession, or ascendancy of Britain in Egypt . . . will naturally lead to the colonization of Palestine by the Jews." (*Elpis Israel*, 6th edition, pp. 396-399.)

In conjunction with the foregoing convictions of our brother, we read with more than ordinary interest the following pronouncement by Sir Austen Chamberlain: —

"I am old enough to remember the circumstances of our intervention in Egypt in the early eighties. My father (Joseph Chamberlain) was a Minister at the time. I could recall the sincerity with which the Ministers at that day declared that our occupation was only temporary, and that it would be withdrawn at the earliest possible moment. But . . . the events of the intervening years have shown that neither of us could escape from the situation in which God has placed us, or evade the mutual relations which that situation imposed on us."

We think these words should prove a stimulant to all who are watching the signs of the times, and especially should impress upon us a realization of the privileges of the days in which we live. We are able to see the actual existence of the things so clearly anticipated by Dr. Thomas and his contemporaries; we see the prophecies fulfilled in harmony with God's word, although against the natural desires and inclinations of those responsible for the control of national policies, and if rightly exercised by these facts we are greatly encouraged to wait for the final consummation which is quite evidently close at hand. "Watch," therefore, "for ye know neither the day nor the hour, wherein the Son of man cometh." (Matt. xxv. 13.)

W. J. W.

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## The Position in Palestine and The anti-Semitic Press.

DEAR BROTHER WHITE,

As several brethren and sisters have approached me with cast-down "information" concerning the present condition of things Zionist in the Holy Land—and which information they have gathered mainly from the London Daily Express—it will be as well to let them know the other side of the picture, as exhibited by an Israelite (Mr. Israel Cohen) with whom I had a pleasant interview to-day at the Head Office of the Palestine Government. The following is a letter he sent to the Editor of the Daily Express, but it was neither published nor acknowledged: —

"It is rather significant that you should have based your account mainly on the Palestine Administration Report for the quarter ending September 30th last and entirely overlooked a very important fact which is recorded in the last annual report of the Palestine Government, namely, that for the year 1926, which was published a few months ago. In this latter report (p. 5) you will find the statement that "surplus balances at the end of 1926 totalled £E. 1,505,554 as compared with £E. 1,069,576 at the end of 1925," and if this very substantial and

accumulated surplus is offset against the decline in revenue in the third quarter of 1927, there still remains a very large sum—at least over £1,400,000—on the credit side. Probably the figure is even larger, as your correspondent does not state that the expenditure for the quarter in question was in excess of the revenue. There is, therefore, not the least justification for your statement that "the State totters on the verge of bankruptcy."

Equally unfounded is your remark about the "British tax-payer footing the bill." The entire cost of the work involved in the establishment of the Jewish National Home has been supplied by the Jewish people themselves and has not cost the British tax-payer a single penny. On the contrary, as the Palestine Government Report for 1926 admits: "The expansion of revenue which has enabled the accumulation of considerable surplus balances is due mainly to items derived from the large influx of Jewish capital to the country." The only cost to the British taxpayer is for the maintenance of the military units in Palestine. The amount (£198,000) is a comparatively trifling expense for safeguarding British strategic interests in the Near East.

As for the number of unemployed, this has fallen from 8,400 in last August to 5,500 at the end of November, so that there has been an appreciable improvement, and as soon as the various public works projected by the Government are started, there will undoubtedly be a further considerable absorption of those still unemployed. It is incorrect to say that the Joint Palestine Survey Commission, in connection with which Sir Alfred Mond has just gone out to Palestine, represents the first attempt to study the economic situation in Palestine. Such studies have often been made during the last ten years. The purpose of the present Commission is simply to provide a report upon the basis of which the proposed extension of the Jewish Agency (consisting at present solely of the Zionist Organisation) may be completed and a practical programme of constructive work drawn up.

What you describe as "the virtual cessation of financial relief from Zionist sources outside the country" is happily not true. The fact is that the Palestine Foundation Fund (Keren Hayesod), the principal colonisation fund of the Zionist Organisation, received in the six months ending December 31st last over £186,000 from Jews in all countries, towards which those in the United States contributed one-half. In the month of December alone the amount received was over £40,000, of which the Jews in the United States contributed £15,500.

The Zionist Executive are fully alive to the needs of the present situation, and are doing their utmost to cope with them. Their task will be greatly lightened if you will, in all fairness, accord this letter the same publicity that was given to the articles to which it is a reply."

I believe you will see that the information given in this letter is a set-off to garbled effusions, more often than not from those whose thoughts are limited to their Fleet Street occupation,

Affectionately your co-worker,

FRANK G. JANNAWAY.

4<sup>th</sup> February, 1928

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There is a reputation that is worth having, but which is little valued by the ordinary run of people, namely, the good opinion of Christ and of all who judge by his principles. This will outwear all the frictions and disappointments of nature, whereas fame in the ordinary sense will vanish as completely as last year's fog.

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## 1928?

In the twelfth chapter of Daniel there are three prophetic time periods over which there has been much controversy, due to the fact that some have thought they apply to the Papacy, while others give them a Moslem application. Let us first look at the middle period mentioned 1290, Dan xii. 11. To assist us in arriving at right conclusions it is of great importance that we should have a correct

translation of the revealing angel's words to Daniel. Dr Thomas has given us such a translation In Eureka III, page 544, he says "It is written in Dan xii. 11, 'And when the Daily hath been removed even to set up an abomination of desolation (there shall be) a thousand two hundred and ninety days.' Here is a long period without any other beginning indicated than that of its setting up. Its continuance is stated at 1290 years. This is the whole length of time during which the abomination was to prevail upon the land of Israel."

It can be demonstrated that this translation by the Doctor is a true rendering of the inspired original. This being so, is not his conclusion that it applied to the land of Israel (and not to the papacy) a reasonable one? The language clearly implies that the Jewish temple and Daily sacrifice offered therein were to be removed in order that another temple and another system of worship (the abomination of the desolating power) might be set up in its place. Is it reasonable to assume or to affirm that God removed the Daily from its place in the city of Jerusalem in order that an abomination might be set up in the city of Rome? Such a conclusion is out of harmony with the reasonableness and appropriateness of all divine procedure. It is a violation of the decorum and fitness that always characterises the divine symbolism of the Bible.

The erection of the Mosque of Omar and the institution of Mohammedan worship AD 637 on the very spot where the Daily was offered seems to the writer an unmistakable identification of that event with the setting up of the abomination that maketh desolate. The Mohammedan application is the only one that meets all the requirements of the case. That the vision relates to Israel's land and people, as Dr Thomas always maintained, seems beyond doubt. If Bro Roberts favoured the papal application over thirty years ago it was chiefly because he so ardently desired the Lord's return, that he could not reconcile himself to the idea that this much desired event was to be so long deferred as the Moslem application required. In reference to this he said: "Even supposing we were to take the commencement of Moslem worship on the site of the temple as the starting point of the periods of Dan. xii., the ending of the times would be out of harmony with other times and the general structure of the Apocalypse as affecting the vial era in which we undoubtedly live. For while 1260 plus 637 would give us 1897 the 1290 plus that date would give us 1927, and 1335 plus that date would give us 1972 as the end of the vision in the restoration of the kingdom of God—a prolonging of the time apparently inconsistent with the state of things that has risen under the sixth vial in which the nations are armed to the teeth, and their affairs strained to a degree of tension that seems as if it could not last." (Is Christ Very Near? P. 19.)

There is no evidence to connect the 1290 and 1335 of Dan xii. with the papal 1260 of Dan vii. 25; nor is there the slightest scriptural authority for such an application. Neither has the papacy had anything to do with the desolation of Israel's land. On the other hand, it is well known to students of history that Mohammedanism has played a prominent and important part in the desolation of the Holy Land for a period of over 1,200 years, and there is a striking fitting in of its times and movements with the requirements of these prophetic periods. Dr Thomas has directed attention to the important fact that the prophets, in speaking of nations, refer not to races of men, but to powers on territories designated by their ancient names, or symbols. In the twelfth chap. of the Apocalypse the pagan Roman power which desolated Israel's land and people in the first place, is symbolised by a dragon. The throne of this dragon power was removed by the emperor Constantine from Rome to Constantinople about the middle of the fourth century. From that time whatever power rules in that city is the dragon power, on divine principles. Therefore in Rev. xvi. 13, this symbol is applied to Turkey, the "mouth of the dragon" being the power or government ruling in that city. This fact neutralizes the principal argument of those who maintain that the abomination of Dan. xii. 11 is papal, because Christ in Matt. xxiv. 15, say they, identified it with Rome of the first century. As a matter of historic fact the papacy has nothing to do with it. Its connections and historical associations were with the "Holy Roman Empire" of the west, not with the Romano-Dragon power of the east enthroned in Constantinople.

The years that have passed since the papal theory was introduced to the brethren have accomplished what argument failed to do, namely, proved it a mistaken theory, an untenable

assumption. According to this application we are now only 15-18 years to the end of the 1335 of Daniel's vision, the language of which indicates that when that "end of the days" is reached the kingdom of God will have been established on the earth; for certain it is that Daniel cannot stand in his inheritance until it has been wrested from the enemy now in possession. What is true of Daniel is also true of Daniel's brethren who are to inherit the earth. The Scriptures reveal a time of prolonged convulsion after Christ's return to raise the dead and reward the faithful with immortality. The work to be done in the subjugation of the world and the introduction of the new era of blessedness is such as to require a long period for its accomplishment. Dr. Thomas believed that forty-five years would be so occupied, concerning which Bro. Roberts wrote: "Will the process occupy forty-five years? Considering all that has to be done, that would not seem too long a time. It is not only that the power of the nations has to be broken, and the wickedness of all nations punished; but the darkness of all nations has to be dispelled, which requires that scope be afforded for the purifying effects of the Lord's judgments in the earth, which it is testified are to cause 'the inhabitants of the world to learn righteousness' (Is. xxvi. 9). The temple has also to be built—a structure of such dimensions as will require time for erection." (Is Christ Very Near? p. 16.)

In the foregoing the writer has briefly stated some of the reasons for his strong conviction that the time periods of Dan. xii. are Moslem and not papal, and that the three periods commenced A.D. 637, when the Holy Land was wrested from Rome, and Jerusalem occupied by the Saracens; in which year Moslem worship was instituted in the Mosque of Omar, erected on the very site of the temple—"a dramatic completing of the situation."

The figures have already been given in one of the above citations from Bro. Roberts, but for clearness let us repeat: —

The "Abomination of desolation" was set up on the site of the sanctuary A.D. 637; add the "time, times, and a half" of xii. 7 and we get A.D. 1897, the year of the uprising of Zionism, when the first Zionist Congress was held at Basle.

The next period given to Daniel we find in verse 11, "a thousand, two hundred and ninety days"—1290 years, which, added to 637, gives us A.D. 1927. In view of the ever multiplying signs of the Lord's early return what joyous expectations this ending of the 1290 engenders.

The last period given is in verses 12 and 13, which read, "blessed is he that waiteth and cometh to the thousand, three hundred, and five and thirty days . . . but go thou thy way Daniel till the end; for thou shalt rest and stand in thy lot at the end of the days." Adding A.D. 637 to 1335 gives us A.D. 1972. And what then? What but the establishment of the Kingdom of God in all the earth, when Christ and the saints, immortal kings and priests, will possess "the kingdom and dominion and the greatness of the kingdom under the whole of the heavens" (Dan vi 27), and all nations will be blessed.

In conclusion, the writer gratefully acknowledges his indebtedness to Bro F G Jannaway's little book entitled "How Long?" which should be deeply interesting to all those who are looking for redemption in Zion.  
Toronto.

WM. SMALLWOOD.

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No doubt we are all pleased to see Bro Bellamy's notes in the "Berean," and it is to be hoped that widespread comment will be aroused. I do not think the manner in which he arrives at his conclusions can be seriously challenged, for the history of the times in which we are living demonstrates its accuracy.

Unfortunately, however, he continues to adopt an antiquated chronology which makes the conclusions somewhat incorrect, and therefore, for many, doubtless, difficult to follow. The system of chronology is taken from Dr Thomas who I believe followed Rollin in this matter. In any case Dr Thomas' B.C. dates are four years earlier than is generally accepted, and additionally, since his day,

authorities on whom we are compelled to rely, place the B C dates some two or three years later than they did some years ago. Instead of the 1st year of Nebuchadnezzar being taken as 611 B.C., it is now agreed that it should be 604 B.C. (British Museum date) or 605 B.C. (according to the latest information in the History of the World now being published serially). Bro Bellamy's dates, are therefore six or seven years too early.

Fulfilled prophecy demonstrates this. The period for Israel's dountreadmg is seven times (2,520 years), and that it commenced in the 1st year of Nebuchadnezzar is beyond question. But Nebuchadnezzar took eighteen years to complete the destruction of Jerusalem and the kingdom was not taken away from Zedekiah until the end of this period. As Ezek xxi shows, at the end of the appointed time, dating from the third overturning, the kingdom will be restored. We may therefore be quite sure that, as Jerusalem was eighteen years in the period of its destruction, so will it be eighteen years in the process of re-establishment, that the first of these eighteen years will mark a decisive blow for the city, and that the nineteenth year will mark its complete deliverance.

Well now, whatever date we give for the 1st year of Nebuchadnezzar, 2,520 years from that date have already expired. The great blow for the city, the antitype of that 1st year, must have already been struck. We do not need to say that it was fulfilled in 1917, when Allenby drove out the Turks, so that, even if it were impossible to ascertain that 1st year of Nebuchadnezzar from archaeology, as Bible students we should know it must be 2,520 years before 1917, which is 603-4 B.C., the very date given by the British Museum. We may here say, that in all these time periods there seems to be a margin of about three years to allow for, e.g., we speak of the fall of the Temporal Power as in 1866-1870, etc. Thus we would prefer to say that the period corresponding to the 1st year of Nebuchadnezzar is 1914-1917. The final stage in Jerusalem's deliverance will be in the nineteenth year after the first blow, so we may look (we think we may dare say with certainty) for Christ's establishment therein in 1932-5 This date, your readers will understand is the one Bro Bellamy gives as 1928, but which we affirm is actually about seven years out.

To show how remarkable all the prophetic dates coincide with this conclusion is not our business now; perhaps an opportunity may be offered later, but we venture to affirm that they do coincide even more remarkably than Bro. Bellamy's

We ought perhaps to say that we are not fixing the date of Christ's return seven years hence—that event may happen to-night, but His establishment in Zion, which is quite another matter.

Much more could be said about the events referred to in Bro Bellamy's notes, but we have concentrated on the one point only, as its correct understanding is the key which turns the lock.

W. JEACOCK.

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Zion's watchmen will welcome our veteran and beloved Bro. Bellamy's article. I regret however, clause 9, in which the "Moslem" interpretation is linked with the name of the cleric "Grattan Guinness." It not only gives an advertisement to a book unknown but to very few brethren; but it casts a reflection on the exposition of Dr Thomas, who to my mind and that of many others has so clearly shown that the "1290" years of Daniel xii. are inseparably bound up with the "Moslem" phase (Eastern Rome) in contradistinction to the "Papal" phase (Western Rome). If the Doctor's interpretation is wrong, then we must scrap at least 130 pages of "Eureka" and "Elpis Israel," as can be seen in what I compiled therefrom in "How Long?" Exact dates for the Lord's return have all failed, and, to my mind will fail. Much better rely on broad and palpable signs like those given by the Lord himself (Luke xxi. 24-27.)

F. G. J ANNAWAY.

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The writer fails to see the application of the 1290 and the 1335 of Daniel xii. 7 to either A.D. 606 or 610.

In Daniel vii. and Revelation xi. the 1260 is obviously in relation to the Papacy, but in neither of these cases nor anywhere else is 1290 or 1335 referred to as the continuance or collapse or partial collapse of the Papacy.

It seems a necessarily logical requirement that the ending shall agree in subject matter with the beginning. If the 1260 dates from the rise of the Papacy its ending should see the fall of the Papacy, or developments in connection therewith. It seems a case of filling-in to contend that the beginning of the 1290 is the rise to power of the Papacy in Rome, and the ending the regathering of Israel to the Holy Land.

In Daniel xii. 7 the end of the 1260 is not stated to be the Fall of the Papacy but the uprising of Israel. Basing the calculation on A.D. 606, did the 1260=A.D. 1866 see the uprising of Israel? Undoubtedly not. How then can we accept such an adaptation of prophetic dates to passing events!

Confining our attention still to Daniel xii. we find at v. 5 that Daniel sees two men. One addresses the other with the question: "How long shall it be to the end of these wonders?"

The first responds by saying that it "shall be for a time, times, and an half (1260 years) and when he shall have accomplished to scatter the power of the holy people (the Jews) all these things shall be finished."

No event is given for the commencement of the 1260 years, but the end is signified by the rise of Israel from the oppression and dispersion of ages.

The beginning of Zionism was at the Basle conference in September, 1897. Calculating backward 1260 years, we come to AD 637, when according to profane historians (Gibbon included, see Ch 51 of his "Decline") following a siege of Jerusalem of four months, the city capitulated to the Saracens who took possession; the Patriarch Sophronius of Jerusalem bowing before his conqueror with the words of Daniel xii.: "The abomination of desolation is in the holy place."

This method of reasoning from the end to the beginning is confirmed upon consideration of the historical setting of the capture of Jerusalem.

It is useless to go back to earlier days than A.D. 637 because this would only throw the fulfillment of the prophecy back to days when it obviously was not fulfilled. The only argument for consideration is, as to whether the start of the 1260 could be later. Seeing that the Saracens or the Turks never left the city, and the Mosque of Omar (the sign of Moslem worship) stands in that city today as a Moslem Temple it is evidence that no later time can be entertained at all as there has been no desolator since the Moslem.

A point that may well be given close consideration is as to whether the First Basle Conference in 1897 did inaugurate the real Zionist movement or whether it was the Conference in the next year, 1898. Should this suggestion be favourably considered the beginning would need be in A.D. 638 when—so it is said in some quarters—the Mosque of Omar was dedicated to Moslem worship.

Now in Daniel xii. 8 we read, still relative to the question, How long? "Then said I (Daniel) O my Lord, what shall be the end of these things?" The R.V. reads "What shall be the issue or latter end of these things"? i.e., the ultimate or final end of these troubles. What is the reply?

v. 11 "From the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, a thousand two hundred and ninety days," or 1290 years. Dr. Thomas' translation is very illuminating "And at the time of the vengeance the daily sacrifice shall be taken away, in order to set up an abomination that maketh desolate, a thousand two hundred and ninety days." (Elpis Israel, p. 354).

When was the "abomination of desolation" set up? We have seen the date, A.D. 637. Add 1290 and we reach the year 1927.

An important point remains. Does this 1290 bring us to the time of Christ's return or only to an intermediate period? It would seem reasonable to expect God would foretell the time of Christ's return by a stated prophetic period. If He has spoken of the Fall of the Papacy, of Zionism, and other events, all of which are milestones in the latter days it surely is reasonable to look for the coming of Christ at one of the stated prophetic periods as was the case at His first coming.

If this is so, there are only two periods left, the 1290 ending 1927, and the 1335 ending 1972. The setting of the 1335 seems to preclude this date as Daniel is promised his "lot" at the end of those days, which pre-supposes the return of Christ, the resurrection, and the setting up of the kingdom as being already accomplished.

Just a word of criticism. It does seem unsatisfactory to range the dates A.D. 606—610, and then when applying the 1260 to contend that it ended September, 1870, but when applying the 1290 to affirm it ended September, 1897. Surely this is 27 years, and not 30 years. If the period from A.D. 610 ends in 1870 (which is the fact) then the 1290 should end 1900 and not 1897.

In making these calculations we reckon from January to December following the pagan calendar. A question worth attention is as to whether God would use this calculation in the matter of the downtreading of His people or whether He would use the sacred calendar of Israel which He himself arranged. If this is so the year 1927 would not end until the Feast of Passover in the spring of 1928.

Upon this basis therefore, if A D 637 be the most likely date, ending 1927, we have been given (so far as we can see) no event to signify the ending of the 1290 period, but by Passover, 1928, we may see much, or later days may show up in stronger light an event which will prove to be the pivot of great events—such as the developments in regard to Trotsky's banishment.

An interesting study as to the anti-typical meaning of the Feasts of Yahweh is referred to by Bro Bellamy, on which a fascinating series of articles could be written.

P. E. W.

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## The Overthrow of Paganism.

The apostle Paul writing to the Thessalonian Ecclesia in the second chapter of his second letter, declared that before the Lord Jesus Christ should return to earth there would be a widespread departure from the Truth which would end in the setting up of an apostasy that would dominate the world; and Dr. Thomas' translation of verses 7 and 8 of this chapter seems to make the prophecy stand out in even a stronger light than does the authorised version: —

"For the secret (or hidden thing) of lawlessness is already working till only the one restraining for the present shall be out of the way, and then shall be revealed the lawless one whom the Lord Jesus will consume. . . ."

Two matters are brought to our notice in this prophecy: first, that departure from the Truth had already begun in Paul's day; and next, that the dominant authority of those times was preventing this apostasy from rising to ruling power; and consequently must be removed before this would become possible. This authority was Paganism, enthroned in the Roman Empire.

The prophecy referred to was written some sixteen years before Jerusalem (embodying the Judaean state), was destroyed by the Roman armies.

The fall of Jerusalem is intimately connected with the condition of affairs that was to arise within the Ecclesia of Christ, which would end in the dethronement of Paganism and the substitution, in its place, of a system of religion which, though bearing the name Christian, would be, as a matter of fact, wholly anti-Christian in faith and consequently in practice, these two things being inseparable.

After putting to death the Lord Jesus Christ, Jerusalem, using the city's name for its rulers, greatly persecuted the disciples and followers of Christ, scattering them in all directions: —

"Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice and Cyprus preaching the word."—(Acts. xi. 19.)

By this means the way was paved for the formation of the early Ecclesias, which, owing to the attraction of the Gospel, were joined by large numbers of Jewish and Gentile philosophers who, instead of abandoning their old false beliefs, brought them with them into the churches and superimposed them upon the religion of Christ. In this way, as Paul warned the elders of the Ephesian Ecclesia would be the case (Acts xx. 29, 30), was gradually developed a system of religion bearing the name Christian, which, though at times severely persecuted by the pagan rulers, at length rose to supreme power and turned upon and routed its persecutors in battle and stepped into the shoes of authority.

The course of this progression is revealed under the general symbol of the Seven Sealed Scroll as portrayed in Revelation, chapters five and six.

The arrowless bowman on the White Horse indicates the peaceful penetration of the Gospel message throughout the Roman Empire, as is borne out in history, notably in the letters of Pliny to the Emperor Trajan, in which the increase of Christianity is lamented.

"Conquering and to conquer" was the prophecy. So the work went on through the many vicissitudes of the Roman Empire, and at length culminated under the symbol of the opening of the Sixth Seal (Rev. vi. 12, etc.) in "a great earthquake," accompanied by the darkening of the sun, the turning of the moon into blood, and the falling of stars with the collapse of the heaven.

There should be no difficulty in understanding these symbols by a student of the Scriptures.

First, in regard to the use of such symbols, and their meaning. The opening verse of the Book of Revelation reveals the reason: —

"The revelation of Jesus Christ which God gave unto him, TO SHOW UNTO HIS SERVANTS things which must shortly come to pass; and he sent and SIGNIFIED it by his angel unto his servant John."

Signs were needed to enable Christ's servants in all ages to understand the message, not only to those in the first century, but in every century since, down to this present time and beyond, even to the consummation of God's full purpose.

Hence, an earthquake would be recognizable in every generation as a great upheaval, a turning over with great destruction. A revolution in form of Government is so politically spoken of in our days.

When God caused the Sun and Moon to shed their light on this Earth nearly six thousand years ago, He appointed (Gen. i. 16-18) the greater light (the sun) to RULE the day and the lesser (the moon) the night.

In Isaiah xiii. 1-11, also chap, xxxiv. 1-6 God through the prophet extends the idea more fully. He wishes to convey in the use of such signs as "The Heaven," "The Sun," "The Moon," and "The

Stars" symbolic representations of "Government," "The Ruling Power," "The Priesthood" (which lives on light borrowed from the Sun), and "Aristocracy of the Nations." The symbols are so used in the Scriptures on many occasions.

At the time John wrote, the Government of the Roman Empire was wholly pagan, its chief ruler being also its high priest; it must be evident therefore that the prophecy points to the complete overthrow and subversion of that form of rule in the way depicted in the symbols referred to.

(To be continued.)

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## Faithful Women of the Bible.

The present day attitude of the world towards Bible characters is one of mild incredulity, and any endeavour to treat them as historical personages is generally met with the retort that they never existed, and are merely legendary figures. The fact remains, however, that all the faithful men and women of the Bible possess distinctive traits of character based upon a common hope and obedience to the law of God. One of the most remarkable evidences of the divine inspiration of the Bible lies in the fact that we have the histories of men and women in different stations of life and of various ages, some separated by thousands of years, yet without losing their individual personalities; all are obviously members of the same community and striving after the same ideals.

The foregoing does not apply to persons whose doings are recorded in profane history. Human ideals are continually changing and although half a century ago saw the hey-day of monarchs and crowned autocrats, to-day democracy is the ruling passion, and thus from generation to generation the standards of greatness, as judged by the world, vary, in evidence of the instability of the natural mind.

How different when we come to the Word of God. Here the standard is always the same. The law of God does not vary in its application through the ages and the servant of God can always find a suitable example to follow, no matter what untoward circumstance may arise during the sometimes tedious process of probation. We do well to heed the apostle's comment: "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. x. 11) also Romans xv. 4.

Worldly standards are utterly unreliable for the children of God and are frequently directly opposed to His law. The world has false ideas concerning the duties of women, and popular opinion to-day upholds the theory that men and women are on equality in everything that pertains to life. Such is not God's view of the matter, e.g., 1 Cor. xiv. 34, 35. There is a general failure to recognise that each sex has its own particular duties and responsibilities. The mind tutored by the scriptures will have no difficulty in correctly assigning those duties and responsibilities to the persons concerned.

God's denunciation of the decadent daughters of Israel (Isaiah iii. 16, 17) should have a salutary effect on any who are inclined to pander to that idol of the world, fashion. The Bible does not countenance the decking out of one's person in order to become the gazing-stock of the vulgar mob. The Spirit uses the simile of a woman so arrayed to depict the vilest system of spiritual and physical corruption the world has ever seen.

Woman's place as decreed by God is a lofty and noble one. During the creation period we find Adam, the crowning handiwork of God without a suitable companion. There was no sympathetic reaction between Adam and the beasts, hence, God provided one of whom Adam could say, "This is now bone of my bones, and flesh of my flesh." (Gen. ii. 23) and the inspired comment follows in verse 24.

The promise concerning the woman was to the effect that she should be a "help-meet for him." Whenever this term "help" is used in the Old Testament it is always associated with the idea of help

from God, e.g., Psalm cxxi. 2: "My help cometh from the Lord." This then is the privileged position marked out by the Deity for woman. There is nothing derogatory about it, otherwise she could not stand as the symbol of that glorious multitude which shall assist the Lord Jesus Christ in the future age. Neither is her mission limited to the marriage bond, for whether she be mother, daughter, sister or wife she will always have opportunity for adorning herself with "good works." (1 Tim. ii. 9, 10.)

Those who are thus rightly exercised will not be concerned in the endeavour to follow every passing fashion of a world steeped in wickedness, neither will they assume the unkempt appearance of those who have no self-respect, but will be able to maintain the dignity of their position as "help-meets" provided by God. How this can be done successfully, will be evidenced by considering a few "ensamples," and in view of the fact that Peter styles faithful women "daughters" of Sarah (1 Ep. iii. 6) it is fitting that we should place the wife of Abraham first, in our consideration of faithful women of the Bible.

The history of Sarah is that of her husband. It was unnecessary for her to have a separate biography. The significance of being "one flesh" in marriage lies in the fact that a divine principle is involved. Straying away from this principle has produced the huge machinery of present-day law courts, and results in marriage alliances comparable to that of Ahab and Jezebel. When Sarah addressed Abraham as "lord" it did not signify that she was in a position of servility, for husbands and wives are to dwell together "as being heirs together of the grace of life." (1 Peter iii. 7). Sarah was the subject of a long and severe trial, for although the promises were vested in Abraham it was not apparent as to what part Sarah was to take in the matter. Her attitude is fittingly commended by the apostle in Heb. xi. 11, and undoubtedly Sarah was included in the statement in Gen. xviii. 19. "For I know him, that he will command his children." Sarah's motherly instincts were aroused by the subsequent mocking of Isaac by Ishmael, but with womanly intuition she grasped the situation and thereby earned divine commendation (Gen. xxi. 12). The effect of Sarah's wise training of Isaac is to be seen in his ready submission to his father when Abraham was called upon by God to offer him for a burnt offering.

In Sarah's daughter-in-law, Rebekah, we have another woman of outstanding faith. When Abraham's servant appears to her and recounts his experiences, she does not hesitate to do what God requires of her, and later when about to become a mother "she went to enquire of the Lord." (Gen. xxv. 22). Surely this is an action to be copied by all God's servants when faced with difficult circumstances. It is well to bear in mind this fact when confronted with the scoffer's taunts concerning the subsequent actions of Rebekah, for she knew the purpose of God concerning her children (see Rom. ix. 10-13) and her motives were pure and prompted by faith in God. She was not afraid to shoulder the responsibility of being an instrument in the hands of the Deity.

While it may be said that Sarah and Rebekah knew they were marked out for a particular work, such could hardly be said of Jochabed, the mother of Moses. She was a member of a race of slaves doomed to extinction by a decree requiring the slaughter of all the male children. Jochabed did not hesitate to disobey the king's commandment. When the laws of men conflict with the laws of God, His servants have no alternative but to refuse obedience to ordinances of men. Faith was rewarded and the child Moses was returned to the tender care of his God-fearing mother. The fruits of her training are evident throughout the life of Moses. Jochabed possibly played an important part with regard to the writing of the early history of the Bible. It is highly probable that she was personally acquainted with Jacob who was for some years contemporary with Shem. Shem was associated for upwards of a century with Methusaleh who in turn was a contemporary of Adam. Thus Moses by mere oral tradition might have obtained the history of Abraham and possibly the Deluge at third hand, and of the Temptation and Fall at fifth hand.

One of the most remarkable women of faith was Rahab. She was not of the chosen race neither was she of the honoured classes, but she possessed a Cornelius-like disposition. Doubtless she knew of Israel's deliverance and probably the spies gave her further details of that miraculous event. The inspired record does not conceal questionable actions neither does it countenance deception.

Rahab exhibited "faith" (Heb. xi. 31) and performed "works" (James ii. 25) thereby obtaining a "good report." God does not judge by the external appearance of actions, for He "looks on the heart." There is little doubt that Rahab is the one mentioned in Matt. i. 5, as the wife of Salmon the father of Boaz.

In Hannah the mother of Samuel we have a woman of beautiful character. Denied the greatest desire of her heart she pours out her supplication to God. Being wrongfully accused of drunkenness she does not answer with words of anger and bitterness, but says: "I am a woman of sorrowful spirit" and "have poured out my soul before the Lord." The case of Hannah indicates how effectual prayer can be in healing the broken hearted. It is the one great solace left to God's servants when everything else is absolutely useless. The prayer was answered and Hannah's song of thanksgiving (1 Sam. ii. 3) should be an inspiration to all the children of God.

The mother of Samson was a woman of action and faith. During her interview with the angel she gave whole-hearted attention and although her husband was somewhat of a doubter, her words as recorded in Judges xiii. 23 showed that she was ready to do what was required of her, in seeing that her son was reared in conformity with divine requirements.

Two remarkable examples of faithful women are to be seen in Naomi and Ruth. They were the subjects of a hard and bitter trial, and sorrow lay heavily upon them, but they did not give up hope and cease to manifest active faith in God. Naomi was intimately acquainted with the law of Moses and wisely counselled her daughter-in law, who, although a Gentile, was possessed of a character moulded on divine principle, and in due course we find Ruth reaping a heaven-sent blessing as the mother of Obed, the father of Jesse.

The manner in which God uses persons as unwitting instruments is demonstrated in 1 Kings xvii. 9. Famine had stricken the land as a result of the wickedness of Ahab, and God sends his prophet Elijah to Zarephath for sustenance. Arriving there he finds the widow woman to whom he was sent, preparing, as she thought, a final meal for her son and herself, and yet God had "commanded" her to sustain Elijah. It is very unlikely that she knew that she was marked out for a particular work. God does not "command" men and women in tones of thunder, and even to Elijah, He was revealed in the "still small voice." Certain work appertaining to our probation, stares us in the face and if we turn away our eyes and neglect the call we are the unfaithful son who said, "I go, sir," and went not. (Matt. xxi. 30.) The woman of Zarephath is an example of supreme faith in God. Another similar character is seen in the Shunammite woman (2 Kings iv. 8) who showed hospitality to Elisha. She desired no reward for her labour of love and even when given an opportunity did not voice her strongest desire and yet God granted it to her. How frequently we receive blessings we have not even dared to hope for.

In Esther we have a character unique in history. A young, beautiful woman, a slave and also an orphan. Her ancestor Kish was among the captives from Jerusalem taken by Nebuchadnezzar. By the caprice of another she was exalted to royal favour. As the crisis which is to result in the destruction of the Jews is being built up, she faithfully prepares her plans, and when the opportunity occurs she rises to the situation, having no regard for her own personal safety. God is not pleased with half-hearted service and Esther is a wonderful example of steady confidence in God.

Coming down to New Testament times, surely no one can read the 1st chap. of Luke and fail to realise the importance of woman's position in the purpose of God. The picture of Elizabeth and Mary communing together is beautiful in the extreme. Mary needed no reminding of the prophecies concerning the birth of Jesus. Her attitude is expressed in her words "Behold, the handmaid of the Lord." (Luke i. 38), also the statement that Mary pondered these things in her heart. (Luke ii. 19.) The prophecy of Simeon to the effect that a sword was to pierce her soul did not cause her to flinch and the blessing of the aged Anna (Luke ii. 36) would help to stimulate her faith. Thirty-three years later she stands beside the cross on which her son is impaled, still full of faith, and accompanied by other women of like character.

Such a one was Mary Magdalene, who had personal experience of the tender solicitude of Jesus for those in affliction. At the crucifixion she shares the vigil and remains until the body is taken down from the cross. Early after the sabbath she hies to the tomb on a mission of love together with Salome and Mary the mother of James. To their consternation the body of Jesus had disappeared. The subsequent actions of Mary bespeak that love for Jesus which every sister of Christ should strive to emulate.

By retracing our steps a little, chronologically, we enter the company of Mary and Martha concerning whom much has been said and written. Although outwardly Mary appeared to be somewhat selfish, the words of Jesus to Martha indicate that she possessed that uncarefulness concerning temporal things, which is essential in the Truth's service. Quiet reflection in the light of the Spirit's teaching will enable the balances to be held correctly between the claims of domestic duties and the more spectacular work of the Truth. The claims of domestic life bring duties not merely to the housewife but to husband and sons and daughters, and such claims are not limited to those who are married. Service to God is a question of doing the right work at the right time.

A similar spirit was manifested by the poor widow who threw into the offertory two mites. Sacrifice is not measured by the value of the offering reckoned in the currency of the day, but by the amount of individual effort exerted in the performance of duty. Frequently it is the woman who sets the example.

Other beautiful examples, for the most part, unnamed, are referred to in Luke viii. 2, 3. Ministering in the Truth's service is not confined to pots and pans; it consists of that multitude of good works which women of Dorcas-like spirit always find ready to hand.

As our final example of faithful women we find that when Peter was released from prison he went to the "house of Mary, mother of John whose surname was Mark, where many were gathered together praying." From Col. iv. 10 we infer that this Mary was sister to Barnabas, but be that as it may, here was a woman who, in times of greatest danger, made her house a sanctuary for preachers of the Truth. Therefore let not those who are young in years view the term "faithful" in a superficial manner. The few examples we have chosen of faithful women indicate the importance of woman's position in the divine programme, and although woman's work is frequently unseen by many, it is of vital importance. The inspired comment to the effect that the value of a virtuous woman is above rubies, shows the loftiness of her calling and the fact that the redeemed are symbolized by a chaste and fully-developed woman should be a source of comfort and encouragement throughout probation.

C. WHARTON.

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## 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 7<sup>th</sup> 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 1<sup>st</sup> 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.

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ASHTON-UNDER-LYNE. —Christadelphian Meeting Room, 64, Dale Street, nr. Chester Square Memorial Service 11. 0 a.m. Sunday School 3. 0 p.m. Lecture 6 30 p.m. Since last reporting our Sis A Bogan has returned to London and will meet with the Clapham Ecclesia. We are glad to record that Sis. Mabel M. May, late of the Manchester City (T.H.) Ecclesia, has applied to us for fellowship and has been accepted as a member of this Ecclesia. Bro. May has been in our fellowship for some time, and we rejoice that our brother and sister are now at one in the faith. Our Brother H. Browne, who has been ill for several weeks is making progress towards recovery and we hope soon to have him back in our midst. On February 11th we delivered a special lecture in the Co-operative Hall, followed by a further lecture in our Hall on Sunday, February 12th. The speakers were Bro. W. V Butterfield and Bro. Geatley of the Oldham Ecclesia. The lectures were well advertised by card distribution and in the local press, but the attendance was very poor. This year the following have assisted us to proclaim the Truth; Brethren Geatley, Butterfield, and Cockcroft sen. of Oldham and Bro Heyworth of Rochdale. —J. H. MELLOR, Rec. Bro.

BEDFORD. —Montrose Rooms, 62, Harpur Street, Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p m. Since last reporting we have been refreshed and strengthened by the words and presence of brethren who have visited and laboured amongst us in the work of the Truth; and we feel deeply grateful to our Heavenly Father for having permitted us to carry on thus far during the continued absence of our Lord and Master. The following brethren have lectured for us: January 15th, Bro. H. Rawson of Luton "The true meaning of the Lord's Supper"; January 22nd, Bro. J. T. Warwick (Clapham) "Christendom in Chaos"; January 29th, Bro. H. Kirton (Clapham) "The Bible proved Divine by the work of Creation"; February 5th, Bro. H. L. Evans (Clapham), "The Bible proved Divine by past History, etc."; February 12th, Bro. A. L. Deadman (Clapham), "The Bible proved Divine by its Prophecies etc. concerning the Nations of the World"; February 19th, Bro. L. J. Walker (Clapham), "The Bible proved Divine by the First Advent, Death, and Resurrection of Jesus Christ"; February 26th, Bro. E. W. Evans (Clapham), "Christ the Judge of the World"; March 4th, Bro. H. T. Atkinson (Clapham), "The Apostacy from Christ's Teaching foretold by the Apostles"; most of the visiting brethren gave the exhortation at the memorial service, and we take this opportunity of thanking each of them for their help in our spiritual upbuilding and their efforts to enlighten those who are in darkness in this town; we pray that in due time our united labours may bring forth fruit to the honour and glory of God. We have also been pleased to have the company of Sis. Kirton and Sis. Atkinson. —W. H. COTTON, Rec. Bro.

BIRMINGHAM. —Shakespeare Rooms, Edmund Street. Sunday: Breaking of Bread, 11 a.m. Lecture 6.30 p.m. Wednesday, Bible Class, 8 p.m. We are pleased to report that Bro. and Sis. Price, late of Dudley Ecclesia, having removed to Sutton Coldfield have joined this Ecclesia which now totals thirty-three members. Since our last report, we have had the company of Bro. J. Weetman of Gt. Bridge and Bro. F. H. Jakeman of Dudley who have given us the word of exhortation and also lectured for us. We have also had as a visitor, Bro. R. Hooper of the Clapham Ecclesia who met with us around the table of the Lord. We are now able to advertise our lectures by means of a case with a glass front, in which also is an open copy of "Christendom Astray" so that he that passes by may read, the case being attached to the wall outside our building. —A. E. TANDY, Rec. Bro.

BRIDPORT (Dorset). —"Home Cot," Bothenhampton. Sincere greetings in the Truth to the brethren and sisters. We have had the pleasure of the company of Sis. Yeates of Seven Kings at our breaking of bread; these visits are a source of very great pleasure to us, and we should be glad to welcome at any time any of our brethren and sisters who are passing through or visiting this district. We wish through the "Berean" to thank the many sisters who have written to us, for their letters and exhortations which have been very strengthening and upbuilding, and we much look forward to, and appreciate them. Your sisters in Christ, and in Hope of Life Eternal. — E. MILLER and D. HALLETT.

BRIMINGTON (Chesterfield). —Our little Ecclesia has recently suffered a great loss by the death, after a long illness, of Bro. F. W. Salmon at the age of sixty-eight. Our Brother was very faithful to the teaching of Dr. Thomas and Bro. Roberts. Bro. F. G. Jannaway kindly visited us and spoke words of comfort and hope at the graveside. Eight days later we again stood by the same grave to lay to rest Sis.

Salmon who had succumbed to a sudden heart attack. Bro. J. B. Strawson of Nottingham did what was necessary at the graveside. We thus left them together to await the Day when they will hear the Master's voice, bidding them come forth. May they hear him say, "Well done, enter into the joy of your Lord."—R. WHARTON, 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 are very pleased to report that three more have put on the sin-covering Name in baptism as follows: —On February 26th, Mrs. ESTHER AGNES HALL (Church of England) and Miss BERTHA KARLEY (daughter of Bro Karley and Sunday School scholar); and on March 4th, Miss EILEEN CLARA PINCHEN (daughter of Sis Pinchen and Sunday School scholar). We pray they may be found on the right hand of Christ in the great day that is so near at hand. We are encouraged by the regular attendance of interested friends at our lectures, and hope to be able to report further results shortly. We have been pleased to welcome the following visitors at the Lord's Table: —Bro A Hayward (Ipswich); Bro Wilson and Sis Whiting (Redhill); Sis Allen (Luton); Bro Newman and Sis Furneaux (Margate). God willing, we shall hold our usual Fraternal Gathering at Avondale Hall on Good Friday, April 6th, and programmes giving full details may be had upon application. The afternoon will be devoted to the children; and after tea (which will be provided at the Hall) there will be a meeting for the adults, the children being suitably entertained meanwhile. Intending visitors please notify if possible. —P L HONE, Asst. Rec. Bro.

LONDON (Gunnensbury). —Ivy Hall, Wellesley Road, off Cambridge Road. Sunday Breaking of Bread 11 a.m. Lecture, 6.30 p.m. Wednesday, Bible Class, 8 p.m. We are pleased to report the continued interest of strangers in our lectures and should be glad to see any brethren and sisters in fellowship at any of our meetings. The Hall is less than ten minutes walk from Kew Gardens and brethren and sisters visiting the neighbourhood would be warmly welcomed. —T.G.BRETT, Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle Street) Sundays Breaking of Bread 11 a.m.; Lecture 6 p.m.; Sunday School, 2 45 p.m. Thursdays, 8 p.m. If the Lord will, we propose holding our annual Fraternal meeting and tea on April 6th (Good Friday). We extend a hearty welcome to brethren and sisters of surrounding Ecclesias to be present with us on that day, and as our accommodation is very limited we shall be glad if intending visitors will kindly inform us in good time. Various ones in the Ecclesia continue to receive news from Bro Ellis (our late recording brother) and his sister wife. They write very cheerfully although they keenly feel their isolation. I know they would gladly welcome any communication from this side of the Atlantic, especially from some of our London brethren and sisters whom they knew and loved. See the intelligence from Oshawa (Canada) for Bro Ellis's address. — A. H. PHILLIPS, Rec. Bro.

MARGATE. —Thanet Club and Institute Addiscombe House, Hawley Square. Sundays: Lecture, 3 p.m.; Breaking of Bread, 4.15 p.m.; Bible Class, Wednesdays, 7. 15 p.m. We are again pleased to report the continued attendance of a fair number of strangers at the Lectures, one or two of whom are showing a lively interest in the things of the Truth and we hope, with the blessing of God, soon to announce the addition of a new brother. We heartily thank the following lecturing brethren who have so willingly given of their best in the Master's service: Brethren F. C. Wood, M. L. Evans, J. T. Warwick, W. P. Lane, E. J. B. Evans, H. T. Atkinson, W. J. Jeacock and L. J. Walker all of Clapham and W Piper of Ilford. We were also pleased to welcome at the Lord's Table, Sis Dorothy Crumplen of Clapham. —A. FURNEAUX, Rec. Bro.

NOTTINGHAM. —Corn Exchange Sundays: Breaking of Bread. 10.30 a.m.; School, 2.30 p.m. Lecture, 6. 30 p.m.; Huntingdon Street Schools, Tuesday: 7. 45 p.m., Eureka Class; Wednesday, 7. 45 p.m. We are pleased to report the baptism of DOUGLAS HENRY TIPPING, who, after a good confession of the Truth was immersed on February 14<sup>th</sup>; our hope is that he will continue steadfast unto the end. Our next Fraternal Gathering has been arranged for Easter Monday, April 9th Tea, 4 o'clock, Meeting, 6 o'clock. Subject: "A Bride Prepared"; divided as follows: "Faith Essential in the

preparation of the Children of God," Bro. F. Jakeman (Dudley); "Tribulation: Its Object and Work," Bro. A. Geatley (Oldham); "Hope: Its Help to the Love of God," Bro. W. Southall (Birmingham); "Love: The Love to which we are called—Whom we should Love," Bro. W. J. Elston. The meeting is to be held in the Assembly Hall of the Shelton Street Schools. —W. J. ELSTON, 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 Road. We delivered our first Saturday evening lecture on February 25th in the Clarksfield Board School, when Bro. W. J. Elston of Nottingham addressed an interested audience upon the subject of "Latter Day Apostasy." We had the company of brethren and sisters from the surrounding Ecclesias, and a report of the lecture was sent to the two weekly newspapers. We are doing our best to make the Truth known, and trust that we shall receive the Divine blessing upon our labours. Bro. Elston also exhorted and lectured for us on the following Sunday, when we had a good attendance of strangers in our own meeting room. Bro. Heyworth of Whitworth lectured for us on February 19th, We have also been glad to have the company of Sis. W. J. Elston. —A. GEATLEY, Rec. Bro.

PLYMOUTH. —Oddfellows Hall, 148, Union Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays, Bible Class, 7.45 p.m. We are pleased to report that interest still continues in our Special Evening Lectures, held on the last Thursday in each month. There has been a good response to the invitation we have given by a large circulation of handbills, the interest being shown by an increased attendance at our Sunday Lectures. We have been cheered by the company of Bro. Sleep, St. Austell, who gave us the word of exhortation, and lectured for us. Also Bro. Rhodda of Pensilva, Cornwall, and Sis. Milner of Clapham, who has been to Plymouth to attend her father's funeral. We purpose, God willing, to hold a Fraternal gathering on Good Friday and would welcome brethren and sisters in our fellowship. —JOHN HODGE, Rec. Bro.

PURLEY. —Lecture Hall, High Street Sundays: 11.0 a.m. and 6.30 p.m. Wednesdays: Bible Class, 8 p.m., Y.M.C.A., North End, W. Croydon. We have been pleased to have the company of the following visitors at the Table of the Lord: Sisters Davis, Hone, L. Jeacock, and Bro. W. Davis (all of Avondale Hall, Clapham). —ALFRED 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 month of February we received a letter from Bro. and Sis. A. T. Abbots in which they made application for re-fellowship, and the following is an extract taken from their letter, referring to the subject of divorce:—"I withdraw all that I have written or spoken upon the subject." It was therefore our very pleasant duty to welcome Bro. and Sis. Abbots into our fellowship on Sunday, February 19th. We are truly thankful to our Heavenly Father for His tender mercies toward us, and pray for His guidance and blessing upon our efforts to keep the Truth in its entire purity. If the Lord permits we shall have our usual outing on the Reigate Hills on Monday, April 9th, and shall be pleased to welcome any brethren and sisters in fellowship. For details write to: —W. H. WHITING, Rec. Bro.

ROCHDALE (Lancs.).—345, Back Market Street, Whitworth. We are still holding forth the Word of Life and testify to the same whenever we have the opportunity. It is with joy we received the book "Christendom Astray" to lend to enquirers, and we are pleased to say we have sent along the names of some libraries and librarians who will accept a copy, and are also advertising in the local paper (which has a circulation of 52,000 copies per week) for further names and libraries who would like to receive copies, and hope to receive some results. I am also in touch with a firm, of printers and advertising agents with reference to advertising "Christendom Astray" on tram tickets, and hope to report success also in that direction, for it is a work well worth advertising. We are doing what we can for the Master in this corner of the Vineyard, trusting that the Father's blessing will rest upon our efforts. With love in the Truth to the Household of Faith. —T. HEYWORTH.

SUTTON COLDFIELD. —"Elvaston," 14, Withy Hill Road, Whitehouse Common. Sister Price and I are in isolation here, having removed from Aldridge, where there are now no brethren, Bro. and Sis. Hingley having returned to the Scott's Green Meeting at Dudley. We look forward to getting to a meeting again in order to listen to words of exhortation to help us towards the Kingdom of God. Meanwhile the "Berean Christadelphian" is a great comfort to us in our present circumstances. — HORACE PRICE.

SWANSEA. —Portland Buildings, Gower Street. Sundays: Eureka Class, 11.0 a.m.; School and Bible Class, 3.0 p.m.; Breaking of Bread, 6.30 p.m. We are pleased to report that we are greatly encouraged by the attendance of interested friends at all our meetings and strengthened by exhortations from our own brethren. We are glad to say that some are seeking the Truth and are reading books and pamphlets we have given them. We trust that they may receive the glorious message of Salvation revealed by God in the Scriptures; in this age of unbelief and indifference it is indeed a pleasure to find any who will listen. We give a hearty invitation to any brethren who may during the summer months be taking their holidays in or near Swansea to meet with us, and we hope for their co-operation in keeping the light of the Truth burning brightly. —JAMES HENRY MORSE, Rec. Bro.

WELLING. —Scouts' Hall, Warwick Road, High Street, opposite Danson Park. Sundays: Breaking of Bread, 2.45 p.m.; Children's School, 4.30 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class at 8.0 p.m. We rejoice with Mr. W. E. WEEKES and Miss NELLY SMITH who put on the Saving name by baptism on Feb. 16<sup>th</sup> and Feb. 23<sup>rd</sup> respectively. Our new brother first attended the lectures in response to card distribution, whilst our sister is the daughter of Bro. and Sis. H. Smith and a scholar of the Sunday School. We pray that they with all of like precious faith will attain to a place in the Kingdom of our God which is so imminent. We have been cheered by the company and fellowship at the Table of the Lord of Brethren E. W. Evans and J. T. Warwick of Clapham, Bro. W. Webster and Sis. Payne of Seven Kings Ecclesias. On Saturday, February 25<sup>th</sup> we held our annual Sunday School Tea and prize distribution, Bro. J. T. Warwick addressed the children and presented the prizes, and we were pleased to have the company of several brethren and sisters of the Clapham Meeting. The programme was based on passages of scripture, recitations, and anthems from our hymn books, and an enjoyable and profitable time was spent. We are always pleased to see any brethren or sisters visiting the district. —G. L. BARBER, Rec. Bro.

WELLINGTON (Shropshire). —39, Ercall Gardens. Sincere greetings in the hope of Zion's glad morning. We are pleased to send along a few notes as to the work of the Truth in this locality. Since our last report, we regret to say our work at Shrewsbury has had to be suspended. We have lost Bro. Evans who left us on the Divorce question, and Sis. Jones who has returned to the Temperance Hall fellowship. This has been a great distress to us after labouring at Shrewsbury for so many years in the interests of the few there, but we are now endeavouring to do what we can in Wellington. The Vicar of Wellington recently announced his intention of replying to certain questions which had been addressed to him by members of his Young People's Society, such as "Is there a devil?" "Is there a hell?" "Is there an after life?" We felt constrained to hear what the Vicar had to say to these important questions and took some notes of his remarks. He was palpably weak, but seems to have aroused a little interest locally, and so we thought we ought to seize the opportunity of proclaiming the Truth relative to these questions, and as a result we have arranged a series of lectures to set forth the true Bible teaching. The following Lectures have been arranged for Thursday 15<sup>th</sup> March, and the following three weeks: (1) "The nature of man as revealed in the Bible contrasted with the belief of the Churches." (2) "The Bible Hell and the Hell of the Churches." (3) "The Bible Devil and the Devil of the Churches," and (4) "The Destiny of the Earth v. the Belief of the Churches." We hope and pray that God's blessing may rest upon our labours and that fruit may abound to His Eternal glory. We should like to take this opportunity of saying how much we appreciate the high tone of the "Berean" and the great help and comfort the various articles are to those of us who are in isolation. We need all the help possible in these evil times and we earnestly trust that our Father's rich blessing may rest upon all who are labouring in the work of the magazine. With love in the Master's service. —H. G. SAXBY.

(We also hope and pray that God's blessing may rest upon Bro. Saxby's labours. He will have the satisfaction of knowing he has done what he could; faithful service is not unnoted and will not lose its reward. "I know thy works . . . and how thou hast borne and hast patience, and for my name's sake hast laboured, and hast not fainted."—ED.)

## AUSTRALIA.

VICTORIA. —Masonic Hall, Davies Street, Moreland. Breaking of Bread, 5.0 p.m. Greetings in our Master's name. The following is our little share to the family post-bag. We are still carrying on the work of the Truth and are gratified with the measure of success, though small it be, for the present. Bro. Gregory has lectured on the subject "The Promises made to the Fathers not yet fulfilled," and Bro. Hughes on "How to obtain God's blessings." We have also lent several copies of "Christendom Astray" to enquirers at lectures and elsewhere, and trust the Lord will "give the increase." On New Year's Day, 2nd January we had an enjoyable outing at Sandringham, combining with it the children's picnic and distribution of prizes in connection with Sunday School work. We spent a portion of the time in exhortations and the daily readings; we were urged to "hold fast" with greater effort in the New Year. We were comforted with the thought that though the Master has not yet appeared, still we are a year nearer that glorious epoch, and the ultimate realisation of our hopes and the promises relating to that event. Both young and old departed to their respective homes tired physically, but mentally invigorated. Faithfully your brother in Christ. —L. WALKER, Recorder.

## CANADA.

BRANTFORD (Ont.). —Maccabees' Hall, 25, George Street. Sundays, 10.30 a.m., 3 and 7 p.m. Wednesday, Elpis Israel Class, 8 p.m. at homes. Visiting speakers since last report: —Brethren Beasley and Gibson (Toronto), Holt and Vibert (Hamilton), Robson (London) and E. Styles (Detroit). Other welcome visitors to the Table of our Lord include: — Sis. Blake, Bro. and Sis. E. and W. Styles and Bro. A. Styles all of Detroit; Brother Jackson and Sister Beasley (Toronto), Bro. Green, Sisters Holt and Eve Price (Hamilton.) Some readers will be interested to know that Bro. Addison Cole who left Brantford some thirty years ago was brought back on November 7th and laid away till the Resurrection; his sister wife pre-deceased him some eighteen months. Our usual Christmas Tea-meeting passed off happily with singing and recitations, lantern views, prize distribution, etc. With best wishes to the "Berean" for its timely appearance when the "Christadelphian" failed us. —H. W. STYLES, Rec. Bro.

HAMILTON (Ont.). —Berean Christadelphian Ecclesia, Pythian Hall, Jackson Street West. Sunday School, 9.45 a.m.; Breaking of Bread, 11.0 a.m.; Lecture, 7. 0 p.m.; Bible Class, Thursday at 8.0 p.m. On January 2nd, we held our Annual Fraternal Gathering in the above Hall, being joined once again by the Maccabees Hall Ecclesia, Brantford. Brethren and sisters from the following Ecclesias in our fellowship were present: —Toronto, London, Brantford, Guelph, Buffalo, Montreal, Tottenham. Lunch was served 12.30 p.m. The programme for the day was a very profitable and upbuilding one and enjoyed by all present. The subject spoken upon by the brethren was as follows: —"The History of the Saints from the time of Daniel until the Coming of Christ, and their Future Glory." Bro. D. Gwalchmai of London spoke upon "Daniel, until the appearing of the Messiah." Bro. W. Smallwood of Toronto continuing from "The Days of Jesus until the Mystery of Iniquity was finally established." Bro. J. Beasley of Toronto, concluding "From the Establishment of Iniquity to the Coming of Christ." The evening meeting was given over entirely to the Brantford Ecclesia and the subject continued: — "The Saints in past History: Their Future Glory." Brother Clifford Styles based his address upon the Old Testament and Bro. Marlett spoke on the same subject from the New Testament. Tea was served at 5 o'clock and 150 brethren and sisters partook of the good things provided. Altogether a very profitable day was spent by all. We have been visited by the following brethren, who gave us the word of Exhortation, encouraging and strengthening the brethren and sisters in the race for life eternal, and also lecturing in the evening: C. Styles (Brantford), Gibson (Toronto), Robson (London), H. Smallwood (Toronto), Marlett (Brantford). We take this opportunity of again thanking our brethren for

their labours of love. In addition to above we have had as visitors at the Table of the Lord: —Sisters Grace and Nellie Livermore of Brantford; Bro and sister Briggs of Tottenham; Bro. Tinker of Montreal, Bro. W. Pole, Toronto, Sister Gruitt of Buffalo.

We have lost for the time being Sister McDermid, who has gone to Florida to be with her son, Bro. Duncan McDermid, for the winter months, returning in the Spring. Bro. J. McDermid has been received back into our fellowship. It is with regret we announce that we have been compelled to withdraw our fellowship from Brother and Sister Tungate, Sister Vera Tungate and Bro. R. Gill, who have adopted the theory of Alien Divorce, which we repudiate; it does not belong to the Truth. We believe our beloved brethren. Dr. Thomas and Brother Roberts fully discovered the Truth. We have nothing new to search for. It is our duty to hold fast to sound doctrine and put aside these speculations. It is very sad to see brethren and sisters tossed about by every wind of doctrine, but we are thankful for the many who have stood the test and come out more than conquerors. We are, indeed, living in the last days when as the Apostle Paul says, "of your own selves, men shall arise and speak perverse things to draw away disciples after them." How true this is; there will be a rude awakening for those who have done this perversely for their own aggrandisement. —E. D. COPE, Rec. Bro.

LETHBRIDGE (Alberta). —Harmony Hall, Higinbotham Block, Corner 5th Street and 2nd Avenue, South. Sundays: School, 10 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m.; Wednesdays: Lecture, 8 p.m. We continue to hold forth the Word of Life to all who will listen. In this great and glorious work, we have received the willing and able assistance of Bro. Will J. Turner, of Winnipeg, who gave us two lectures in November, and also exhorted us with faithful words of Divine counsel at the Lord's table. On December 4th, we had the pleasure of the company of Bro. W. D. Gwalchmai, of London, Ontario, who also exhorted us and lectured for us. And again we had a visit from Bro. and Sis. Randell, of Winnipeg who spent nearly three weeks with us. Bro. Randell also ministered to us by exhortations and lectures. We had a fairly good attendance of strangers at these lectures, the highest number being thirty-eight. We are deeply indebted to these brethren for their loving co-operation in the work in which we endeavour to keep our selves actively engaged. We rejoice to know that the work is bearing fruit and we are able to report progress, for we have been able to assist another to put on the sin-covering Name, viz., Bro. HARRY BLACKER, 21, formerly neutral, was baptized in the Y.M.C.A. swimming pool, on Sunday, January 22nd, and on the same day was welcomed to our fellowship. Our new brother is related in the flesh to several in our meeting, two brothers and two sisters being members of our Ecclesia. It is a source of great joy and encouragement to those who have been instrumental in awakening and stimulating his interest in the Truth. We are looking forward to gather more fruit from our labours of love in the near future. We trust our new brother will now go on from strength to strength, finding new joys and greater glories, in the service of Him whose Name he now bears. Should the Lord tarry may Bro. Blacker find his supreme joy in serving God, and following in the footsteps of His Beloved Son, so that he may gain a place in the glorious kingdom, where all shall live to the honour and glory of the great Creator of the universe. On January 2nd, we held our annual tea-meeting and prize distribution for the Scholars of the Sunday School. The writer and Brethren W. Blacker, W. Pickford, and P. S. Randell of Winnipeg gave short addresses, all designed to help and encourage the Scholars to remember their Creator in the days of their youth. Bro. Randell and Bro. Turner also addressed the brethren and sisters. May they reap a rich reward of their labours in the Kingdom of Him for whom we wait. —SIDNEY T. BATSFORD, Rec. Bro.

OSHAWA (Ont.). —305, Courcellette Avenue. Loving Greetings to the Household of Faith. We are pleased to inform the brethren and sisters that we are well and endeavouring to hold fast to our most precious Faith. We continue our witness each week by advertising different phases of the Truth in the local paper, under the heading "Christadelphian." We remember Christ in the appointed way by ourselves, and by our feeble efforts in various directions we hope to pave the way for the establishment of an Ecclesia in Oshawa if our Master should not come as quickly as we would like. We are always delighted to receive the "Berean" for it helps to banish the loneliness of isolation and makes us realize that many more are striving to obtain a place in the coming kingdom. May it soon come. Faithfully your brother and sister. — GEORGE ELLIS.

RICHARD (Saskatchewan). Since our last report we have been visited by Brethren Turner and Randell of Winnipeg. Bro. Turner came from Saskatoon on Saturday evening and stayed with us until Monday morning and did some good work among the brethren and friends. Bro. Randell was accompanied by Sis. Randell and both were on their way to B.C. looking for a new home. They stayed with us for one week and we never had a more pleasant and profitable time. We should like to see an effort made to straighten out matters of fellowship with some of the meetings in the U.S.A., such as Newark, Jersey City, Philadelphia and others. We are not unmindful of the efforts of brethren Denney and Dowling recently, and it may be that brethren are working on this matter unknown to us. Surely the brethren of these Ecclesias would rejoice our hearts if they could give us their united support in our stand for the Truth in its purity. Bro. Deakin's open letter to the Birmingham editor is worthy of praise and its statements are in line with a letter received recently from the same source by the writer of these notes. The attitude of Birmingham is out of line with all past precedent in matters of fellowship, and a grave step in the wrong direction. Not only so, but this writer has documentary evidence that the Temperance Hall fellowship in Britain is sheltering directly some of the errors of Bro. A. D. Strickler. Speaking for ourselves\* we welcome only those who are prepared to accept our basis with sincerity and honesty. —FRED W. JONES, Rec. Bro.

\*[But Bro. Jones can speak thus for all the Ecclesias and all the brethren and sisters in isolation, in our fellowship; he certainly can for the "Berean"; see our remarks under the heading "Ecclesial News."—ED.]

VANCOUVER (B.C.). —1029, Commercial Road. Breaking of Bread, 11 a.m. We are pleased to report that brother and sister Randell of the Winnipeg Ecclesia have come to Vancouver to reside; we give them a hearty welcome. On two occasions our brother has given us the word of exhortation and we hope that with his help we shall be able to start Sunday evening lectures. On January 23rd Bro. W. H. Mosley of Strawberry Hill (a British Columbia district, twenty miles south of Vancouver) passed away\* after a somewhat protracted illness at the Columbia Hospital, New Westminster. He was laid to rest near his home by Bro. Marshall of the Main Street Hall Ecclesia in the presence of a goodly number of Vancouver brethren. Our deepest sympathy is with our sorrowing sister and her three daughters. We trust that our brother's rest in the dust will be short. We have had as a visitor at the table, Sis. Bull of Saskatoon who is present in Vancouver with a sick relative. The open letter from the pen of Bro. Deakin of New Jersey to Bro. C. C. Walker makes painful reading. We comfort ourselves with the knowledge that the Redeemer is coming soon to Zion and will turn away ungodliness from Jacob. —John B. ALLAN, Rec. Bro.

\* [Would it not be better to say "fell asleep"? This is a scriptural statement, in harmony with the Truth; but "passed away" is neither, in connection with the death of the saints. —ED.]

WINNIPEG. —Royal Templar Building, 360, Young Street. Sunday, 9.50 a.m. School; 11.0 a.m. Memorial Service; 7.0 p.m. Lecture. Wednesdays, 8.0 p.m., Bible Class. We rejoice to announce that three more have entered the race for Eternal Life by putting on the "Sin Covering Name." On October 27th, Mr. ALBERT E. BAKER and on November 27th, Mr. OSCAR F. HALVERSON and his wife HELMA MARY HALVERSON were baptized. We trust that our new sister and brethren will be successful in building up characters that will merit the approval of the Master when he returns to take an account of His servants. Our joy however, has been mixed with sorrow, for on December 4th, death claimed our beloved Sis. Marriott at the ripe old age of 87. She was laid to rest in Brookside Cemetery; there to await the call of Him who is the "Resurrection and the Life." Bro. W. Young and Bro. H. Morse doing what was necessary at the house and at the graveside. With the assistance of our Bro. S. T. Batsford of Lethbridge, Alberta, we gave two special lectures in October. A splendid audience turned up to hear the first lecture, but the attendance at the second was not quite so good. Bro. Batsford also gave the word of exhortation both Sundays he was here and addressed the brethren and sisters at several house to house gatherings which we took the opportunity of holding during his sojourn with us. His enthusiasm in the Lord's work and words of exhortation were a great source of comfort and encouragement to us all. We also had a visit from our Bro. D. W. Gwalchmai of London, Ont., who gave us words of exhortation. We thank our brethren for their labour of love. Other visitors,

Sis. R. Cronkite (Lethbridge) and Bro. J. W. Sadler (Dafoe). We regret having to report the loss of Bro. and Sis. Percy S. Randell by removal to Vancouver, B.C. They laboured faithfully in the Ecclesial work during their few years sojourn with us in this city, and we miss them very much. However, our loss will be the gain of the Ecclesia in Vancouver. Our Sunday School and Ecclesial outing was held on New Year's Day. A lengthy programme provided by the children, and lantern views of Palestine were enjoyed by all present, about sixty-five sat down to tea. It has been decided to set aside New Year's Day and Good Friday each year for our Sunday School and Ecclesial outing and a Fraternal Gathering. Brethren passing through here are requested to advise us in advance approximate date of arrival and state subject of titles for lectures. In reporting the immersion of Sis. Mouncey in the December, 1927, issue we stated that she was a daughter of Sis. J. Young; this was an error. —WILL J. TURNER, Rec. Bro.

## NEW ZEALAND.

WHANGAREI. —Since last report we are pleased to record that Miss JOYCE SOTHERN, 19, formerly neutral, has embraced the Truth and put on the sin-covering Name in the waters of baptism. We trust she will continue in the race faithful till the end. On the other hand we regret the loss (temporary we hope) of Bro. Fisher who has gone to Norfolk Island. We have had a visit from Sis. Doidge, of Auckland, also Bro. T. Connolly of Cambridge, the latter delivering an upbuilding exhortation. It is indeed comforting to have the company of those of like mind who stand firm for the Truth, in these last days when the "Winds of Doctrine" blow so strongly that few survive the gale. May we endure to the end. —K. R. MACDONALD, Rec. Bro.

CAMBRIDGE (Waikato). —In this district we are still endeavouring to bring the Bible before the people in different ways. The general bias of the population however, is, like everywhere else, towards things that appeal to the fleshly instincts; not the least among these being Pictures of all kinds. \* To the brethren and sisters this is a great sign of the times (giving strength in tribulation) as they realise the world is approaching the "last days" when God's terrible judgments will be made manifest (Isaiah ii. 2 to 17). We sympathise with Bro. Denney in his experience with a brother in America who stated at a meeting that Bro. Denney wanted to be leader of a party. This is the brother who thinks that the truth about responsibility should not be made a test of fellowship, and that is one of the causes why the brother is not in our fellowship; how could there be fellowship with the Father and His Son Jesus Christ and with one another without a recognition of the truth that Light is the ground of responsibility to God? Bro. D. Connolly (son of the writer) having married out of the Truth, against God's commands by His Apostles, ceases to be in fellowship. — T. J. Connolly, Rec. Bro.

\* [This is not peculiar to New Zealand. All the world runs after the "Pictures" and worships the Film Stars. It is an allurements of which the brethren should beware, "For the day of the Lord shall be upon . . . all pleasant Pictures."—ED.]

## UNITED STATES.

DETROIT (Mich.). —I.O.O.F. Hall, Canton and Gratiot Avenues. Sundays, 10. 0 a.m. and 7.30 p.m. Wednesdays, 8.0 p.m. (home to home). We have had a number of visitors since last intelligence: Bro. and Sis. Taylor of Saginaw, Sis. Clements of Chicago, Sis. Leaper of Winnipeg, Sisters Grace and Nellie Livermore, Sisters Esther and Florrie Hickman, Sis. Hickman, senr., Bro. and Sis. H. W. Styles, Bro. Herbert Styles, Sis. Florence Styles, all of Brantford, Bro. Luther of Cleveland, Sis. Tebbitt of Hamilton, Bro. Whitehouse and Bro. A. Wooliscroft of Canton, Bro. and Sis. Hall and, Bro. and Sis. George Pyne of London, Ont. Brethren Whitehouse, Hall, and Pyne ministered in the Truth's service. A few months ago, Bro. and Sis. Turner of Winnipeg made a mid-week stop-off here, and Bro. Turner addressed "the young brethren" at our Wednesday class. We have been sorry to lose Sis. Ella Tod to Toronto, and to have to withdraw from Sis. Sadie Middleton for marrying out of the Truth. We held our Fraternal Gathering on January 2nd, sixty-two being present. Bro. Albert Styles and Sis. Mabel Blake were united in marriage on December 31st last, the writer performing the ceremony in the

presence of a goodly company of brethren and sisters; we wish them God-speed in their walk together. We further rejoice to say that we have been privileged to assist another of the human family to put on the Saving Name, and become related to the Promises, namely ALEXANDER ALLAN, son of Bro. and Sis. Allan, senr. We trust he will so run as to obtain the prize. —G. GROWCOTT, Rec. Bro.

HAWLEY (Pa.). —Riverside School. Sunday: Breaking of Bread, 10.30 a.m. Sunday School, 11.30. We wish to report that Bro. and Sis. William E. Jones, formerly of the Glendale Ecclesia, have moved to this section of the State, and are now enrolled as members of the Hawley Ecclesia and are of great assistance to us. —H. A. SOMMERVILLE, Rec. Bro.

WORCESTER (Mass.). —Foster Hall, 2, Foster Street, corner Main. Breaking of Bread, 10.30 a.m.; Sunday School, 12 noon; Lecture, 7 p.m. On Christmas Day, December 25th, we held an all-day session. After the morning meeting and the Breaking of Bread, a large company of brethren and sisters sat down around tables well stored with good things, and an excellent dinner was served by the sisters of the Ecclesia. This was followed by our Sunday School Entertainment consisting of recitations, singing and dialogues. Among the latter was the histrionic scene of "David, the Shepherd Boy." A life beginning in obscurity upon the hillside among sheep, and ending on the throne of the Kingdom of the Lord, necessarily presented marked and interesting features. In connection with this, Bro. Dowling made some profitable remarks for the benefit of interested friends present. We are blest with a large hall, with dining-room, kitchen, reading-room and parlour adjoining, all comfortably heated. However, the attendance being large, it was necessary to set the tables in the large hall. The entertainment, which was concluded with refreshments and the distribution of prizes, was unanimously declared to be the most pleasant and successful and the most numerously attended that we have ever held. The committee in charge was composed of brethren Stanhope, Barabeau, Hosegood and Marshall, and sisters Jones, Spencer, Barabeau and Violet Preece. Our visitors have been brethren Ricketson, Strong, Lumley and Thompson, and sisters Strong, Thompson, Jackson, Robson, and Lumley, all of Boston; Dr. G. H. Gillander of Brookfield, sisters Shed of Quinabaugh, E. Evans of Southboro', and Mabel Fenn of New York. — A. MARSHALL, Asst. Rec. Bro.

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## Sunday School Lessons.

APRIL 8th, 1928. —Genesis iii. and iv.

Subject for proof —That the soul is the man.

There is no suggestion of a supernatural monster of evil in the narrative concerning the serpent. It was a part of God's creation, endowed with the power of speech, and was used by God to prove or test Adam and Eve. Compare with the speaking of Balaam's ass (Num. 22, 28) and note also Paul's reference to the serpent (II Cor. xi. 3). The immediate effect of their disobedience was to cause Adam and Eve to realise their condition as uncovered sinners in the sight of God. The "voice of the Lord God" associated with his "presence" (v. 8) shows that God had communed with Adam by means of the "Elohim" or angels. (See Visible Hand of God, page 37). The curse upon the serpent was not because of its own moral responsibility, of which it had none, but for the sake of the guilty pair and their descendants to whom the serpent became a type of sin. (See John viii. 44; I John iii. 8). The man and woman were condemned to a life of toil, hardship, and pain, ending in death, a curse which has passed to all their descendants (Rom. v. 12). The uncovered condition of the two sinners in Eden was remedied by God in the provision of coats of skins, necessitating the slaying of animals. This would teach Adam and Eve the great lesson found in the whole of the scriptures, "without the shedding of blood is no remission of sins." Notice the foreshadowing of the coming and mission of Christ (v. 15), also the object of the guarding of the tree of life. (v. 22.) Connect with Revelation xxii. 14. The righteousness of Abel and unrighteousness of Cain are commented on in Hebrews xi. 4 and I John iii. 12. A helpful translation of Lamech's speech, v. 23 is "I have slain a man for wounding me, and a young man for striking me," indicating that if the unprovoked anger of Cain in murdering his brother should be avenged sevenfold, Lamech's action in self-defence should be avenged seventy-sevenfold.

APRIL 15th, 1928. —Genesis v. and vi.

Subject for proof —That the spirit of man is his breath.

A study of the ages of the patriarchs given in chapter five, reveals that Adam was contemporary with Seth, Enos, Canaan, Mahalaleel, Jared, Enoch and Methuselah, and with Lamech for fifty-six years. By connecting chapter vii. verse 6 with chapter v. verse 28, it will be seen that Methuselah died in the year of the flood. Might not this fact have been a sign of the times for the people at that epoch, seeing that his name means "When he is dead it shall be sent"? Adam and Methuselah bridge the time between the creation and the flood. The reference in verse 4 that Adam begat sons and daughters explains the apparent difficulty concerning Cain's wife. (Ch. iv. 17). Cain, no doubt, married one of his sisters. Enoch is a particularly interesting character. After living 365 years he was bodily taken by God. There is no mention of the departure of a supposed disembodied soul. He prophesied of the judgments of God to be poured out on the world of the ungodly (Jude 14), which was partially fulfilled at the flood, but is to receive a greater fulfilment at the coming of Christ (II Thess. i.-7).

The sons of God (vi. 2) were the descendants of Seth (iv. 26). The daughters of men were the descendants of Cain. Unwise marriages for fleshly reasons on the part of the sons of God resulted in their departure from God's ways. Hence the earth became filled with violence (v. 11 and 12). Gopher wood (verse 14) is probably the cypress which grows in the region of the Tigris and the Euphrates. On the assumption that a cubit is eighteen inches, the ark was 450 feet long, the breadth 75 feet, and the height 45 feet, thereby giving ample accommodation for the reception of the beasts and birds inhabiting that part of the globe. Notice Christ's allusion to the flood (Matt. xxiv. 37) and the lesson involved.

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APRIL 22nd, 1928. —Genesis vii. and viii.

Subject for proof —That human nature is sinful.

In considering the details of the flood, it must be remembered that it was a stupendous miracle. Noah's chief occupation during the building of the ark was to preach righteousness (II Pet. ii. 5) as a warning of the impending disaster. The distinction between clean and unclean beasts was apparently to mark the difference between those suitable for food and sacrifice, and those that were not. (See Lev. xi.). The gathering of all the animals into the ark was a work of divine power, as was the sending of the flood itself. Verse 16 records: "And they went in unto Noah, and God shut him in." All outside the God-given ark, perished in the waters. The ark is a figure of baptism (I Pet. iii. 20) by which alone we can be saved. (John iii. 5.)

The expression "fifteen cubits upward" verse 20 must refer to the depth of the water above the highest mountain, thus causing the death of all flesh. Verse 22 shows that men and beasts alike have one breath, and that both are mortal. (Eccles. iii. 19.)

Chapter viii. gives the details of the assuaging of the waters. Ample confirmation of the Genesis account of the flood is to be found on tablets and stones of Babylonian and Egyptian antiquity, now to be seen in the British Museum and other places. At God's command Noah and his companions left the ark, whereupon they erected an altar to God for the purpose of making thank offerings. They also received the gracious promise that the earth should henceforward endure, and that the seasons would uninterruptingly follow each other causing the earth to yield her increase for the sustenance of man.

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APRIL 29th, 1928. —Genesis ix., x. and xi.

Subject for proof —That the devil is sin in the flesh.

Compare God's command to Noah with His command to Adam (Gen. i. 28-30). There is nothing in the narrative to suggest any alteration in the law of nature in connection with the rainbow. It had probably existed hitherto, but after God had made the covenant with Noah, the rainbow would be to him a token that the waters of a flood would no more destroy life from off the earth. Isaiah (liv. 9) speaks of the covenant as an evidence of God's love, which was afterwards directed especially towards Israel.

The drunkenness of Noah is not condemned in the divine record, therefore let us be careful not to condemn where God has not done so. Verse 20 reads "Noah began to be an husbandman." It is probable that the effects of wine were unknown to him, and hence he was overcome by it in ignorance. In any case the insertion of this incident in the narrative is a proof of the inspiration of the Scriptures, for both the good and bad points of God's servants are recorded for our learning. Noah's statements concerning his sons were prophecies, yet to receive their complete fulfilment when Christ, the seed of Shem, subdues the kingdoms of men, the foundations of which were laid by the descendants of Japheth and Ham recorded in chapter x. Notice the commencement of the Kingdom of Babylon, verses 9 and 10. The building of the tower of Babel illustrates the pride which has always filled the minds of men when unrestrained by the influence of God's word. The confusion of tongues resulting in diverse languages has been one of the great barriers to concord among the nations. In the Kingdom of God, however, one language will be again restored. (Zeph. iii. 9.)

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MAY 6th, 1928. —Genesis xii. and xiii.

Subject for proof —That the dead are unconscious.

These two chapters supply ample matter concerning the foundations of our hope—the promises made unto the fathers. (Acts xxvi. 6.) Their personal bearing upon each of us lies in the fact that we may become heirs of the same promises by baptism into Christ. (Gal. iii. 27-29.) Abram's implicit faith in God won for him the titles the "father of the faithful" and "the friend of God." Notice the use of the word "souls" (v. 5) as applicable to individuals. Abram's resourcefulness during his sojourn in Egypt (v. 13) should be understood in the light of his subsequent statement, chapter xx. 12. Sarai was his half-sister.

With the increase of flocks and herds, Abram found it necessary to separate from Lot to avoid strife between their respective herdsmen. Abram, to whom the whole land had been promised, gave Lot the choice of direction. He chose the well-watered plain of Jordan, forgetting or ignoring the wickedness of Sodom and Gomorrah which were located there. His unwise choice led to disastrous consequences for him (ch. xix). Verses 14-17 of chapter xiii. remove all doubt as to the whereabouts of the promised land—not Heaven, but the land through which Abram journeyed. It is again defined, Deut. xxxiv. 4. For Abram to receive possession of the land he must be resurrected Acts vii. 5; Heb. xi. 9 and 13).

H. T. A.

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## The Children's Page.

DEAR BOYS AND GIRLS,

Have you ever watched a game of bowls—that game made famous in history by Sir Francis Drake? If so you will have noticed that when the large wooden balls are trundled across the green they

seem to run quite straight for a few yards and then, little by little, they curve to left or right. How difficult too, it seems to make them touch the white ball!

What causes them to take this curving course? Among other reasons there is this one. The balls are weighted on one side. Gradually this weight tells and deflects the ball.

Now this is exactly the action of bad habits. They seem so small and unimportant, yet slowly they affect us and pull us from the straight path. They make it far more difficult to reach the goal we all have before us. Let us then avoid forming these habits; let us listen to the warning note of others, who can so much more readily see the formation of bad habits than we can ourselves. Then we shall have put aside weights which might easily pull us aside, and cause us to miss that goal to which we all desire to attain; that everlasting inheritance in the Kingdom of God.

Your sincere friend,

W. R. M.

## PUZZLES.

Please send answers by the last day of April 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. Grandson of Ham.     | iii. Part of the body,  |
| ii. Elder son of Isaac. | iv. Meaning "so be it." |

### 2. —DIAMOND PUZZLE.

- |                                |                                    |
|--------------------------------|------------------------------------|
| i. Tenth in the alphabet.      | iii. A patriarch.                  |
| ii. One of the sons of Israel. | iv. Another patriarch (Greek form) |
| v. Something with a sting.     |                                    |

### 3. —DOUBLE ACROSTIC.

- |                        |  |
|------------------------|--|
| i. King of Amalek.     | iv. Territory of Edom.                         |
| ii. Meaning a herdsman | v. A mount east of Jerusalem,                  |
| iii. A son of Japheth. | vi. The bearer of the news of Absalom's death, |
|                        | vii. Son of Jehoiachin.                        |

The initial and final letters give the names of two places through which Paul passed.

### 4. —JUMBLED NAMES. —(Four animals mentioned in the Bible).

GHEODHEG

DGRNUEYOH

YDRROADME

SCHIOAM

\* \* \*

### ANSWERS TO FEBRUARY PUZZLES.

1.—

PAUL  
ABLE  
ULLA  
LEAH

2.—

Z  
SIN  
ZIDON  
NOD  
N

3.—

L	ave	R
E	ch	O
O	bedienc	E
P	rover	B
A	bih	U
R	epbuli	C
D	uc	K

4.—

AHAZIAH  
JEROBOAM  
MANASSEH  
JEHOIAKIM

RESULTS (Maximum marks 20).

Ambrose Withers, 20	Bessie Briggs 20	Primrose Jakeman, 19
May Hughes, 20	Douglas Brett, 20	Peggy Higgs, 19
Ruth Nicholson, 20	Iris Brett, 20	Doris Higgs, 19
Rachel Briggs 20	Helen Baldock, 19	(No Name), 16
Ruth Briggs 20		Tom Heywood, 15

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ECCLESIAS IN THE UNITED STATES AND CANADA.

IN FELLOWSHIP. —The Brethren named will be willing to supply information as to Meetings in their vicinity on the basis of purity.

CANADA.

Brantford, Ont. —H. W. Styles, 117 Victoria Street.  
Guelph. —J. Hawkins, 9 Elizabeth Street.  
Halifax, N.S.—P. Drysdale, 19 Gale Street.  
Hamilton, —E. C. Cope, 120 Flatt Avenue.  
Hatfield Point, N.B.—J. S. Ricketson.  
Lethbridge, Alberta. — Sydney T. Batsford, 412 7th Avenue South.  
London. —W. D. Gwalchmai, 18 May Street.  
Moncton, N.B.—T. Townsend, 11 McAllen Lane.  
Montreal. — J. V. Richmond, 701 Wellington Street.  
Onaway. —W. G. Crawford.  
Oshawa, Ont. —Geo. Ellis, 305 Courcellette Avenue.  
Richard, Sask.—Fred W. Jones, Box 30.  
St. John, N.B. —A. D. Duncan, 46 Adelaide Street.  
Toronto. — Geo. A. Gibson, 106 Wolverleigh Blvd.  
Vancouver, B.C.—John B. Allen, 790 40th Avenue, E.  
Winnipeg. —W. J. Turner, 108 Home Street.

UNITED STATES.

Arlington, Texas. —Joseph H. Lloyd, Route 2, Box 43.  
Baltimore, Md.—D. E. Williams, 1939 W. Millbury Street.  
Beaukiss, Texas. —A. C. Harrison.  
Brookfield (North) Mass. —Dr. G. H. Gillander, Duncan Block.  
Boston, Mass.—H. S. Ricketson, 41 Moreland Street, Roxbury.  
Buffalo, N.Y. —L. P. Robinson, Box 153, Ebenezer.  
Canton, Ohio. —P. Phillips, 1123 Norris Place, N.E.  
Carlton, Texas. —S. S. Wolff.  
Chicago, Ill. — Frank Coverley, 120 Albion Street, Park Ridge.  
Clyde, Texas. —T. H. Tunnell, Route 2, Box 138, Callahan, Co.  
Cortez, Pa. —Hiram Merring.  
Dale, Texas. —J. Bunton.  
Denver, Colorado. — Percy Dixson, No. 340 Irvington Place.  
Detroit, Mich. —G. Growcott, 3985 Field Avenue.  
Dripping Springs, Texas. —J. O. Banta.  
Forestville, Conn.—Adam Johnson, 110 Central Street.  
Glendale, Pa. —T. J. Llewellyn, Smith Building, Mill Street, Peckville.  
Hawley, Pa. —H. A. Sommerville, Ariel.  
Hebron, Texas. —J. Lloyd.  
Jasonville, Indiana. — Aude Plew, R.F.D., No. 3.

Lampasas, Texas. — W. A. Ray.  
Los Angeles, Cal. — Jas. C. M. Sharp, 2725 So. Rimpau Blvd.  
Lubec (North) Maine. —A. L. Bangs.  
Mason, Texas. — E. Eastman.  
Nanticoke, Pa.—Ivor Morgan, 430, Koscuiszko Street.  
Pomona, Cal.—Ernest Irwin.  
Post City, Texas. —A. W. Greer.  
Robert Lee, Texas. —James Greer.  
Rochester, N.Y. —G. G. Biers, 243 Genesee Pk. Blvd.  
Rochdale, Texas. —R. O. Greer.  
San Saba, Texas. —S. H. Farr.  
Seattle, Wash.—E. Quittenton, 4706, W. Dawson Street.  
St. Louis, Mo.—Wm. Pole, 3962, Delmar Blvd.  
Scranton, Pa. —See Glendale.  
Seymour, Conn.—Geo. Carruthers, 31 Pershing Ave.  
Shoholo Falls, Pa. —M. Hart.  
Stephenville, Texas. —R. R. Wolff.  
Stonewall, Texas. —Clarence Martin.  
Taylor, Texas. —E. Swayze.  
Winters, Texas. —J. M. Clayton.  
Worcester, Mass. —B. J. Dowling, 5 Florence Street.  
Yucaipa, Cal.—A. Walton, R.R.I., Box 57.  
Zanesville, Ohio. —J. P. Phillips, 1520 Euclid Avenue.

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→ Any omissions from above List will be gladly inserted by sending name and address with particulars to B. J. Dowling, 5 Florence St., Worcester, Mass, U.S.A.

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### Notes.

The Berean Christadelphian is published on the last Thursday in the month for the following month. Intelligence should be sent not later than the 7th of the month for the next month's issue, and must be written on one side of the paper only.

A good work lies ready to the hands of brethren and sisters who have a little spare time and are willing to labour in the vineyard. There are many in isolation who would greatly appreciate letters of sympathy and encouragement; see the Ecclesial News from month to month for names and addresses.

Letters of appreciation and grateful thanks have been received for the exhortations and addresses which are taken down in shorthand by some of the sisters of the Clapham Ecclesia, and typed copies of which are sent to those who desire to receive them. Brethren and sisters in isolation, and others, who would like to have them and will undertake to send on to the next on the list when read should write to Sister (Miss) Olive King, 3 Cavendish Road, Clapham Common, London, S.W.12.

LONDON FRATERNAL GATHERING. —The South London (Clapham) Ecclesia proposes to hold (God willing) the usual gathering at the Avondale Hall, Landor Road, Clapham, on Good Friday next. The afternoon meeting will commence at 3 o'clock and will be devoted to an address to the Sunday School scholars, followed by the annual prize distribution. Tea will be provided at 4.30. The fraternal meeting in the evening will commence at 6.30, the subject under consideration being "THE APOSTLE PAUL." All brethren and sisters in fellowship are affectionately invited. Further particulars and programmes may be obtained on application to Bro. F. J. Button, 1 Hillsborough Road, East Dulwich, London, S.E.22. In view of the need for such meetings as an antidote to the prevailing

spirit of worldliness and laxity, it is hoped that a large number will avail themselves of this opportunity to obtain spiritual food and encouragement.

The South London (Clapham) Mutual Improvement Class will visit the Natural History Museum, South Kensington, on Saturday afternoon, April 28th, if the Lord Will. Tea will be provided at 4.30 at the Zeeta Cafe, opposite Victoria Station, and at 6 p.m. there will be a Fraternal Meeting at "Denison House," near the Clock Tower, Victoria. A very profitable programme has been arranged, and an affectionate invitation is extended to all brethren and sisters in fellowship. Bro. F. C. Wood, 36 Danecroft Road, Herne Hill, S.E.24, will be pleased, to render all possible assistance to intending visitors.

The editors of the Berean Christadelphian are not the publishers of the Free Library Edition of Christendom Astray. They are in cordial agreement with the issue and therefore have inserted notices concerning it in the magazine; but they cannot take the credit which the writers of letters of appreciation ascribe to them, nor are they able to reply to questions or give explanations upon details for which they are not responsible; all such should be sent to the Publisher—Bro. F. G. Jannaway, 99 Stockwell Park Road, S.W.9, whose name (as the writer) was omitted in error from the bottom of the page, headed "Christendom Astray" of the inset circular in the March issue.

MARANATHA PRESS. We receive a considerable number of letters containing orders and remittances for books, intended for the Maranatha Press. It will save us time and the trouble of forwarding these to the right quarter if our readers will kindly note that we are not in any way connected with this enterprise. Our activities in publishing are limited to the Berean Christadelphian.

VISIT TO THE HOLY LAND. By the time this issue is in the hands of subscribers, Bro. F. G. Jannaway will (God willing) be on the way to the Holy Land, one of the objects of such visit being to get personally acquainted with the Jewish Hospital to which the Distressed Jews Fund contributions have been sent. Correspondents will oblige by not writing him on any matter until after April 23rd, by which date he hopes to be home again.