

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 and reservations of the Papal and Protestant Churches

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

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

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EIGHTPENCE.

The Twelve Caesars

By Dr. John Thomas

VESPASIAN

He ascended the throne, A.D. 69, from a region in which "there was great tribulation", at the consummation of which, astonishment seized the world. "There was great distress in the land of Israel, and wrath upon the people." He had been sent thither by the Emperor, to quell the insurrection which had spread to Syria, Egypt, and the neighbouring States. For five or six years past there had been "wars and commotions." "Nation had risen against nation, and kingdom against kingdom." There had been "great earthquakes in divers places, famines and pestilences; and fearful sights and great signs from the (political) heaven" of the Empire. "Upon the earth there was distress of nations, with perplexity." Blood was shed in the streets of Rome in civil tumult; the splendid Temple of Jupiter on the Capitol was consumed by fire; Gaul was in rebellion; the frontiers were threatened by the Germans on the Rhine, and by the Parthians on the Euphrates. Under Claudius Felix, who trembled before Paul, Judea began to be filled with robbers and murderers. Gessius Florus, A.D. 64, the worst of the Roman governors, was tyrannical, cruel, and insatiably avaricious. He caused "men's hearts to fail them for fear, and for looking after those things which were coming upon the land; for the powers of the heavens were shaken." He murdered 3,000 people in Jerusalem, 20,000 at Caesarea, 2,000 at Ptolemais, and 2,500 at Ascalon; but when he carried his insolence so far as to attempt with his soldiers to "stand in the Holy Place, where he ought not," the fury of the people was aroused; and all the inhabitants of Jerusalem who did not remember the warning Jesus gave them in his prediction of these sorrows, and depart from the city, rose in arms against him, and took possession of Jerusalem. Cestius Gallus, the prefect of Syria, who endeavoured to recover the capital, was defeated with great loss. The Christian Jews, who still remained, having at length "seen the city encompassed with armies" of Roman legions, and thereby knowing that "the desolation thereof was nigh" of a truth, took advantage of the retreat of Cestius, and withdrew to Pella beyond the Jordan, where they lived in peace, free from the horrors of the war raging around the Holy City.

In 67, Vespasian was sent with 60,000 men to crush the rebellion. After subduing the revolted provinces, he was concentrating the Roman "EAGLES" a second time around THE HOLY, when as already noticed, he was elected Emperor; and departing for Rome, left his son Titus to continue the campaign. Jerusalem fell A.D. 70. After this peace was restored to the Roman world, and during nine years Vespasian used his extensive power with moderation. He associated Titus with him in the government after the Oriental war. He died in the midst of many valuable reforms, and left the Empire to the Conqueror of the Jews.

TITUS

A.D. 79 to 81, called the Delight of Mankind, from his amiable and generous disposition, enjoyed a reign of only two years, which was marked by calamities. A great part of Rome was consumed by fire; this was followed by a raging pestilence, and an eruption of Mount Vesuvius buried the towns of Herculaneum, Pompeii, and Stabae beneath showers of ashes, Aug. 24, A.D. 79. His beloved memory served to protect, above 15 years, the vices of his brother Domitian, who succeeded him.

DOMITIAN

From A.D. 81 to 96 this Emperor oppressed the world, and manifested the disposition of Nero. He engaged in useless and unsuccessful wars; South Britain was, however, subdued in his reign by Agricola, A.D. 85, whose death he is said to have occasioned. He banished literary men from Rome, degraded the Senate, and persecuted all who were noble and good. He arrogated divine honours to himself, put to death many men of rank for the most trifling causes, and at last fell by an assassin's dagger, A.D. 96. Thus perished the last of the TWELVE CESARS, of whom only four conducted themselves so as not to deserve the unqualified execration of the Roman people.

Under this reign, the Apostle John was exiled to PATMOS, an isle off the western coast of Asia Minor, where he committed to writing the extraordinary and accurate outline of future events in the Roman Empire, called THE APOCALYPSE. Tertullian who lived in the third century, relates that John was miraculously delivered unhurt from a vessel of flaming oil, into which he had been cast by order of this tyrant.

For nearly 30 years after the death of Nero, the Christians had been allowed to live undisturbed, and their numbers had multiplied considerably. Domitian is supposed to have begun to persecute them through fear of a certain other King of whom they spoke continually. He is said to have issued an edict for the extermination of the whole family of David. Some descendants of the Lord's brethren still survived and were brought before the Tribunal of the Procurator of Judea. These were the grandsons of the Apostle Jude. "Their natural pretensions to the Throne of David," says Gibbon, "might perhaps attract the respect of the people, and excite the jealousy of the Governor; but the meanness of their garb, and the simplicity of their answers soon convinced him that they were neither desirous nor capable of disturbing the peace of the Roman Empire. They frankly confessed their royal origin, and their near relation to the Messiah; but they disclaimed any temporal views, and professed that his kingdom, which they devoutly expected, was purely of a spiritual and angelic nature. When they were examined concerning their fortune and occupation, they showed their hands hardened with daily labour, and declared that they derived their whole subsistence from the cultivation of a farm near the village of Cocaba of the extent of about 24 English acres, and of the value of 9,000 drachms, or £300 sterling. The grandsons of St. Jude were dismissed," etc.

Gibbon thus characterises the unworthy successors of Augustus: "Their unparalleled vices, and the splendid theatre on which they acted, have saved them from oblivion. The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid, inhuman Domitian, are condemned to everlasting infamy. During fourscore years (excepting only the short and doubtful respite of Vespasian's reign), Rome groaned beneath an

unremitting tyranny, which exterminated the ancient families of the Republic, and was fatal to almost every virtue and every talent that arose in that unhappy period."

Of the TWELVE CAESARS, three only died natural deaths. They were emperors of one family, the Julian, mostly by adoption. These are therefore the "Twelve Stars" of the Roman heaven, whose "crown" in John's days of exile, adorned the brow of Domitian. This fact is wrought into the symbol which represents the Apostacy in political union with the Imperial power, or sun of the Roman world:—this Church and State Alliance, was, in the days of Constantine, a woman, standing as the Queen of Heaven, clothed with the Imperial orb of day, and crowned with the crown of the Twelve Caesarean stars. This was a great sign in the heaven; and if Romulus the founder of Rome, could have beheld it, it would have filled him with wonder at so astonishing a revolution in Pagan affairs ("Herald of the Kingdom and Age to Come," 1861, pp. 44-47).

Our Privileged Position

An Exhortation by Bro. Roberts

It is our undoubted privilege to be of the number of those who know and believe the truth. The value of this privilege will principally be manifest when the Lord, returned to the earth, shall proceed to the great and interesting work of making a selection from such as have known his name for the everlasting and blessed association of the ages to come. But its value is a matter of experience, even now. Who that has apprehended, and accepted, and made daily companionship with "the glorious gospel of the blessed God," does not feel that "godliness is profitable even for the life that now is?" It may not be profitable as regards eligibility for "getting on" among men; but, as regards those mental conditions that make life desirable—as regards peace, satisfaction, hope, rational aim, friendship and purifying purpose—its profitableness is beyond question, when it finds congenial soil.

Especially at such a time as the present, do we experience the truth of this. The clouds of tribulation are gathering thick over the world, and men are everywhere wistfully scanning the still-threatening heavens. Such as know not the truth are liable to be heavy-hearted at the aspect of things around them. A contrary effect is experienced by those who have been taught to look at things as God sees them. They lift up their heads with a hopeful expectancy, where the hearts of men in general fail them from fear. The increasing darkness is increasing comfort to those who are able to recognise it as the characteristic indication of the approach of the hour of judgment upon the Gentiles, and the manifestation of the glory of God to all the nations of the earth for their chastisement and blessing in Abraham.

How comes it that we are in this privileged position? —we, who by nature and historic extraction, are without an inheritance of hope? We learn the answer in the parable of the supper (Luke xiv. 17). The guests first invited—the men and women of the Israelitish nation—declined the proffered favour on various excuses. The master of the house, being angry, sent his servants into the streets and lanes of their polity to bring in the poor and maimed, the halt and the blind. The result was a partial filling of the tables; but the servants' report was, "Lord, it is done as Thou hast commanded, and yet there is room." The master of the house answered, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." In obedience to this command, the servants went forth to call the Gentiles to the kingdom first offered to the Jews and accepted by only a few of them. Paul, one of those servants, said to the originally-invited guests: —

"Be it known unto you, that the salvation of God is sent to the Gentiles, and that they will hear it." (Acts xxviii. 28).

Jesus, in prospect of the result, said: —

"Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom (the Jews, belonging to the kingdom by natural descent) shall be cast out into outer darkness, there shall be weeping and gnashing of teeth."

A Roman centurion's faith was the occasion of this allusion to the destined presence in the Kingdom of God of many native-born Gentiles. He refers to them in the words:

"Other sheep I have which are not of this fold—not of Israel after the flesh—they, also, I must bring, and there shall be one fold and one shepherd." (John x. 16).

He prays for them also: —

"I pray not for these (the twelve) alone, but for them also that shall believe on me through their word." (xvii. 20).

It is comforting thus to know that the Father's work in Christ extends to the Gentiles. Israel meanwhile, and for a long season, are "blinded till the fulness of the Gentiles be come in." (Rom. xi. 25). They are given over to perversity because they knew not the time of their visitation. When the number of the called among the Gentiles is complete, God will return in favour to the people whom only He has known of all the families of the earth." (Amos. iii. 2). That will be a glorious event for the world. Through their fall, salvation came to the Gentiles. What good may not be expected from their rising again? So Paul enquires: —

"If the casting away of them be the reconciling of the (Gentile) world, what shall the receiving of them be but life from the dead?" (Romans xi. 15).

But we have not yet reached that glorious issue. Events are trembling on the verge of it, but the morning as yet lingers on the mountains. While we wait the vision, as commanded, though it tarry (Hab. ii. 3), let us make profitable use of the delay. Let us consider the terms of our standing. Let us look again at the conditions of our call to inheritance amongst the fathers, for there is nothing more conspicuous in the apostolic expositions of the matter than this one feature, that our ultimate acceptance turns stringently upon an "if"—yea, many "ifs." Whether it be Peter, James, John, Paul or Jude, the doctrine is uniformly that believers will only be chosen if they walk in the present evil world so as to please God.

Let us look for guidance in the direction where it is to be found. It is not fashionable to seek example on a question of this kind in the history of Israel. Yet this is where the apostles direct us to find it; and in truth it is where almost alone it is to be found, Paul enumerates incidents in that history and says: —

"These things happened unto them for examples, and they are written for our admonition." (1 Cor. x. II).

He refers the Hebrews specifically to the failure of the whole generation that came out of Egypt under Moses, and makes this application of it: "Let us therefore fear." Jude refers to the same matter (ver. 5). We cannot follow this cue in a more satisfactory manner than by taking the line of argument employed in Romans xi. It is the more satisfactory because it contains a direct application of the principles involved in the rejection of Israel and the call of the Gentiles.

"I speak to you Gentiles," says Paul, "inasmuch as I am the apostle of the Gentiles." What has he to say as the apostle of the Gentiles? Does he say, "As the apostle of the Gentiles, I preach the divine brotherhood of all Gentiles everywhere and the fatherhood of God to all men?" Does he say, "Ye Gentiles are as much the heirs of promise as the Jews and more so, because the Jews have rejected their birthright?" Does he say, "I congratulate you, ye Gentiles, on the proud position of privilege and

security to which you have attained and in which you are established and exalted? I rejoice with you in the security of your calling and election? I call you to witness the great reversal in the providence of God by which ye have become the chosen of God, and the seed of Israel; your humble suppliants to eat of the crumbs that fall from your table?" Nay, nay; such is not the tenor of Paul's deliverances as the apostle of the Gentiles. They run in a contrary vein altogether, and we do well to mark the fact. He says: —

"If some of the branches be broken off and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches. But if thou boast, thou bearest not the root but the root thee. Thou wilt say then, 'The branches were broken off that I might be grafted in.' Well; because of unbelief, they were broken off, and thou standest by faith. Be not high-minded but fear. For if God spared not the natural branches, take heed lest He spare not thee . . . continue in His goodness, otherwise, thou also shalt be cut off" (Rom. xi. 17-22).

From this it follows, that we are not in a scriptural or acceptable attitude before God unless we recognise that we Gentile believers of the gospel have only become conditional fellow-heirs with the approved in Israel, and that apart from a deeply humble and eager observance of the conditions, we have no hope at all. The observance of those conditions is called "continuing in His goodness," because the bestowal of the goodness is predicated upon our continuance in the conditions or in the rendering of that which he requires. It was because Israel had long ceased to render that which He required, that they were cut off.

What was it that He required of them? Moses told them plainly: —

"What doth the Lord thy God require of thee hut to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul?" (Deut. x. 12).

As a nation, they failed to render this thorough and continual service. They did that against which Moses warned them when he told them to beware, when they should have attained to great wealth and plenty in the land to which God was taking them: —

"Beware, lest thou forget the Lord who brought thee forth out of the land of Egypt." (Deut. vi. 10-12).

This is just what they did: they forgot God, and they did so because they neglected the precaution which Moses enjoined upon them at the very same time, as the means of preventing forgetfulness, viz.: —

"These words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Verses 6, 7).

Neglecting that (of which the equivalent, in our day, is the daily reading of the word), they lost all interest in the exercises and institutions related to the service of God—an interest which can only exist where there is a lively recognition and a living interest in God, who requires them.

It will strike every one of a reflecting mind at all, that there is a wonderful resemblance to Israel's condition, in the state of things around us. We have a State Church system—a nation professedly subject to God—going through, from time to time, a variety of ceremonies and exercises, nominally constituting a divine service, under the leadership of a hierarchy set apart for the business; but where are those things that God required of Israel, and which He requires not less, but more, at the hands of Gentiles who may draw near to Him in the adoption offered through Christ, the seed of

Abraham? Where is the lively recognition of God? Where is the unaffected love of His name, "with all the heart and all the soul?" Where are the people given to speak of the things of God when they sit in the house and walk by the way—whose delight is in the law of the Lord, and in His law who meditates day and night? Where are those who are more interested in the testimonies and the institutions of the Creator than in the buying and selling, and eating and drinking, and honouring and pleasuring of this animal condition of existence? Where are those who, even if in an ignorant way, render sincerely to God the acts of their devotion? Where are the men who open the doors of the truth and kindle its altar-fire without fee or reward, taking upon themselves the burden and the cost, the responsibility and the cross divinely associated, in this age of probation, with the service of the Father?

They are not to be found as a class. There may be individuals, scattered here and there who have aspirations and endeavours after a sincere service, even if "not according to knowledge," but even they are checked and repressed, and in most cases extinguished by the universal apathy, formalism, and man-seeking. They do not exist as a feature of the system. Stagnation and death are the order of the day. The fact is visible to all who have had their eyes sharpened by the Scriptures to discern the world as it appears in the light of the divine standard. It is not to be expected that any other state of things should be discoverable in the world which has been from the beginning the enemy of God; least of all, at such a time as this, when "the harvest (of earth's wickedness) is fully ripe" for the Avenger's sickle. Yet it is well to refresh and renew our perceptions on the subject, that we may not be influenced to our destruction by the counsel of the wicked which surrounds us on every side. We cannot expect to find the characteristics of godliness in a society which is based upon "the lust of the flesh, the lust of the eyes and the pride of life"; let us, at all events, estimate the state of society at its true character, and not be corrupted by false views into a fatal assimilation to it. Let us not be of those who call good evil and evil good, the darkness light, and light, darkness. Let the house of God, at all events, be a temple of holiness. Let brethren and sisters—saints of God—at all events, keep themselves unspotted from the world. Let them deny ungodliness and worldly lusts at all events, and live soberly and righteously and godly in the present world, hoping and praying to be delivered from it, and only sojourning in it meanwhile as strangers and pilgrims, in patience, as part of their required probation

The day that witnesses the manifested "terrors of the Lord" will bring "glory, honour and peace" to every one who has patiently rendered to God what He requires at his hand. Have we not, therefore, every incentive to choose the things in which Jehovah delights, and to continue steadfast therein as long as He may appoint for us a continuance in the present evil state? Every wise man will say Amen, and will show his wisdom by acting in accordance with his excellent understanding.

It does not require any genius to find fault; but to give credit where credit is due is indicative of a good heart and sound judgment.

Editorial

The circumstances which caused bro. Dowling's letter to bro. A. T. Jannaway (which appears on the next page) to be written are probably unknown to most of our readers, and therefore require a few words of explanation.

In the March Family Journal the editor wrote: "We gather that bro. Dowling is quite adverse to the belief and methods of the BEREAN fellowship regarding divorce." Having been in frequent correspondence with bro. Dowling during the past eighteen months we knew this was absolutely untrue, and at once wrote to bro. A. T. Jannaway asking on what grounds the statement was made. As bro. Dowling's co-editors we felt we ought to know and were entitled to ask for this information; the editor of the Family Journal apparently thought otherwise, for our letter was ignored and no reply vouchsafed. In the meantime we had written to bro. Dowling and asked for his comments, which will be found in the letter he has sent to bro. Jannaway. We regret the necessity for its publication; as our readers know our desire is to avoid personalities, and if we are unable to do so in this instance they

will have no difficulty in deciding upon whom the blame must rest. The views held by the editors of the BEREAN CHRISTADELPHIAN upon the subject of divorce are to be found in the pamphlet Clapham and suing-at-law, and from the position therein set forth they have no intention to depart.

W. J. W.
C. F. F.

THE BIBLE TRUE

Mr. Gladstone once referred to the Bible as "the impregnable rock of Holy Scripture." It was a wise and true description, and one for which all who are worthy of the name "Christadelphian" will earnestly contend. Our hope of eternal life—the hope of Israel—depends upon it; and only so long as we are anchored to that rock shall we hold fast to the Truth—the only hope for a perishing race.

The duty of contending for a wholly inspired and infallible Bible is incumbent upon us at all times, but especially in these days of increasing disbelief and denial; and so, considering how we might discharge this duty so far as the BEREAN is concerned, it seemed to the editors that no better method could be adopted than to call attention to the many evidences of the truth of the Bible which are to be found in the British Museum. To that end we shall (God willing) publish, as frequently as possible, illustrated articles, the first of which will be found in this issue.

Let "THE BIBLE TRUE" be our watchword, and let us insist upon it at all times, "in season and out of season" (2 Tim.iv., 2); "for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. iv., 5).

It is a matter of almost daily occurrence to find references in the newspapers to some discovery or event confirming the historical accuracy of the Bible narratives. To us, who believe that through His ministering spirits—the angels—God takes an active part in all that concerns the heirs of salvation, it is significant that these discoveries are so frequent at the present time, when the wise and learned of this world are loudly discrediting the truth of the Bible. A remarkable report comes from ancient Babylon, where excavations are being made in the neighbourhood of Ur, a monster bank of solid water-laid clay, 8ft. deep, having been found, which the British Museum authorities declare proves the Flood of the Bible (denied by Bishop Gore) to be "beyond doubt"; "in no other way" they say "can we interpret the facts which our excavations here give us" (Evening Standard, March 16th, 1929).

----- C. F. F.

American Editor replies to bro. A. T. Jannaway

DEAR BRO. JANNAWAY, —In replying to your note of inquiry I trust that you will pardon me if I speak very plainly and to the point, my only object being to be definitely understood.

In the first place I must say I am very much surprised at the prominence you give in your Journal to the discussion of this unsavory subject of divorce, and the persistency with which you have kept this worldly-flavoured question to the front.

I have had comparatively little to say upon this matter, because, to my mental taste, it is simply mawkish; I feel that my time can be much better employed.

The tendency of such a discussion is distinctly lowering to the moral tone of believers; and such an enterprise as you are engaged in is certainly not helpful in the work of preparing a people for the coming of the Lord.

At no period in human history has this debasing subject found congenial and native soil, except in the hardness of the human heart.

From your remarks I gather that there are a few eccentric individuals who are engaged in the work of furnishing fictitious reports for your magazine, and you are sufficiently credulous, as well as unfair, to give these rumours a place in your Journal, without first inquiring of me if the report be really true; and then, after giving these rumours all the publicity that is possible in your case, you write to me to ascertain if there be any truth in the report.

If this be your conception of the proper functioning of a religious magazine, your readers are to be pitied. By your action you have proven yourself to be exceptionally credulous and positively unfair.

In all justice and fairness to your readers and ourselves you should have first ascertained from me if there was any truth in the rumour, or if your correspondents were simply trying in their own way to consulate your ear.

As the matter now stands the misleading tendencies of your Journal have been amply illustrated.

Under the circumstances, an apology to your readers and all concerned should be forthcoming from you without delay, for the very questionable methods adopted by you in this matter; and you should give equal publicity to the apology that you have given to the report, the truth of which you are now trying to ascertain. The manner in which you have handled the matter would seem to indicate that you wished to make some capital out of the report before the news corrupted.

You know, dear bro., that I have not even subscribed for the Journal, which I would surely do if I were in agreement with it.

You have kindly sent me a few copies, for which I thank you.

This report doubtless came from surmises, conjectures and jealousies, as several others have in the past; for I have been classed with several parties, even with Romanists; almost anything to suit the whims of resentment.

Now someone has ranked me on the same status as you, all of which is quite absurd.

This reminds me of your own mistake in virtually styling those who do not agree with your present hobby: Romanists; whereas, as a matter of fact, the majority of the "harlot abominations," are in hearty accord with you on the matter in question.

I have been in the Truth for over fifty years, and from the very start I have held firmly to the apostolic teaching, that believers should not go to law before the unjust for any cause whatsoever.

The inspired apostle makes no reservations nor exceptions of any kind; and we know that no exception of any sort can safely be made in "Words which the Holy Spirit teacheth" (1 Cor. ii. 13); and your claim, that an exception can be made, shows a leaning toward "Partial inspiration", which you nominally repudiate, but in practice preach.

With reference to your question on fellowship, I have to say that in our experience in the Truth, a few cases have come under our observation in which the law of the Lord has been violated in the commandment to shun going to law before the unjust; and where this has been followed by repentance and sorrow, we have followed along the lines indicated in 2 Cor. ii. 6-8; but every case has been dealt with according to its merit, and where the sorrow has proved insincere, as in a recent instance, standing aside inevitably follows.

You say: bro. Dowling should be strengthening your hands, which means, encouraging believers to sue at law before the unjust for divorce, and flout and ignore the commandment of the Lord that forbids this very thing; and this you call the work of the Lord, —What blasphemy!

Hearken to the apostle; "Whence come these fightings? Come they not of your lusts that war in your members?" Most surely they do.

It is a work of the flesh, and not of the Lord.

You are standing for the principle of giving licence to the flesh in this matter; aiding and abetting insubordination to "Words which the Holy Spirit teacheth," to the extent of opposing and questioning the validity, and application in certain cases, of the apostolic interdict against going to law before the unjust.

God forbid that I should ever strengthen the hands that do such work.

My views on this matter are accurately expressed in the words of bro. Roberts, as published in the Berean Christadelphian for 1927, page 415, wherein he refers to the action of a brother who sought redress in the divorce court, and he styles it "a highly unscriptural action."

I believe his pronouncement to be absolutely correct, but you uphold and approve such "unscriptural action."

His words were very humbly and lovingly brought to your notice in 1927; but you still oppose our beloved brother's mature words, and endorse the action styled by him an "infraction of Divine law."

As requested by you I have read again the statement published in the Journal for 1927, and note, with painful surprise, the dreadful dilemma in which you have placed yourselves.

In that statement, we read in part, as follows: "As divorce can only be obtained through a court of law, our brethren are of the opinion that Christ sanctions" (as bro. Roberts would here paraphrase your words), the "infraction of Divine law," as it is written in 1 Cor. vi. 1., where suing at law before the unjust is strictly forbidden.

This bold, or as the apostle would style it, "daring" device, is found to be expedient by your brethren in maintaining their false position.

A device that thus violates the Divine law is surely a wicked one, and as it is written, "a man of wicked devices will the Lord condemn."

Even if it were possible to justify your brethren (which it is not) in transgressing the Spirit's command, on the ground of expediency, what is there to deter other brethren from infringing the same command by going to law before the unjust, to obtain an honest and righteous debt, on the ground of expediency, seeing that the apostle has written that, "if any provide not for his own house, he hath denied the faith and is worse than an infidel"?

Their excuse for violating the Divine law would be far more appealing than yours. But such excuses will never be accepted for obedience.

The heart of man, which, it is written, "is deceitful" and hath "sought out many inventions," might also, when disposed to follow "the opinion" of you and your brethren, add infinitely to the list of reasons and excuses, why a breach of Divine law should be allowed; and furthermore, as your brethren are of "the opinion" that this command, under certain circumstances may be violated, what is to prevent the infraction of other Divine laws and commandments, under various pretexts, as expediency may be thought to demand?

Thus, in a short time, following the evil example of you and your brethren, the law of human expediency would wholly replace the law of the Spirit.

No brother, you are not justified in stultifying or winking at even the least of the Spirit's commandments, and teaching men so.

You must not set Christ against Paul, and the theory that requires such an evil work must necessarily be wrong.

Seeing that your position is so encumbered with uncertainties and contradictions, that you are compelled to temporize and compromise the Spirit's commandments, you should no longer lift your voice and pen against those who are really doing the work that you, by your profession, ought to be doing with all your heart and soul; that is, upholding the commandments of the Lord, instead of corrupting them with the "harlot" practice of going to law before the unjust.

Sincerely hoping that you will shortly abandon your untenable position, as others have done, I am,

Fraternally yours,

B. J. DOWLING.

"A FORM OF GODLINESS, BUT DENYING THE POWER THEREOF "

"There are many young people at our universities to-day, women as well as men, who intensely desire to enrol themselves as disciples of Jesus of Nazareth, but feel that the Virgin Birth stands in their way—and I do not wonder", said Canon Peter Green, Rector of St. Philip's, Canon of Manchester and Hon. Chaplain to the King, (Daily Telegraph, March 7th, 1929). From the "young people at our universities to-day" will be drawn the Bishops and Clergy of the next generation. The only hope is that these are indeed the last days. O come Lord Jesus.

C.F.F.

Moses

The depth of the Apostle's words to the Corinthians that "God hath chosen the foolish things of the world, to confound the wise," is nowhere more clearly demonstrated than in the life of Moses.

The men and women God chooses, as His adopted sons and daughters, are possessed of an intelligent, submissive disposition, coupled with latent traits of character, capable of development under His guidance. Frequently the guiding hand of the Father in our affairs, is unseen and unfelt, nevertheless, it is always with us, and it behoves us not to neglect the conscientious performance of some small and near at hand duty owing to the desire for greater and more spectacular work.

The peaceful condition in which the descendants of Jacob lived, under the influence of Joseph, passed away with the uprising of a king who had no experience of the beneficent results of Joseph's connection with the Egyptian court. This resulted in the Israelites becoming a race of slaves, and steps being taken by Pharaoh to check their increase.

Under these circumstances Moses was born; but his parents were "not afraid of the king's commandment," and endeavoured to circumvent the edict of Pharaoh. When the laws of the land in which the servants of God are strangers and pilgrims, do not conflict with obedience to the law of God, they are commanded to be subject unto them. (Rom. xiii. 1). If, however, obedience to the law of the land in which we dwell involves transgression of the law of God, then the servants of God have no alternative but to refuse to obey. Truly, "the powers that be are ordained of God," for "The Most High rules in the kingdoms of men." (Dan. iv. 17). Sometimes the powers are raised up for a specific purpose, e.g., Pharaoh and Nebuchadnezzar, and in other cases, they are there by permission, but in

any circumstances the commandment of Christ is perfectly clear and simple. "Render unto Caesar the things which are Caesar's, and unto God the things that are God's" (Math. xxii. 21). The question of consequences need not trouble us, for God will provide the way of escape as is evidenced by the case of Moses.

By a series of divinely controlled events Moses was transferred to the court of Pharaoh, and learned the wisdom of the Egyptians. He appears to have realized at an early age that he was marked out for the position of leader of the Israelites. Anxious to begin the work which lay ahead, he visited his kinsmen and found one of them being illtreated by an Egyptian. Acting as a defender of the weak, he slew the brutal oppressor, with the result that he had to flee for his life. In this matter Moses acted without divine authority. It has never been permissible for God's servants to act as avengers of evil on their own initiative. "Vengeance is mine; I will repay, saith the Lord." (Rom. xii. 19). Moses was to learn that humility in the sight of God is an essential part of service, by forty years' sojourn in the wilderness. Fleeing to Midian he entered the service of Jethro, eventually becoming his son-in-law.

His desire for the position of leadership appears to have completely evaporated during the time of his exile, and when the divine representative appeared to him at the bush, he was exceedingly reluctant to commence the work assigned to him by God. This was a true indication that the purpose of the Deity had so far been accomplished. Moses, at the outset, possessed the trait of humility in a latent condition, and he had the good sense to allow it to develop under affliction. The purpose of God required the self-effacement of the human instrument through whom the work of delivering the Israelites was to be accomplished. It was also necessary for the instrument to have an intelligent appreciation of the work in hand, and so "Moses verily was faithful . . . as a servant" (Heb. iii. 5).

The miraculous events which followed the return of Moses to Egypt and by which the Israelites were delivered from bondage are unparalleled in the history of the world. The plagues had a twofold object, firstly, as showing the ineffectiveness of the Egyptian system of idolatry and human glory (see Exod. xii. 12, 13), and, secondly, in demonstrating to Israel that the God of Abraham, Isaac, and Jacob, was at work on their behalf. The slaying of the Passover lamb and the sprinkling of its blood on the entrances to their dwellings, followed by the advent of the destroying angel, would have a salutary effect on those who had paid little heed to the covenant of God with their fathers. With what joy Moses must have led them in that triumphant song recorded in Exod. xv., and our faith is stimulated by the fact that soon the redeemed will sing the song of Moses and the Lamb. Then the full significance of the slaying of the true Passover Lamb will be appreciated by those who have entered the Covenant. Moses is inseparably linked up with Christ, for the Israelites were "baptised into Moses in the cloud and in the sea . . . they drank of that spiritual Rock that followed them and that Rock was Christ." (I Cor. x.) .

The Bible affords much intellectual pleasure if taken merely as literature, but that is not the purpose for which "holy men of God spake as they were moved by the Holy Spirit." "Thy word," says the Psalmist, "is a lamp unto my feet and a light unto my path," and the Bible is God's guide book for His servants in the days of probation. The lessons contained therein are to be partaken of and digested as spiritual food, as did Jeremiah, who says, "Thy words were found, and I did eat them" (Jer. xv. 16.) By this means alone, can we develop characters well-pleasing to the Father.

Sometimes we are fearful concerning the provision of things necessary for present existence. Israel feared starvation, and hankered after the fleshpots of Egypt. In their cases bread was sent from Heaven, but in spite of that, they murmured. It is a comforting assurance which comes to us from Jesus Himself that the Father knoweth our needs even in temporal things. In the anxiety to provide the necessities of life let us not be unmindful of that which is of even greater importance, viz., the regular assimilation of the bread from Heaven (John vi.).

The incident concerning the visit of Jethro to Moses is worthy of note. Jethro was quick to notice that Moses was overburdened with what might be termed the routine work of governing the people. His advice that certain "able men, such as fear God, men of truth," be appointed to assist

Moses might appear somewhat presumptuous in view of the circumstances. It was, however, accompanied by the proviso which should always accompany our desires, "if . . . God command thee so" (Exod. xviii. 23). Work in God's service is communal, that is to say, it is the duty of every member of the household to take a proper share in the work of the Truth, and its attendant responsibilities. By this means the work will be done efficiently and none will be overburdened, while others may be, stand idly by, and in due course, adopt a critical spirit towards their brethren and sisters, or worse still, drop out of the race altogether.

After the giving of the Law and the repeated rebellions of Israel, Moses appears to have become somewhat downhearted and weary. In this frame of mind he asks that God will give him some unmistakable evidence of His presence. When a crisis overtakes the children of God, there is frequently a strong desire for some tangible evidence of the Father's readiness to help. Provided such a desire is prompted by a sense of personal weakness coupled with a determination to follow closely the commandments of the Lord, the necessary stimulus is always provided. In the case of Moses, he was commanded to ascend into the Mount alone, "and the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth" (Exod. xxxiv. 6). Not only was Moses spiritually uplifted by this manifestation of the glory of the Lord, but his physical appearance was so wonderfully affected that the Israelites were awe-struck by his glistening countenance, and Moses' prestige was thereby re-established.

One of the outstanding characteristics of Moses as a leader, was the extreme care he took in order to prevent intimacy between Israel and the surrounding nations. "Thou shalt make no covenant with them . . . Neither shall thou make marriages with them . . . For they will turn away thy son from following me" (Deut. vii. 2-4). This commandment of God to natural Israel has also been given to Israel after the spirit. The result of disobedience in this matter is demonstrated time and again in the Bible. Alien marriages wrought havoc with Israel's national welfare, no less than with the happiness of the individuals concerned. It behoves God's children in these closing days of the Gentiles when the sanctity of the marriage bond has well-nigh disappeared, to adhere firmly and closely to the divine principle, "Only in the Lord."

As a leader Moses was a supreme example. In God's service, leaders have to combine the duties of leadership with those of a shepherd. We can, therefore, well understand the importance of the trait of meekness as displayed by Moses. On two occasions this was brought out in a very beautiful manner, the first when Korah and his company rebelled, and the other when Miriam and Aaron spoke against Moses because of his wife. In both cases, Moses threw himself entirely on the mercy of God. As a result of Korah's arrogance the nation had a very salutary lesson; and in the matter raised by Miriam and Aaron we see the folly of passing adverse judgment on matters concerning which God has recorded no condemnation. There is, underlying this incident, a very important lesson. The temptation to act without due consideration of the commandments of the Lord should be resisted. Hasty speech and actions are frequently followed by an attempt to make scripture justify a wrong position. Happy is the man or woman who, if in such a position, has the moral courage to follow the example of Aaron who admitted his error and sought forgiveness. (Num. xii. 11.).

Israel again thirsted for water, and Moses was commanded to gather the assembly together and speak to the rock and water would be provided. As in the case of the slaying of the Egyptian, Moses once again exceeded his instructions. "Hear now, ye rebels, must we fetch you water out of this rock?" said he, and he smote the rock twice.

Retribution followed for both Moses and Aaron, and neither of them were permitted to enter the land of Canaan, "because ye believed me not, to sanctify me in the eyes of the children of Israel" (Num. xx. 12). As servants of God we are exhorted to "sanctify the Lord God in our hearts." (1 Peter iii. 15). By this means alone can we bring the carnal mind into subjection to the law of Christ and thus fulfil the purpose of our probation. In due course Moses will re-appear in the earth; and will share in the glories of the age to come when the redeemed will "sing the song of Moses, the servant of God, and the song of the Lamb."

C.W.

It is not seemly to discourse of grave Truth in a flippant manner, or to speak of holy things with jest. "Gravity and sincerity" is the apostolic exhortation.

The Great Flood

Story of Eight Feet of Clay

RELICS OF THE WATERS ON WHICH NOAH'S ARK RESTED

BIBLE DELUGE A HISTORICAL FACT

The excavations in the old city of Abraham, the oldest site now being excavated anywhere, have ended for the season. There have been some most interesting discoveries.

Below the most ancient town of Ur by the Euphrates, below its lost temples and palaces, below the cemeteries of forgotten kings of Sumer and Akkad, below the foundations of the mighty walls that encircled the city, Mr. Leonard Woolley and his fellow-excavators have found something more remarkable than all the gold and sculptures and weapons of bronze.

They came upon eight solid feet of clay. Below the clay the excavators came again upon flint chips and cores and pottery that was more ancient than Ur in its rich and populous days. It was the pottery of a people who lived before kings and warrior princes made of Ur of the Chaldees a great city, mighty enough to rebel against Babylon.

HOW THE CLAY CAME.

The clay could only have come in one way as a separating barrier between these two epochs and two civilisations of Ur. It had been laid down there as the sediment of a great flood, which had submerged the first primitive settlement of Ur and all the towns and villages of the plain.

Other excavators at Kish, which is eight miles east of Babylon, have found deep down the same bed of clay, or several of them, thinner than that at Ur.

The meaning of this discovery is that this clay is probably the relic of the Deluge on which the Ark of Noah floated. The Sumerian or Babylonian story of the Flood is told on a tablet found at Nineveh. "Swiftly the flood mounted up," says the tablet; "it reached to the mountains. The wind and the raging flood ceased; a calm had come. And all mankind were turned to mud."

The Bible account says "the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered; and the waters prevailed upon earth a hundred and fifty days."

The Deluge is no legend, but a historical fact, to which now has been added the evidence of the bed of clay which cannot be contradicted. —(The Children's Newspaper, April 6th, 1929).

The Bible and the British Museum

FRONT OF BRITISH MUSEUM

It is now more than half a century since the writer first became interested in the contents of the British Museum. He has before him two volumes entitled: "Egyptian Antiquities in the British Museum," inside the cover is inscribed, "Frank G. Jannaway. Prize for General Proficiency and Good Conduct; Christmas, 1872, Oxford House School, Chelsea."

Ten years later, he attended the lectures delivered on occasions in the Assyrian Lecture Saloon, British Museum, on Saturday afternoons by Dr. Samuel Kinns, the author of "Moses and Geology; or, the Harmony of the Bible with Science," a kind of rejoinder to a work by another Scientist who had written these words: "To make them square with Science, new meanings have been found for the beautiful myths and stories of the Bible." Dr. Kinns replied that he would propose two amendments to this proposition by substituting the words "sublime truths" for "beautiful myths"; and, secondly, by so altering and transposing the other portion of the sentence, that it should read thus: "Upon a careful study of the sublime truths and stories of the Bible they will be found to harmonise with Science."

This declaration of Dr. Kinns was subscribed to by no less than seven hundred and seventeen "eminent scientific men," including (Sir) David Brewster; over three hundred medical men and twenty-eight Professors; to say nothing of scores of other "eminent scientific men," one of whom had thirty letters attached to his name! These facts are recorded here, not because we have much confidence in the conclusions of "the high and mighty," but, as a kind of counterblast or answer to those other "scientific" gentlemen who are cited as witnesses against the literal and "sublime truths and stories of the Bible."

The matter and method of the public addresses of Dr. Kinns at the British Museum appealed to the writer of this article, and created such an impression that he longed to have similar opportunities for passing on to others the invaluable facts set forth. In due course the way was opened and what have now become annual visits of the South London Ecclesia to the British Museum were started on October 31st, 1896. An excellent and most interesting report of that visit, from the pen of our late beloved brother F. W. Porter, will be found in the "Christadelphian Magazine," 1896, pp. 476—478; 1897, pp. 34 & 35.

Our present task is to tell our readers about some of the countless exhibits to be seen in the Museum which confirm our belief in the Bible records; and, in particular, the invaluable inscriptions on monuments from Bible lands, sculptured at the very time Moses and the Prophets did write, and in the very lands in which they lived!

Is that really so?

Yes, it is. But, before going into details, and without staying to tell the history of the exhibits we shall shew them, we ask them just to come along and have a hurried look at some of those sculptures and monuments. We shall have to hurry up, for this visit will be a kind of preliminary "bird's-eye-view," which is how the first visit of our Bible Class was described in the printed programme thirty-three years ago, when we "surveyed" three-score-and-ten galleries or rooms in a little more than two hours! Only a handful of those who were then "trotted round" still survive!

* * *

We no sooner enter the stately portal of our National Museum, than, by one movement to the left, we find ourselves in a gallery containing marble busts (on pedestals) of the Roman Emperors — the Caesars whose names are inseparably linked with the Lord Jesus Christ and his times, and the Apostles and their times; for, in this gallery we are face to face as it were with first-hand portraits of Julius Caesar, Augustus Caesar, Tiberius Caesar, Nero, Vespasian, Titus, Hadrian, and others, enabling us to more fully appreciate, than we otherwise should, what was printed in the "Berean Christadelphian" last month, and again this month, from the pen of Dr. John Thomas (pages 121—123, and 161—163). We cannot now stay to talk about the thrilling connection they have with Bible events; such we must reserve for some future occasion.

Now follow me round the corner on the right. See those two colossal bulls with human heads and eagles' wings; those actual monuments stood at the entrance to the Palace of the Assyrian monarch who played such an important part in taking the Ten Tribes into captivity 2,650 years ago! Now turn round and look at those two huge lions; they flanked a doorway of the Palace of another Assyrian monarch. The cuneiform or wedge-shaped inscriptions reveal the fact that those very monuments were not only gazed upon by many of God's people, —but that what the holy men of old recorded in the Holy Scriptures were veritable historical facts and well-known to the Assyrians.

A little further on in an adjoining gallery we see well-preserved remains of the Temple of Diana of the Ephesians, which was accounted one of the seven wonders of the world, and which the Apostle Paul was so well acquainted with during his last two missionary journeys.

Another turn brings us into the room containing overwhelming evidence of the magnificence of the Temple erected on the Acropolis at Athens, "the city wholly given to idolatry" as Paul stated, and where his "spirit was stirred within him," and the outcome of which was the inspiring address he delivered to the habitués of Mars Hill. In this (the "Elgin") Room are also to be seen casts of various portions of the Temple of Thesesus which is doubtless the best preserved ruin of Ancient Greece.

We now pass through the "Nineveh Gallery" and behold sculptures on both sides, sculptures which the Ninevites gazed upon; all confirmatory of what we read in the Book of Nahum.

Through another doorway we reach the monument called "The Black Obelisk," on which is much evidence of what is recorded in the Books of the Kings. In this (the Nimroud Central Saloon) are also two erect statues of the gods Nebo and Bel, picturesquely reminding us of what the prophet Isaiah predicted when he declared "Bel boweth down—Nebo stoopeth."

In the adjoining "Assyrian Saloon" are to be seen wall sculptures from Nineveh depicting events in the history of Assyria from 745 to 626 B.C. On the large one on our right as we enter the gallery is an inscription in the language of that country, almost word for word the same as that found in 2 Chronicles xxxii. 9.

Leaving the Assyrian Saloon and passing into the Nimroud Gallery we have on either side of us sculptured slabs, just as they stood in the Palace of the King of Assyria, illustrating and making plain many things found recorded in the Bible. The goddess Ashtoreth, and the gods Nisroch and Dagon are also pictured on these slabs.

Before proceeding to the upper floors of the Museum, we will take a glance at the contents of the magnificent galleries known as the "Southern," "Central," and "Northern Egyptian Rooms." What treasures here! Monuments upon which Abraham and Lot, and Joseph and Moses doubtless looked. The marble coffins of the great men of Egypt teeming with inscriptions, engraved with "the pen of iron." Just look at that shoulder-high exhibit facing us in the centre of the gallery as we approach it from the south. It is the famous "Rosetta Stone" with an inscription in three different writings, and made nearly two hundred years before Christ. It furnished the key to the decipherment of the Hieroglyphics on the Egyptian monuments, thus giving information of great importance and interest to those who love the Bible and believe it to be the Word of God.

Passing along these three Egyptian galleries we reach, at the far end, the staircase leading to the room containing mummies and mummy cases of all classes of Egyptians, and dating back to 3,000 years before Christ. In these rooms also are wall and table-cases containing exhibits revealing the national, religious, social, and home life of the Egyptians, confirming in all particulars what is recorded about that people in the Books of Genesis and Exodus; as well as causing us to realise and appreciate what the inspired Stephen meant when he declared that "Moses was learned in all the wisdom of the Egyptians."

On the same floor, and parallel with these Egyptian galleries, are what are known as the "North Rooms," in which we behold objects of surpassing interest to Bible students—Cylinders, Seals, Bricks, Tablets, Jewellery, etc., replete with information concerning monarchs whose names are household words with those versed in the history of God's land and God's people. There are countless references to the Shalmanesers, Sennacherib, Esar-haddon, Nebuchadnezzar, Belshazzar, Cyrus and Darius. In this gallery is also to be seen an excellent cast of the priceless stele, or sculptured slab, of Khammu-Rabi, who has been identified by all competent Assyriologists with the Amraphel of Genesis xiv. 1.

On this floor also we see a cast of the famous Moabite Stone, taking us back about two thousand eight-hundred years, and confirming much that we read in the Book of Kings. Also here we see a cast of the inscription discovered in the Pool of Siloam bearing out what is recorded in the Book of Kings about the enterprise of the good King Hezekiah concerning the water supply of Jerusalem.

Near-by is the interesting and instructive "Room of Greek and Roman Life," in which we could profitably spend hours, Bible in hand, noting how plain the various exhibits make the New Testament Scriptures, going back, as they do, to Apostolic and early Christian times.

Before returning to the Lower Floor to visit the Manuscript and Printed Books Department, we will pay a passing visit to the "Coin Room" which students of "Eureka" cannot fail to be interested in, for the same reason for being interested in the busts of the Caesars.

Now let us return to the Ground Floor—this staircase is quite the other end from where we came up. Arriving at the bottom of the staircase we find ourselves in the spacious Library in which can be seen specimens of the earliest printed Bibles. At the end of this gallery we reach the "Manuscript Room" in which we see, not only a very old copy of the Pentateuch in Hebrew (claimed to be the oldest extant), but also the actual Codex Alexandrinus, the Bible in Greek, dating back to the Fifth Century.

Before, however, concluding this article, let us answer a question frequently asked—"How do we know that the inscriptions—the Assyrian for instance—have been correctly deciphered?"

The answer is—Many years ago a slab, covered with the Assyrian cuneiform writing was excavated at Kurkh, on the banks of the Tigris, and brought to the British Museum. Sir Henry Rawlinson, a British Museum and Assyrian authority, deciphered, from the inscription, that one of the Shalmanesers had set it side by side with another monument which had been erected by his father and predecessor. The British Museum authorities at once sent out to the excavators to proceed with the excavating in order, if possible, to find the other slab or stele; with the result that the latter was discovered and brought to the British Museum. The two steles are now to be seen side by side in the Nimroud Saloon!

F. G. JANNAWAY.

The Leaven at Work

When bro. A. Davis and others in the Birmingham Temperance Hall ecclesia demurred to withdrawal from brethren who joined the Police force, and were allowed to continue in fellowship, many of us felt that this might lead to further developments in the way of compromise.

The leaven has been at work during the last five years with the result that a movement is now afoot to bring about union between the Temperance Hall and Suffolk Street ecclesias in Birmingham, the latter ecclesia being the one descended from the Partial Inspiration tolerators of 1885. In the interests of this movement a motion was put forward at the last general meeting of the Birmingham Temperance Hall ecclesia by bro. W. G. Owen, seconded by bro. A. Davis, which had for its object the ventilation of the idea that withdrawal need not, in any case, be undertaken by the ecclesia. We

have seen this policy carried on in the Suffolk Street ecclesia on the hypothesis that those who are "not of us" will "go out from us," and we know its results. To his credit bro. C. C. Walker strongly opposed these brethren, and also wrote for the April Christadelphian an article on the subject of withdrawal, which is, on the whole, good and sound. There is no doubt, however, that the leaven of toleration is leavening the lump. The ecclesia is guilty now in that it permits such views to be held in its midst.

THE CLEAN FLESH HERESY

The same leavening is going on in the United States of America. Some few years ago the followers of the late bro. T. Williams (who hold that the question of responsibility to Christ's judgment seat, of enlightened rejectors, should be left an open question) joined hands with the ecclesias who have always tolerated the view that the Scriptures may only be partially inspired. Ostensibly this union was based upon the Statement of Faith in vogue among us prior to 1885.

Recently bro. A. H. Zilmer of Arkansas, editor of Truth, obtained bro. A. D. Strickler's books and has embraced the views expressed therein. He has published literature advocating the same heresies. This has caused consternation, particularly among those who formerly were associated with bro. T. Williams, and the editor of the Advocate, bro. A. Hall, has very soundly advocated the truth on the matter and challenged bro. Zilmer's position. In the February No. of the Advocate we find ten pages devoted to the matter. We make one quotation—it is from the ecclesial news under Chicago:

"The original Chicago ecclesia meeting on the unamended basis has suffered a severe and painful wound. Bro. J. C. Bennett has formed a strong affinity with bro. A. H. Zilmer who has forsaken the right way. He has accepted the Strickler—Zilmer doctrines which the Apostles did not know, or teach. After more than a year of contention to maintain the truth it has been demonstrated that truth and error can not unite, and a separation became inevitable. It was finally decided by a majority vote of the ecclesia to accept the strange doctrine that for some time had been tolerated." News of the withdrawal of a few from the ecclesia follows. When we visited Chicago in 1927 we found the ecclesia that is in the Birmingham Temperance Hall fellowship staunchly upholding the same heresies. To-day, in the Birmingham ecclesia which is in fellowship with ourselves, there are members whom the present Recording bro. G. F. Smith, of the Birmingham Temperance Hall ecclesia has, only just recently, strenuously endeavoured to persuade that bro. Strickler's works and teachings are true and scriptural.

Sis. Young, of the Adelaide ecclesia, Australia, holding similar false views as promulgated by bro. G. Bell, has just been given fellowship by the Temperance Hall ecclesias in this country while on a visit here, as see November Christadelphian. So the leaven inevitably works. Let us refuse to allow its presence in our midst lest we fall into the same deadly peril.

G. H. DENNEY.

Circumstances are beyond the control of man; but his character is formed by his conduct in relation to them.

The Epistle to the Philippians

The interesting account of the Apostle's first visit to Philippi and the beginning of the ecclesia in that city is given in Acts xvi. Philippi, named after himself by Philip of Macedon, was the first city in Europe to receive the gospel by the preaching of Paul, who stayed there on the occasion of his second missionary journey. It was a city of considerable importance, through which many travellers passed.

In obedience to the call, "Come over into Macedonia, and help us" (Acts xvi. 9), Paul, in company with Timothy and Silas, journeyed thither, and arriving at Philippi, abode there certain days, and on the Sabbath day visiting "a place of prayer" (a Proseucha), by the river side, "sat down and

spake unto the women which resorted thither"; these were evidently women of the Jewish community of the city. A certain woman of the number, Lydia, readily received Paul's proclamation of the Truth, and was baptized with her household, and immediately opened her house to the apostles, whose labours in this city soon brought them into conflict with the authorities; a damsel possessed with a spirit of divination, being restored by Paul, excites the anger of her masters, and resulted in Paul and Silas appearing before the magistrates, when charges of "troubling the city, and teaching unlawful customs" are brought against them. After being cruelly and unjustly beaten they are cast into prison, and their feet made fast in the stocks. Their troubles, however, did not daunt their spirit in the service of God, for "at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them." And then an earthquake occurs; the foundations of the prison are shaken by God, and the doors are opened. We are all familiar with the record of the conversion of the jailer, and his baptism with his household (Acts. xvi. 25-34). Next day, the magistrates having learned that the Apostles were Roman citizens, besought them to leave the city, and after visiting the house of Lydia, they departed. Although, for a time, the work of the Apostles had come to this abrupt end in Philippi, an ecclesia had been established there, to which, some ten or twelve years later, Paul addressed the epistle we are now considering.

When Paul wrote this letter to the saints at Philippi he was at Rome, whither he had been taken as a prisoner on account of his faithful service to the Lord Jesus Christ, and we can, therefore, to some extent, imagine the feelings of our first century brethren to whom the letter was addressed. How the word would go round that a letter had been received from Paul whilst he is a prisoner in Rome, a prisoner there for the truth's sake, a prisoner because of his faithfulness in regard to the things of the truth. Yes, to some extent we can imagine the excitement, and the eagerness with which the contents of the letter would be anticipated, and, perhaps, we can go a little further, and endeavour to realise that Paul would have wished that we should be included also amongst those who would be eager and anxious to know what were the contents of this letter. Paul intended the letter to apply to us just as much as to those to whom it was addressed; he would take a long view of the time which would elapse between his own day and the coming of Christ, and would wish that this letter should be eagerly read by all of like precious faith in all ages and all countries. He would remind those believers of the fact that he and they were in fellowship, that they had fellowship one with the other. Fellowship is communion as a result of possessing unity of mind in regard to the things of God, and that was the condition which existed between Paul and these Philippian believers to whom he addressed this letter. We claim, in reverence and thankfulness, to have fellowship with God and with His Son the Lord Jesus Christ. We make that claim because by the Truth we are in the happy position of possessing the mind of God and the mind of the Lord Jesus Christ. These Philippian believers enjoyed that same fellowship; they were not only in fellowship with Paul, —their fellowship embraced the Lord Jesus Christ and God himself, and we enjoy the same fellowship, and it takes in the Apostle Paul as we see, although he is now dead yet in a very real sense we have fellowship with the Apostle; although dead, he speaks to us in this letter. If Paul were present he could but speak to us the same things as he addressed in this letter to the Philippians; he could say no new thing. There might be a new relationship of it to ourselves as applicable to our own peculiar circumstances, but in principle he would say exactly the same things to us; and what does he say?

First of all he speaks of himself, not with the object of emphasising his own importance or of extolling his virtues or of impressing the Philippians with the fact that Paul was a very great man, and had written to them. No, there was nothing of that sort about the Apostle Paul. He merely introduced himself as a servant. "Paul and Timotheus, the servants of Jesus Christ." What a great difference is here to be seen between Paul and those men who falsely claim to be his successors. If a letter were sent to-day from one of those pretended successors to a so-called church, we know how it would open. It would be a letter from His Grace the Archbishop of Canterbury, or the Right Rev. Lord Bishop of somewhere. Nothing of that sort in regard to Paul, none of that empty nonsense; a realisation of facts, that Paul as Paul was nothing, Paul was a servant of the Lord Jesus Christ; he deals with facts and realities. A servant of Jesus Christ, —and what form of service is that? It is the highest honour that mortal man can attain to. The world bestows its empty honours upon its own, —a Freeman of the City of London, or the Order of Merit, or whatnot. Those are the honours which the world can bestow, but

these are merely empty honours, mere phrases, compared with the honour of being in the service of the Lord Jesus Christ, of being associated with God's only begotten Son, in upholding the things which belong to his Father, the great and eternal God. Yes, that is the highest honour which man can attain to, to be called in truth and in sincerity a servant of the Lord Jesus Christ. It is not seen in its true light yet; it is despised now, but the day is coming when it will be seen in its true light, when it will be realised that that was indeed the greatest honour to which mortal man could attain. In the day of Christ's coming in power and great glory, men will give anything to have been included amongst that class of servants of the Lord Jesus Christ.

And so that is how Paul speaks of himself, and then he proceeds to define those to whom the letter was addressed, "the saints in Philippi," the called-out ones, those who had been separated or sanctified by belief and obedience of the gospel; and so manifestly, we are in this number, for we have all believed and obeyed the gospel, we have all been separated and called out, sanctified by the word of the gospel. We are saints if we are walking truly in harmony with our profession; we are of this class, the saints, not at Philippi, it just happens to be in London or somewhere else, it might be anywhere, it does not matter, —there are no geographical limits; but those in any part, who are called and separated by the gospel, are the saints. The only thing that matters is that we are walking in harmony with that profession.

Having thus introduced himself and greeted them in the truth, it is very interesting to note the uppermost thought in the mind of this Apostle. It is one of thankfulness, of deep gratitude, for these brethren and sisters in Philippi. We think it must have been a very exemplary ecclesia for Paul thus to have spoken to them—the very first thought, thankfulness for them. Here is Paul a prisoner at Caesar's court, in much tribulation, in much suffering, much anxiety, and in those circumstances, he is able to look across into Macedonia, at Philippi, and think of those Philippians with thoughts of great thankfulness and gratitude for their fellowship in the gospel; and he, furthermore, expresses his love for them because of the fruit which their faith had brought forth. Here was a source of true comfort, of true satisfaction to Paul, for he it was who established this ecclesia. The ecclesia at Philippi was, humanly speaking, created by Paul; he had gone there and he had sown the seed of the gospel, letting drop, as it were, the word of the Truth; and here he is now in his tribulation rejoicing in the fact that the seed which was then sown had brought forth fruit to the honour and praise of God's Name in that part of the earth. And so he says in verse 3: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy;" and then at the 9th verse he continues: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God"

In Proverbs xi. 24, we read: "There is that scattereth and yet increaseth," and here is a very practical illustration of the truth of those words. Paul scattered the good seed of the Kingdom amongst these Philippians; the seed is the Word of God. Paul proclaimed that word faithfully, a faithful sowing or scattering of that seed, and what is the result? Fruit was brought forth abundantly unto God, that which was scattered increased, and Paul's prayer was that they might go on increasing, being filled with the fruits of righteousness, that their love might abound yet more and increase; and so in the second chapter and the first verse he appeals to them: "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy"—fill it to the full, that is the idea, abounding more and more, increasing, bringing forth more and more fruit, and fill to the full his cup of joy, by being as he says, truly of one mind with Christ. Here was Paul's mind and his desire not only towards the Philippians but also towards us. Paul would have us, if he were here—he would exhort us, we feel sure, to also bring forth this fruit, and it can only be done by letting the word of Christ dwell richly in our hearts. We have to sow the word, to let it sink down, and if we care for it, it will spring up and bring forth much fruit. If we are of the same class as these brethren for whom Paul was lifting up his voice in thanksgiving, we shall be engaged in this work. Our efforts in the ecclesia in which God has been pleased to place us, will be to help each other to receive that word, to receive that good seed; we shall be found trying to encourage one another to walk

according to the will of God. Our efforts will be to exhort one another to take this Word and to walk in harmony with its precepts. We shall be endeavouring to build one another up in the things which belong to our most holy faith, and the more we sow that seed, the more we speak to each other concerning these things of the truth, the more fruit will abound to the honour and glory of God and our own salvation in the day of the coming of the Lord Jesus Christ.

In the second chapter and the fifteenth verse the Apostle prays that we may "be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." There is the hope of the Apostle Paul, there is his desire, that the Philippians and the saints everywhere, may bring forth such fruit that he may realise when he steps forth again upon the earth in the presence of Christ, that he has not run in vain, nor laboured in vain; that the things that he endured, the tribulations, the anxieties and the perplexities on account of the Truth, were not in vain, but that they brought forth fruit unto the honour and glory of God.

And so there is a practical illustration of the words of Solomon—"There is that scattereth and yet increaseth"; but we can frequently invert the order of these wonderful little Proverbs and then again they express a further truth; and so we read: "There is that increaseth and yet scattereth," and it is equally true and instructive, for the Apostle in chapter II. and the third verse says: "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves." Verse fourteen: "Do all things without murmurings and disputings." Here are evil characteristics in an ecclesia, which, if allowed to increase, will very quickly scatter to the winds all those good fruits which the Apostle so ardently desired should be brought forth by the heirs of salvation. Let discord amongst brethren be sown in an ecclesia, let there be an increase of murmurings and of strivings and of vain glory—let those things increase, and the fruits of the Spirit will, as we have said, be scattered to the winds. There will be an end of fruit bearing. We shall be trees bringing forth merely leaves with no fruit, and we all know what happened to that tree in the past which brought forth only leaves and no fruit—it was cursed and withered away.

Again we say, if Paul were actually here these are the things we feel sure he would impress upon our minds; they are not our thoughts but Paul's; he addressed them to the Philippians and through them to us; and so we turn for a moment from the Philippians and from Paul, and we think of ourselves, and we ask ourselves the question—if Paul were here, would he be able to say: "I thank my God upon every remembrance of you, brethren at Clapham and elsewhere." We earnestly hope he would; I am sure each one is filled with the desire that Paul would be able to say that. It entirely depends upon ourselves whether he would. It depends whether we are filled with the fruits of righteousness; or speaking by the Spirit, would he complain that there is something of strife, there is some little manifestation of vain glorying in our midst, a little manifestation of murmurings and of disputings in the ecclesia. We hope not. Paul would know, and we all know too, whether it would be true if he were here and said those things.

And so what is the practical exhortation? We turn to chapter III. and the seventeenth verse where the Apostle says, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." "Followers of me," even, as he said elsewhere, "I also am of Jesus Christ." Yes, Paul was a true follower of Jesus Christ. He had a love for the brethren, but Christ had a greater love for them even than the Apostle, and so from Paul we step easily to the Lord Jesus Christ. We think of Christ's love in laying down his life for us, and his earnest desire for the eternal good and everlasting salvation of those who should come unto God through him. We think of his example of perfect obedience to the will of God in all things; we think of his sacrifice on our account. Paul sacrificed himself for the brethren, but there again we easily step from the example of Paul to the case of Christ, who rendered that greater sacrifice, who laid down his life in order that we might attain unto eternal life; and with these thoughts in mind we look forward with much hope and confidence to the day of the coming of Christ Jesus; Paul says in the twentieth verse of the third chapter: "For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ; who shall

change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" Is not that our hope? We know it is. We believe those very things, looking forward to the coming of Christ, and it will mean that if faithful he will change our present bodies, and will fashion them like unto his own glorious unending Spirit body. We believe these things; we know they are true, and that Christ will come, and if we are faithful we shall be made like him when he appears; and, therefore, following on to the fourth chapter we can take to ourselves the words of Paul's exhortation: "Therefore"—because of this fact that Christ is coming—"Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." Verse four: "Rejoice in the Lord always; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

----- W.J.W.

"O SEND THY LIGHT FORTH"

"The Bible continues to be the best seller; more than 32,000,000 copies were issued in America and Britain in 1927" (Daily Paper). But is it read? The darkness is so great (see Isaiah lx. 2) that men cannot discern the Truth although the Bible is being circulated in such enormous numbers.

C.F.F.

Palestine and the Jews

"In 1920 Palestine was in a disturbed and impoverished condition, with few good means of communication, and provided practically no services for the benefit of its inhabitants. To-day, it is a country where order prevails, where there is an excellent system of main roads, and where large sums are annually spent for the direct benefit of its inhabitants on educational, public health and other social services. In Transjordan the record of the past few years has been one of steady progress within the limited financial resources of that Government."

This is a statement taken from a Government White Paper just issued, tracing the growth and progress of the Colonial Empire from November, 1924, to November, 1928.

One wonders what our late brethren, Dr. J. Thomas and R. Roberts, would have said at such a remarkable fulfilment of their expectations and ardent desires. One can almost visualize them marshalling all of like precious hope in ranks, ready to take the journey to Sinai, there to meet their Lord and Judge. It is hardly now a living by faith, but rather by actual sight, for here is practically the incorporation of "The Land" with the British Empire as forecasted by bro. Thomas eighty years ago, precursory to the immediate return of the Lord Jesus.

There is a remarkable corollary to the statement from the Colonial Office in the latest suggestion now being floated—a league to make Palestine the Seventh Dominion of the British Empire.

On Tuesday, February 26th last, a large and enthusiastic meeting, largely consisting of Jews, was held at the Central Hall, Westminster, to inaugurate "The Seventh (Palestine) Dominion League." The meeting was presided over by Sir Martin Conway, M.P., and amongst those who addressed the meeting were the Rt. Hon. Josiah Wedgwood, M.P., and the Hon. J. M. Kenworthy, M.P. The chairman, in the course of his remarks, made the following striking observations:—"This meeting is primarily concerned with British interests in Palestine, and not directly, and in the first instance, with Zionist interests . . . My feeling is, that a Jewish population filling Palestine, filling the Transjordan, spreading away further to the East—such, a Jewish population, will always be the national friend and ally of Great Britain. We should need no bargains: we should need no promises, and we should know that in the nature of things, as a result of a thousand years of history, that link

with that friendliness will always exist between us and the Jewish people. And it will be enormously to the advantage of both. The Suez Canal, as we learned in the late war, must be, in fact, defended, not from the side of Egypt, but from the side of Palestine. If we had a friendly population, a developed, ancient, civilized people occupying Palestine and friendly with Great Britain, and forming a part of the British Empire—if we have that, we shall have the Suez Canal and all the possible routes between East and West controlled and inhabited by friendly people. It secures the strategic position, and it does so at no expense to anyone. The Suez Canal, our land, and our routes would all be defended and preserved for us in safety, and in peace by a large Jewish population inhabiting Palestine and its hinterland. That is the reason—the great and practical reason—which influences me in forwarding to the best of my ability the aspirations of the Zionist movement. We can look forward to a loyal and friendly population helping us to maintain what is, after all, one of the greatest interests of the British Empire—that is the security of this corridor which unites East and West."

Col. Wedgwood said, "he regarded this new league as the re-affirmation of an alliance that came through the war. They both profited materially by that alliance in the war. He wanted the alliance to profit, not merely materially, but ideally as well. They had got a chance now to unite two races and to carry forward by that union throughout the Middle East those principles which all good citizens had deep down in their souls—the principles of freedom and justice. They were united to carry forward these ideals, and he wanted to make his appeal in a dual form, to the English and to the Jews. To the English he would say, as Sir Martin Conway had said, they had no alternative. Everyone knew, every real politician knew, that come what might THE CONNECTION BETWEEN BRITAIN AND PALESTINE WAS BOUND TO ENDURE . . ." He concluded thus:—"To have, in a League of Nations (The British Empire), a nucleus of races which were not afraid was of enormous advantage to the whole conception and development of that league of nations, and he hoped that they would have, not merely in Great Britain and Palestine, but throughout the Empire, in South Africa, Canada, and Australia, branches formed of their league. He did not ask Jews outside the British Empire to form branches of the league yet. But inside the British Empire let them get these leagues started as a nucleus where the Englishman and the Jew can together push forward the great cause—the extension of freedom, of democracy and the uniting together of the two races which never ought to have been cloven asunder."

Commander Kenworthy, referring to the construction of the great deepwater harbour at Haifa said, "it would, unquestionably, lead to a great expansion of Trade with the whole of that vast hinterland beyond the Jordan and right up to the interior of Anatolia, and without doubt as soon as they really began to develop those parts of the world there would be a railway system starting at Haifa. It would be a part of the great trans-continental system that must, and was bound to come, and this new port at Haifa would be of the greatest importance to every British interest. Yet, in spite of this, members of all parties, were saying, "Why don't we clear out of Palestine?" . . . In Palestine they had one of the former provinces of the old Turkish Empire. THE ONE MANDATED AREA THAT WAS PAYING ITS WAY AND THAT WAS NOT COSTING THE BRITISH TAXPAYER A PENNY, WHICH HAD NOT A SINGLE SOLDIER STANDING THERE, AND WHICH HAD NATURAL RESOURCES THAT WOULD BE EXTRAORDINARILY VALUABLE.

"The country was being developed by young pioneers, and all this was being done WITH THE MONEY OF THE JEWISH PEOPLE. We ought to go down, I was almost going to say, on our knees to the Jewish people and thank them for the wonderful work which they are doing in a territory for which WE ARE RESPONSIBLE." He stressed the necessity for strengthening public opinion in regard to the tremendous benefits that the British Empire could gain through the success in Palestine of the Jewish cause.

One could almost imagine that these gentlemen had been studying "Elpis Israel," so accurately and wonderfully is the programme furnished by our brother being carried out item by item—The rising position of Israel and the British Government's connection therewith brings events into the exact position required before the Master calls us together with our dead brethren and sisters to the Judgment Seat, that, coupled with the fact that the Pope is also (as we have been warned by bro.

Thomas) beginning to assume the position required to fulfil the prophecies of events to happen AFTER CHRIST HAS BEEN UNITED WITH HIS BRIDE, should cause everyone to study, even more deeply than ever, the works of brethren Thomas and Roberts; then, shall we realize more fully the words of the prophet: "Watchman, what of the night? Watchman, what of the night?" and the Watchman's reply: "The Morning Cometh, also the night." It will truly be a night of black darkness for the unprepared, those who are not mounting the watch tower.

Therefore, — "If ye will enquire, ENQUIRE, RETURN, COME."

E.W.E.

"Whatsoever thy hand findeth to do, do it with thy might."

Signs of the Times

ITALY AND THE PAPACY, —Although this matter was recently dealt with it is of sufficient importance to require further attention. It may be regarded as the most reactionary event since the French Revolution, and as M. Herriot, the French Minister, has said, "opposes very plainly the doctrine of the French Revolution." This revolution is described in Rev. xi. 11, under the symbology of the resurrection of the Witnesses, and it introduced an era of religious and political liberty in Europe that has continued to this day. So marked a change was this from the ecclesiastical tyranny that had hitherto prevailed that a multitude of evangelical sects began to spring up; and, in the enthusiasm for reform that developed, an opportunity was created for the introduction of the Truth about 70 or 80 years ago. It is in the middle of his exposition of Rev. xi. that Dr. Thomas inserts a long chapter called The Revival of the Witnessing for Gospel Truth (Eur. II. 659), showing how it came about. Had the impetus given to liberty by the French Revolution been maintained, ecclesiasticism and State Religion would have been destroyed long ago; but men seem unable to resist the "harlot's" importunities to drink from her winecup, to their own intoxication.

Now, after having once been free, Italy has united herself in bondage with the Papacy. She has accepted ecclesiastical law as the law of the State and has agreed that religious instruction (by which is meant papalism) shall be compulsorily taught in the schools. It is a retrograde step which, if it became universal, would bring Europe back to the Dark Ages.

Nevertheless, as we have seen before, it is a sign of the times, showing us how the Papacy is again increasingly poisoning the world with its venom, and so gaining for itself the moral supremacy which the scriptures predict for it in the day of Christ's coming.

Mr. A. G. Gardiner has put the matter very bluntly in answering the question "Why Mussolini has made this enormous surrender." It is because "he has set up a despotic form of government in Italy which needs powerful buttressing, and his agreement with the Pope gives him the support he lacked. Henceforth his dictatorship has the sanction and support of the most powerful institution in the State."

Probably we shall see even further developments of Papal influence in Europe; but even now we see the woman seated on the beast in the wilderness. When the wilderness becomes a well-ordered garden, however, full of fruit-bearing trees, there will be no place found for such a monstrous beast, but it will be cast into the lake of fire with everything else that defiles the earth.

All the newspapers join in congratulating the Papacy on her freedom. Let us beware that our views concerning the filthiest of all institutions are not influenced, remembering that if Rome had the power it would revive the Inquisition, and exterminate us.

W.J.

Ecclesial News.

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the 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 7th of each month for the following month's issue

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

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

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

BEDFORD. —Montrose Rooms, 62, Harpur Street. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. With grateful thanks to our Heavenly Father, and with the assistance of our brethren from Avondale Hall, and other ecclesias we are still able to keep the light burning here. We are sorry to report the removal from this district of sis. May Bird, of the Clapham Ecclesia, in consequence of the death of a member of the family in which she was engaged. Since last reporting the following have assisted us in our labours in The Truth's service here: on February 3rd bro. H.T. Atkinson lectured on "The Bible proved Divine by the work of creation"; February 10th, bro. E. A. Clements lectured on "The Bible proved Divine by the past history of the Jews"; February 17th, bro. M. L. Evans on "The Bible proved Divine by its Prophecies"; February 24th, bro. C. R. Crawley (Luton) on "The Bible proved Divine by the first advent, etc., of Jesus Christ"; March 3rd, bro. E. W. Evans on "The Bible proved Divine by signs indicating the second advent of Jesus Christ"; March 10th, bro. W. E. White on "Is there one true Religion?"; March 17th, bro. J. Squires (Luton) on "Is the immortality of the soul a Bible doctrine?"; March 24th, bro. E. J. B. Evans on "Is the Holy Spirit possessed now?"; March 31st, bro. F. C. Wood on "What is Apostolic Conversion?" We have been pleased to welcome the following at the Memorial Service: bro. and sis. Hart, of St. Albans; sis. Milroy, of St. Albans, and sis. F. C. Wood, of Clapham. —W. H. COTTON, Rec. Bro.

BIRMINGHAM. —Shakespeare Rooms, Edmund Street. Breaking of Bread, 11 a.m.; Lecture, 6.30; Bible Class, Wednesdays 8 p.m. Our Fraternal Gathering on Good Friday was most encouraging and helpful. Tea was served at 4.30 and the evening was devoted to a series of addresses upon "the whole armour of God", the speakers being brethren Strawson (Nottingham), F. Jakeman (Dudley), S. Harrison (Lichfield), and T. Phipps (Great Bridge). We had a large company of brethren and sisters from Dudley, Nottingham, Wellington, Oldham, Lichfield, Great Bridge and Blackheath. We have also been pleased to welcome the following visitors to the Table of the Lord: —sis. Marjorie Feltham and bro. Leigh Feltham of Leamington; bro. Palmer of Coventry; bro. and sis. Richards, bro. T. Hughes, and bro. F. Jakeman of Dudley; sis. Deane and bro. and sis. T. Phipps of Great Bridge; bro. Harrison of Lichfield; and bro. W. R. Mitchell of London. The co-operation of the brethren in the work of the Truth, we deeply appreciate—thank God and take courage. —WALTER SOUTHALL, Rec. Bro.

BLACKHEATH (Staffs.). —Christadelphian Meeting Room, Ross, Blackheath. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m. Thursdays, Bible Class, 7.30 p.m. We are pleased to report that Mr. H. J. ELLIOT was immersed at the Scotts Green Ecclesia by bro. D. Jakeman, on Wednesday, February 20th. We rejoice that our brother has lost no time in coming to the Great Creator through the way appointed and acknowledging Him as the justifier through our Lord Jesus Christ. Our earnest desire is that he may find acceptance in the day of account. We thank the

brethren and sisters at Scotts Green for their part in carrying through the immersion. —C. F. POWELL, Rec. Bro.

BRIDGEND. —Dunraven Place. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Tuesday Evenings: Bible Class, 7.30 p.m. It is with pleasure that we record the Baptism of Miss HILDA ELLIS, daughter of our beloved bro. and sis. Ellis, of Rhondda. After a good confession she was immersed in the River Ogmore on Easter Sunday morning in the presence of a goodly company of brethren and sisters, and was received into fellowship at the morning meeting. Thus another has been added to the "name of Jesus" and our earnest prayer is that she, with us, may so run and be accepted of Him "in the day when He makes up His jewels." On the same date we had the company of brethren W. Winston; Southall; Emlyn Jones, of Brighton; bro. and sis. Ellis and sis. Rose Jones, of Rhondda; who united with us at the Table. Bro. Winston seasonably exhorted us and gave a stirring lecture on "Baptism" in the evening, a few strangers being present. —GOMER JONES, Rec. Bro.

BRIDPORT (Dorset). —"Home Cot," Bothenhampton. Sincere Greetings in the Name of our Lord. We thank all the brethren and sisters of Seven Kings and Clapham for the upbuilding words of comfort sent us by letter and exhortation, which we appreciate very much. We are also glad to report that we have had the pleasure of the company of bro. and sis. Mettam, of Seven Kings, at the Table of the Lord; also we had with us sis. Yeates, late of Seven Kings, who we are very pleased to say will meet with us in future, having moved to this district; we pray we shall be a great help to one another on the road to God's glorious Kingdom. We were pleased to see bro. and sis. Finch, of Seven Kings, who called on us when passing through Bridport on their way to Devon. These visits always give us much pleasure and strength, and we shall be glad to welcome any brethren and sisters of like precious faith passing through this district. Your sincere sisters in Christ. —E. MILLER and D. HALLETT.

BRIGHTON. —8, Burlington Street. We have been pleased to welcome to the Table of the Lord sisters K. and P. Ellis (Clapham), who were with us for a fortnight; bro. and sis. Crawley and sis. Marjorie Crawley (Luton); bro. Manktelow (E. Grinstead); bros. Buck and Phillips (West Ealing); and sis. McCree (Redhill). Sis. Stock (Clapham) continues to meet frequently with us. We are always pleased to see brethren and sisters of like "precious faith," their presence encourages and cheers us. We thank the following brethren for their help in exhortation and lectures: —H. Southgate, L. Walker, A. L. Deadman, C. F. Clements (all of Clapham); and W. J. Webster (Seven Kings). —J. D. WEBSTER, Rec. Bro.

BRISTOL. —"Druids Hall," Perry Road (top of Colston Street). Sundays only: Breaking of Bread, 11 a.m.; Sunday School and Bible Class, 3 p.m. We are thankful to our Heavenly Father, that we are permitted to continue our Memorial Meeting and Sunday School at the above Hall. On "Good Friday", owing to the generosity of an anonymous sister, we had the pleasure and privilege of taking the Sunday School Scholars to the Bristol Zoological Gardens, and all spent a profitable and enjoyable time. We have been pleased to welcome to the Lord's Table bro. and sis. Smith (Cardiff), on November 4th, and sis. F. Read (Clapham), February 24th. —A. G. HIGGS, Rec. Bro.

CROYDON. —Gymnasium Hall, High Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class at Horniman Hall, North End, W. Croydon, 8 p.m. During March we had the pleasure of welcoming at the Table of the Lord: —bro. Finch, sisters Finch and Murton (Seven Kings); sis. Milroy (St. Albans); brethren W. Davis, W. R. Jeacock and Francis Wood; sisters Davis, Singleton, Cyril Clements and Hunt-Smith (Clapham); bro. and sis. W. J. Ramus (Redhill). We thank those brethren and sisters who have encouraged us by their presence at our Lectures and Bible Class, and we shall much appreciate all the assistance in this direction, which brethren and sisters in fellowship, living near, can give us. —A. A. JEACOCK, Rec. Bro.

DUDLEY. —Scotts Green. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Wednesday: Bible Class, 7.30 p.m. We have been reminded of the reign of death. Sis. D. Jakeman fell asleep on Tuesday, March 12th, being eighty years of age. She was a sufferer for many years, but died rather suddenly at the last. She was immersed into the "Name" in September, 1881; a long time to look back upon,

bringing home an exhortation to us to continue in the Faith grounded and settled. She was interred in the New Cemetery, Dudley, bro. Elston officiating. We are always consoled when losing loved ones with the fact that the "righteous hath hope in his death," no doubt forced upon our attention more so at these times. We sorrow not as those who have no hope; it is "but a sleep with glorious waking." Our sympathy is with bro. D. Jakeman, who at present is on a bed of sickness. He wishes to thank all the brethren and sisters for their sympathy and condolence and for their prayers for his recovery. We are pleased to report that we have received into fellowship bro. George King, after establishing the truth on several points which have arisen in recent years. We trust our bro. will continue whole-heartedly in the service of the Truth, and maintain it in its purity. Faithfully your brother in the Hope. —FRED H. JAKEMAN, Rec. Bro.

LEICESTER. —Morven Cafe, 104, London Road. Sundays: Breaking of Bread, 10.30 a.m.; Lecture, 6.30 p.m. During the month we have welcomed to the Table of the Lord bro. and sis. E. C. Clements (Clapham), and sis. Williams (Northampton), bro. Clements faithfully exhorting us in the way of righteousness. Also bro. A. C. Simpson (Nottingham) and bro. C. R. Crawley (Luton) have assisted at our Sunday evening Lectures. —A. C. BRADSHAW. Rec. Bro.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. We have pleasure in recording the obedience of six more who have put on the Name of Christ in the appointed way, and we pray that these may all, with us, enter into the "Rest that remaineth" for those who are faithful in their day of opportunity. The names are: —March 10th, GWENDOLINE HOPPER (daughter of bro. and sis. A. J. Hopper); March 17th, ELSIE GLADYS PELLING (sister of sis. Wright, and ex Wesleyan); March 31st, EDITH GERTRUDE CLEMENTS (the sixth daughter of bro. and sis. E. A. Clements to obey the Truth); March 31st, NELLIE FLORENCE KITCHEN (daughter of bro. and sis. Kitchen); April 7th, EDITH ELSIE RIVERS (daughter of bro. and sis. Rivers, who now have three sons and three daughters rejoicing in the Hope of Israel); April 7th, RUTH PINCHEN (daughter of sis. Pinchen). All of these, with the exception of sis. Pelling, were formerly Sunday School scholars. Bro. G. J. Barker, sis. E. A. Barker, and sis. M. G. Bath, have removed to the Holloway ecclesia, to whom we commend them in love. On Friday, 29th March, we held our Fraternal Gathering and Annual Prize Distribution to the Sunday School scholars. The latter occupied the afternoon, following which tea was enjoyed by about 260 brethren and sisters, scholars, and friends. In the evening the scholars were entertained separately, whilst the adults listened to five very profitable addresses dealing with some of that "Great Cloud of Witnesses" spoken of in Hebrews xi. and xii., the speakers being brethren E. W. Evans, C. F. Clements, W. P. Lane, G. H. Denney, and W. J. White. All present felt truly thankful to our Heavenly Father for such opportunities for spiritual refreshment in the company of those of like precious faith, whose presence cheers and encourages us as it did our beloved brother Paul (Acts xxviii., 15). We have had the company at the Table of the Lord of the following brethren and sisters, all of whom we have been very pleased to welcome: —bro. and sis. J. Wood, and sis. L. Wood (Croydon); bro. Newman (Margate); sis. E. Squires and sis. Allen (Luton); bro. and sis. Crowhurst (Rainham); bro. G. H. Denney (Manor Gardens); bro. and sis. Taylor (West Ealing); and bro. F. H. Jakeman (Dudley), who visited us in the service of the Truth. —P. L. HONE, Asst. Rec. Bro.

LONDON, N. (Holloway). —Free Library, Manor Gardens, next Royal Northern Hospital, Holloway Road, N. 11.15 a.m. Our progress has been maintained during this month, and we have been strengthened by the accession to our number of bro. and sis. G. P. Barker and sis. M. G. Bath, by transfer from Clapham, and of bro. and sis. R. Mercer and sis. G. B. Fraser, lately of N. London, Crescent Rooms, ecclesia, who find our position the correct one. Our Fraternal Gathering will (God willing) take place on Saturday, May 4th, preceded by tea at 5. We hope to have the company of many of like precious faith on that occasion. We have had the pleasurable company of sis. B. Bath, sis. Ivy Stokes and bro. and sis. Porter, of Clapham, sis. Wright, of St. Albans, and bro. and sis. M. Gosling, of West Ealing. Programmes for the Fraternal Gathering may be had from the undersigned. —G. H. DENNEY, Rec. Bro.

LONDON (Putney). —Scouts' Hall, Oxford Road. Sundays, 11 a.m. and 6.30 p.m. It gives us great pleasure to report that our Fraternal Gathering held in February was an entire success. A very large company of brethren and sisters from other ecclesias meeting with us to enjoy the spiritual food provided for us by brethren A. Moorhead, F. G. Jannaway, E. W. Evans, and G. H. Denney, from the Parables of Christ. It was indeed a rich spiritual feast provided for us and a source of strength to continue in the paths of the Truth. We thank the brethren who laboured for us and all the brethren and sisters for their presence in the evening. We also have pleasure in reporting that God is blessing us in our proclamation of the Truth by the regular attendance each Sunday of interested friends. Our prayer is that they will come to a knowledge of the Truth before the door is shut. —A. CATTLE, Rec. Bro.

LONDON (West Ealing). —Leighton Hall, Elthorne Park Road, W.7. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. We are moving to the above hall on Sunday, May 5th (God willing), it being more suitable and convenient than our present hall. As, however, we shall have an occasional Breaking of Bread meeting in the afternoon, will intending visitors please communicate with bro. J. M. Taylor, 39, Gloucester Road, Ealing, W.5. This hall is reached from the Uxbridge Road by Grosvenor Road or Caldershaw Road. We shall be pleased to see any brethren and sisters in fellowship. We are pleased to record the attendance of several interested strangers and to have had the following visitors: —bro. and sis. Mettam and sis. Murton and sis. F. Murton, of Seven Kings; bro. Bath, of Holloway; bro. Warwick and sis. Clements, of Clapham; and sis. Feltham and sis. Marjorie Feltham, of Leamington Spa. — T. G. BRETT, Rec. Bro.

MOTHERWELL (Scotland). —Orange Hall, Milton Street. Sundays: Breaking of Bread, 11.30 a.m.; School, 1.15 p.m. It is with sorrow we report the death of bro. Robert S. Dickson, who fell asleep on March 22nd, at the age of 55. Bro. Dickson was baptised in Glasgow about 35 years ago; he underwent a serious operation for throat trouble over 5 years ago, and although he recovered and was able to attend to his business for some time, he later had a stroke which laid him aside from active work, until death terminated a long illness patiently borne. While our hearts go out in sympathy to his sister wife and two sons, in their loss, yet we sorrow not as those who have no hope, for we believe that as Jesus both died and rose again, even so will those who sleep in Jesus. Bro. Quin, and the writer, at the request of our late brother, did what was necessary at the house and graveside. We brought our winter course of lectures to a close on March 31st. The attendance of the stranger was disappointing, yet we know that our duty is to labour till He come, whether they will hear or forbear. —ROD H. ROSS, Rec. Bro.

NEWPORT (Mon.). —Clarence Hall, Rodney Road (opposite Technial Institute). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Eureka Class, 7 p.m. We are very pleased to report, that on March 17th, we assisted one more of Adam's race to put on the sin-covering name of the Lord Jesus Christ. Our new brother is Mr. FRED LEWIS (formerly neutral), who has attended our lectures for some considerable time, and it is our earnest prayer that he will continue faithful in the calling firm unto the end, and so gain the glorious reward, Eternal Life, in God's most glorious Kingdom. —D. M. WILLIAMS, 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. Tuesdays. 7.45 p.m., Eureka Class, Wednesdays, 7.45 p.m. On Easter Monday, April 1st, the Ecclesial Fraternal Gathering was held in the Assembly Hall, Norfolk Place. Brethren and sisters joined us from Birmingham, Dudley, Cleethorpes, Oldham, Derby, Sheffield, and Wellington, and a profitable time was spent in the consideration of the light of the Word of God. On Thursday, April 4th, bro. E. Barrett and sis. Grace Elston, both of this Ecclesia, were united in marriage. —W. J. ELSTON. Rec. Bro.

OLDHAM. —Co-operative Guild Room, Greenwood Street, Huddersfield Road. Sundays: Breaking of Bread, 10.40 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: 7.30 p.m., at 140, Werneth Hall Road. We intend, if the Lord will, holding our Fraternal Gathering on Saturday, June 1st, in our meeting room (as above). Tea will be provided at 4.30 p.m., after-meeting at 6 p.m. The Hall is within easy reach from any of the local railway stations. Cars, Nos. 1 and 20, and 'buses, Nos. 5 and 6, pass

the building. The general theme will be: —"Watch and Pray," Mark xiii., 33-37; 1st Address: "Watchfulness," bro. T. Phipps (Great Bridge); 2nd Address: "Prayer," bro. W. Southall (Birmingham). A hearty invitation is extended to all brethren and sisters in fellowship. We thank the following brethren who have assisted us in the work of the Truth: —J. B. Strawson (Nottingham), and T. Phipps (Great Bridge). Bro. Phipps also addressed the Sunday School. Visitors whom we have welcomed to the Table of the Lord: —sisters Hayes and Richardson (Nottingham). —A. GEATLEY, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street. Sundays: Sunday School, 10.30 a.m.; Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45 p.m. Continuing our series of Special Weeknight Lectures, bro. P. Mitchell spoke on March 28th upon the subject: —"The World's Future Rulers, who will they be? —A perplexing question which the Bible alone can answer." The people, however, are so uninterested that not one stranger attended. We regard this as one of the signs of the times, and although disappointed we are not despondent. We hope to still continue our endeavour by giving another Lecture (God willing) on Thursday, April 25th, praying for more encouraging results. On Good Friday we held our annual combined Tea, Prize Distribution, and evening Fraternal Gathering. Thirty-four brethren, sisters, friends and children sat down to tea at 5 p.m. At 6.15 p.m. a programme of recitation by junior scholars and singing was carried out, several of the brethren and sisters giving a rendering of the musical composition "The Oracle of Daniel." This was followed by the Prize Distribution to our Sunday School scholars, and at 7.50 the Fraternal Meeting commenced. About 40 took part in this service of reading, singing and prayer, with two short addresses upon the topical subjects "Christ is Risen" and "Christ is Coming," delivered by brethren G. Brett and W. Gruitt respectively. The meeting came to a close at 9 p.m., when we dispersed, all having enjoyed the spiritual upbuilding derived from having thus assembled together to consider those things concerning the name of Jesus, and feeling greatly encouraged to continue the Lord's work in this portion of His vineyard. Will recording brethren and others please note change of address of recording brother, to 6, Nelson Terrace, Laira, Plymouth. —H. R. NICHOLLS, Rec. Bro.

SEVEN KINGS. —No. 1, South Park Crescent, Green Lane, Seven Kings. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Tuesdays: M.I.C. and Eureka Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. We have been pleased to welcome the following during the last month: —brethren Lane and Hatchman and sis. Gadsby, of Clapham, and bro. and sis. Mynott (Senr.), of Nottingham. Brethren Lane and Hatchman were with us in the service of the Truth; we thank them for their faithful labours. We regret to state that sis. Graham has left our fellowship, having rejoined the Temperance Hall meeting. For the same cause we have had to withdraw from sis. Brian. —W. J. WEBSTER, Asst. Rec. Bro.

ST. AUSTELL. —31, Moorland Road I had the unexpected pleasure of a visit from bro. and sis. C. O. Owen and bro. and sis. Bayles and bro. Dennis Bayles, of Clapham. They were on an Easter tour and wired to say they could come and did so. We all broke bread at my address and had a refreshing time together. It was to me like an oasis in journeying through the wilderness, as I am in isolation here. —ALFRED SLEEP.

SWANSEA. —Sunday School and Bible Class, 3 p.m.; Breaking of Bread 6.30 p.m.; Eureka Class, Thursday evening, 7.30 p.m. Will the brethren please take notice of the alteration of our Eureka Class, from Sunday morning to Thursday evenings, 7.30 p.m. We decided it would be the best course, having lost so many by removals and the 'bus service not being convenient for others coming from a distance. It is just over 5 years since we started the class, which has been of immense value and encouragement to us, keeping our minds in close touch with those wonderful revelations shown and made known to the Apostle John in Patmos "for the benefit of the servants of God." We have been encouraged by the visit and company at the Memorial Table of sisters May Morse and Dorothy Clements (Clapham), and bro. George Morse and sis. Doris Hillman (Newport). We shall be pleased to have the company of brethren and sisters who may be coming to Swansea or district during the summer months if the Lord delays His coming. —JAMES HY. MORSE, Rec. Bro.

WELLING (Kent). —Scouts' Hall, Warwick Road (opposite Danson Park). Sundays: Breaking of Bread, 2.45 p.m.; School, 4.30; Lecture, 6.30. Wednesdays: Bible Class, 8 p.m. We are pleased to announce that EMILY EVELYN GRANT, daughter of our bro. Grant, was immersed into the Saving Name and entered for the race to life eternal at the Erith Public Baths, on Friday, March 22nd; we pray that both she and we may win the incorruptible stephanos. We have been helped by ministration through the company of bro. H. T. Atkinson, H. M. Lee, and W. E. White (Avondale Hall), and bro. Webster (Seven Kings), who both exhorted us with words of upbuilding and lectured to the stranger in the evening. Bro. and sis. Horton (Avondale Hall) and sis. Payne (Seven Kings) also cheered us by their company. At Galley Hill, Swanscombe, the burial place of the famous "missing link" skull, we are proclaiming the gospel at the Co-op. Hall, High Street, by four lectures on "The nations at the appearing of Jesus Christ," viz., The British Empire, by Bro. L. J. Walker, April 3rd; The French Republic, Bro. H.T. Atkinson, April 10th; The Russian Soviets, bro. M. L. Evans, April 17th; The Vatican State, bro. W. Jeacock, April 24th. We thank the brethren who are helping us and pray for God to bless our efforts. —GEO. L. BARBER, Rec. Bro.

NEW ZEALAND

WHANGAREI. —It is our pleasing duty to report that on Feb. 21st last an addition to our numbers in the Household of Faith was made, when MRS. BRAMBLE, 24, and formerly neutral, after a good confession of the things most surely believed among us, put on the Sin-covering name and was duly Baptised into Christ. The worldly Doctrine of "Divorce and Remarriage" became prominent through the efforts of some not with us who seek to uphold those unscriptural and unspiritual laws of the flesh, but our new sister found little difficulty in rejecting these fleshly doctrines and finally coming to rest in the One Faith. May our sister hold fast and be among those who endure to the end. —K. R. MACDONALD, Rec. Bro.

TASMANIA

LAUNCESTON. —Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Temperance Hall, York Street (small room), Sunday School, 2.45. 14, Frederick Street: Bible Class, Wednesdays, 7.30 p.m., 14, Frederick Street. On Sunday, January 27th, we held the Sunday School Annual Distribution of Prizes. The year's work was very satisfactory and profitable to all concerned. Great care is taken with respect to the prizes awarded, that they shall be such as will be helpful in attaining Scriptural knowledge. On Monday, January 28th, being a general holiday, we held the Sunday School Outing, at Kilafady, on the banks of the North Esk river. Together with scholars and parents about 40 were present, we had an enjoyable day, somewhat marred, however, by showers of rain. Sis. Moss, of Legerwood, has come to reside at Youngtown, near Launceston, and is now a member of the Launceston ecclesia. Bro. Will Galna has returned from Roseberry, and is meeting with us again, for which we are thankful. —J. GALNA, Rec. Bro.

UNITED STATES

BALTIMORE, Md. —N.W. Cor. Baltimore and Gilmor Sts. over Bank. Breaking of Bread, Sundays, 11 a.m. Greetings to you from your brethren and sisters in Christ. Our prayers are that we may be preserved blameless until the coming of Him of whom it is written "When Christ, who is our life, shall appear then shall we appear with Him in glory" (Col. iii. 4). Since our last intelligence we have the pleasure of announcing that we have added three more to our small ecclesia in the persons of Mrs. RAY BUCKHEIT, daughter of the late bro. and sis. Carr, Miss FANNIE IGLEHART, daughter of sis. Merab Iglehart, and Mr. JAMES GORMAN, husband of sis. Fannie Gorman, who put on Christ in baptism. Our earnest desire is that they may run with patience the race which is set before them until the end of their probation or the Lord's return. We also regret having to report the death of our beloved sister Sallie Turner, who fell asleep in Christ, and was laid to rest on March 4th. She now awaits the call from her Lord and Master, to awake and come forth from among the sleepers in the dust, to receive her reward for the deeds done in the body. We will miss her from the meetings. She was a

cripple and a sufferer for a number of years. May the Heavenly Father have mercy on her and grant her an abundant entrance into His most glorious Kingdom. Brother Mosier spoke very comfortingly at the time and laid stress on the importance of the fact that "life is the time to serve the Lord." Waiting for the return of the Master, your brother in hope of eternal life. —PAUL D. WILLIAMS, for Rec. Bro.

JASONVILLE (Ind.). —Christadelphian Hall. Sundays: Breaking of Bread, 10 a.m.; Sunday School, 11 a.m. Our number has been decreased by the removal of bro. and sis. Ed. Inman to Canton, O. Also bro. Herbert Reed to Detroit, Mich., and sis. Jane Mullin to Chicago, Ill. Since our last intelligence we have had as visitors bro. and sis. J. E. Davidson, of Pomona, Cal. They motored through to Indiana and distributed the Truth's literature in tourist camps where they stayed at nights. During their stay in Indiana they spent their Sundays with the Jasonville ecclesia, and we have never had more helpful visitors. Bro. Davidson is not a public speaker, but he is a man of great faith and is really watching for the Kingdom of God. We regret very much to report our withdrawal from bro. William Bickel, because of his long absence from the Lord's Table. —AUDE PLEW, Rec. Bro.

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.—Pauline M. Drysdale, Brae Burn Road, Armdale.
Hamilton, —E. D. 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.
Quebec, P.Q.—R. Manicom, 145 Eleventh St. Limoilou.
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, 294 Glebeholme 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. Mulberry Street.
Beaukiss, Texas. —A. C. Harrison.
Brookfield (North) Mass. —Dr. G. H. Gillander, Duncan Block.
Boston, Mass.—John T. Bruce, 23 Hosmer St. Everett, Mass..
Buffalo, N.Y. —L. P. Robinson, 43 Birch Place.
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.
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.

Elgin, Texas. —F. I. Beardslee, Route 1.
Elizabeth, N.J.—Ernest Twelves, 409 Washington Avenue.
Forestville, Conn.—Adam Johnson, 110 Central Street.
Freeland, Luzerne Co., Pa.—Ivor Morgan 125 Highland.
Glendale, Pa. —T. J. Llewellyn, 105—15th St. Scranton, Pa.
Hawley, Pa. —H. A. Sommerville, Ariel.
Hebron, Texas. —J. Lloyd.
Jasonville, Indiana. — Aude Plew, R.F.D., No. 3.
Jersey City, N.J.—S. L. Van Akin, 82 Caryl Avenue, Yonkers, N.J.
Lampasas, Texas. — W. A. Ray.
Los Angeles, Cal. — Jas. C. M. Sharp, 2725 So. Rimpau Blvd.
Lackawaen, Pa.—John L. D. Van Akin.
Lubec (North) Maine. —A. L. Bangs.
Mason, Texas. — E. Eastman.
Newark, N.J.—R. W. Seldon, 852 So. 15th St., Newark, N.J.
Pomona, Cal.—Ernest Irwin.
Portland, Oregon. —Carl Hanson, 779 Roosevelt Street, Portland, Oregon
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.
Santa Barbara, Calif.—W. S. Davis, 310—5th Avenue
San Saba, Texas. —S. H. Farr.
Scranton, Pa. —See Glendale.
Seymour, Conn.—Geo. Carruthers, 31 Pershing Ave.
Stephenville, Texas. —R. R. Wolff.
Stonewall, Texas. —Clarence Martin.
Taylor, Texas. —E. Swayze.
Winters, Texas. —J. M. Clayton.
Worcester, Mass. —B. J. Dowling, 5 Florence Street.
Yucaipa, Cal.—R. Smead, R.R.I., Box 57.
Zanesville, Ohio. —J. P. Phillips, 1520 Euclid Avenue.

→ Errors and omissions will be gladly rectified by sending particulars to B. J. Dowling, 5 Florence St., Worcester, Mass, U.S.A.

Notes.

EUREKA WANTED. —The Edmund St. Ecclesia desires to purchase a set of Eureka complete (second-hand). Please communicate with bro. G. Tarplee, 757 Yardley Wood Road, Billesley, Birmingham.

FURNISHED ROOM. —A sister has a vacant furnished room to let, either permanent or temporary guests. —Mrs. Hatch, 19 Elsie Road, East Dulwich, S.E. 22.

BRIGHTON. —A sister has apartments to let for brethren and sisters who desire a holiday in Hove; close to sea; terms moderate. —Mrs. Miles, 26 Norton Road, Hove.

BRIGHTON. —A sister has accommodation for brethren and sisters requiring a holiday in Hove. Two minutes from sea front. Terms reasonable. Address, Mrs. Barrett, 6 Waterloo Street, Hove, Sussex.

SHANKLIN, I. of W. —A sister has accommodation for brethren and sisters during the summer months. Terms moderate. Mrs. Mulliner, “Berwyn”, St. Martins Avenue.

COUNTRY HOLIDAY. —Sister Stanway would be pleased to accommodate as paying guests, brethren and sisters wishing to spend a holiday in the country, amidst lovely scenery. Terms on application to Mrs. Stanway, 16 Woodside, Coalbrookdale, Shropshire. (Recommended by bro. Saxby, Wellington).

W.H.B. (BUFFALO). —We have taken note of your change of address. Our contributors will be encouraged by your expression of thanks for the “splendid articles chosen for the Magazine.” We were glad to read of the strong hope and faith your letter discloses.

C.F.P. (BLACKHEATH). —Your letter is very encouraging, and letters from other brethren are to the same effect, viz.: that “the meetings are working together in unity (Psalm cxxxiii. 1) and slowly increasing.” In London also we have great cause for rejoicing, as the ecclesial news from the various meetings testifies. If the work is of God, it will prosper, whoever may oppose.

FORTHCOMING TEA MEETINGS AND FRATERNAL GATHERINGS. —Holloway, May 4th; Redhill, Whit-Monday, May 20th; Oldham, June 1st. (See Ecclesial News).

THE BIBLE TRUE. —Pharaoh-Necho’s fight with Nebuchadnezzar at Carchemish (the Hittite capital). “In the outer town a few private houses dating from the last days of Carchemish have been excavated, and throw an interesting light on the life of the ordinary people. The best of these also bore dramatic witness to a known historical event. It was a large villa with steps going up to its front door, and a small railed-in porch, which gave it a curiously modern and suburban air; it had good-sized rooms looking on to a central court, a staircase going to the upper storey, and by this a long passage like a cloak-room with a small closet below the turn of the stairs.

The house had been destroyed by fire, and the rooms were littered with arrow-heads and broken weapons, showing that a fierce room-to-room struggle had taken place here at the moment of its destruction; the objects found in the ashes included an Assyrian inscribed tablet, bronze statuettes of Egyptian gods, a ring with the cartouche of Psammetichus I, and clay seal impressions bearing the name of Pharaoh-Necho.

Here was the whole history of the last days of Carchemish. Its rulers, vassals of Assyria, had long been carrying on intrigues with the kings of Egypt, and at last, reinforced by Egyptian armies, had risen in open revolt, only to meet disaster; the battle in which this house—and all the city—was destroyed by fire was fought in 604 B.C., when, as the prophet Jeremiah records, Pharaoh-Necho came up and fought with Nebuchadnezzar at Carchemish which is by the Euphrates.” (Wonders of the Past). See 2 Chron. xxxv. 20; Jer. xlvi. 2-12.