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The Berean CHRISTADELPHIAN

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

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

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

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The Diabolos

By Dr. John Thomas

(Continued from page 5).

The Spirit clothed himself with weakness and corruption—in other words, "Sin's flesh's identity"—that he might destroy the Diabolos. It is manifest from this the diabolos must be of the same nature as that which the Spirit assumed; for the supposition that he assumed human nature to destroy a being of angelic nature, or of some other more powerful, is palpably absurd. The Diabolos is something, then, pertaining to flesh and blood; and the Spirit or Logos became flesh and blood to destroy it.

Now, whatever flesh-and-blood thing it may be, Paul says that "it hath the power of death"—that is, it is the power which causes mankind to die. If, then, we can ascertain from Paul what is the power or cause, of death, we discover what the thing is he terms the Diabolos; for he tells us that the Diabolos has the power of death.

Well, then, referring to Hos. xiii. 14, where the Spirit saith, "I will ransom them from the power of the grave," Paul exclaims, in view of this deliverance as the result of a price paid, "O Death, where is thy sting? O Hades, (sheol, or grave,) where is thy victory?" The power of a venomous serpent to produce death lies in its "sting"; therefore Paul uses "sting" as equivalent to "power": hence his inquiry is, "O Death, where is thy power?" This question he answers by saying, "The sting (or power) of death is sin, and the strength of sin is the law." That the power of death is sin, he illustrates in his argument contained in his letter to the saints in Rome. In Rom. v. 12, he says, "Death by sin." He does not say, "By the Devil sin entered into the world"; if he had, this would have given "the Devil" existence before Sin: but he says, "By one man, or Adam, sin entered into the world." This agrees with Moses, who tells us that there was a time after the creation was finished when there was nothing in the world but what was "very good"—and Elohim saw all that He (the Spirit) had made, and behold, it was very good"—Gen. i. 31. Man is, therefore, older than Sin, and, consequently, older than the Diabolos. Man introduced it into the world; and not an immortal devil, nor God. Neither God, then, nor such a devil, was the author of sin; but the authorship was constituted of the sophistry of the serpent believed and experimented by the Man, male and female.

Man, then, having introduced Sin, " death entered into the world by Sin; and so death passed upon all men * * * to condemnation; for by one man's disobedience the many were constituted sinners; and the wages of sin is death to those who obey it"—Rom. v. 12, 18, 19; vi. 23, 16. But though constituted sinners in Adam, if no law had been given after his transgression, his posterity would not have known when they did right or wrong; for Paul says, " I had not known sin, but by the law." The law is, therefore, "the strength of Sin." Sin reigns by "the holy, just, and good law," through the weakness of the flesh"—Rom. vii. 7, 12; viii. 3. Where there is no law there is no sin; for "sin is the transgression of law": so that "without the law sin is dead"—ch. vii. 8; 1 John iii. 4. This shows how inherently bad flesh is in its thoughts and actions, that a good thing should stir it up to wickedness. Its lusts and affections are impatient of control. Paul therefore said, "in me, that is, in my flesh, dwells no good thing." When this, which is utterly destitute of any good thing, is placed under a good law, scope is afforded it to display itself in all its natural deformity; and to prove that "the law of its nature " is not the law of God, but " the law of sin and death." Thus, the introduction of a good law, demanding obedience of that which has nothing good in it, is the occasion of sin abounding in the world (ch. v. 20), and thereby evinces its enormity, and shows that "sin it an, exceedingly great Sinner"—ch. vii. 13. In this expression Paul personifies Sin; and says that it deceived him, slew him, and worked death in him.

"Sin" is a word in Paul's argument, which stands for "human nature," with its affections and desires. Hence, to become sin, or for one to be "made sin" for others (2 Cor. v. 21), is to become flesh and blood. This is called "sin" or "Sin's flesh," because it is what it is in consequence of sin, or transgression. When the dust of the ground was formed into a body of life, or living soul, or, as Paul terms it, a psychical or natural body, it was a very good animal creation. It was not a pneumatic, or spirit-body, indeed, for it would then have been immortal and incorruptible, and could neither have sinned, nor have become subject to death; but for an animal or natural body, it was "very good," and capable of an existence free from evil, as long as its probationary aion or period might continue. If that period had been fixed for a thousand years, and man had continued obedient to law all that time, his flesh and blood nature would have experienced no evil; and at the end of that long day, he might have been permitted to eat of the Tree of the Lives, by which eating he would have been changed in the twinkling of an eye into a spirit-body, which is incorruptible, glorious, and powerful; and he would have been living at this day. But man transgressed. He listened to the sophistry of flesh, reasoning under the inspiration of its own instincts. He gave heed to this, "the thinking of the flesh," or carnal mind, which " is enmity against God, is not subject to his law, neither indeed can be." The desire of the flesh, the desire of the eyes, and the pride of life, which pertain essentially to all living human, or ground, souls, were stirred up by what he saw and heard; and " he was drawn away of his own lust, and enticed." His lust having conceived, it brought forth sin in intention; and this being perfected in action, caused death to ensue—James i. 13. Every man, says the apostle, is tempted in this way. It is not God, nor the clerical devil that tempts man, but "his own lust," excited by what from without addresses itself to his five senses, which always respond approvingly to what is agreeable to them.

Seeing that man had become a transgressor of the divine law, there was, no need of a miracle for the infliction of death. All that was necessary was to prevent him from eating of the Tree of Lives, and to leave his flesh and blood nature to the operation of the laws peculiar to it. It was not a nature formed for interminable existence. It was "very good" so long as in healthy being, but immortality and incorruptibility were no part of its goodness. These are attributes of a higher and different kind of body. The animal, or natural body, may be transformed into a deathless and incorruptible body, but without that transformation, it must of necessity perish.

This perishing body is "sin," and left to perish because of "sin." Sin, in its application to the body, stands for all its constituents and laws. The power of death is in its very constitution, so that the law of its nature is styled "the law of Sin and Death." In the combination of the elements of the law, the power of death resides, so that "to destroy that

having the power of death," is to abolish this physical law of sin and death, and instead thereof, to substitute the physical "law of the spirit of life," by which the same body would be changed in its constitution, and live for ever.

By this time, I apprehend, the intelligent reader will be able to answer scripturally the question, "What is that which has the power of death?" And he will, doubtless, agree, that it is "the exceedingly great sinner sin," in the sense of "the Law of Sin and Death" within all the posterity of Adam, without exception. This, then, is Paul's Diabolos, which he says "has the power of death"; which "power" he also saith is "sin, the sting of death."

But why doth Paul style Sin diabolos? The answer to this question will be found in the definition of the word. Diabolos is derived from diaballo, which is compounded of a preposition which in composition signifies across, over, and answers to the Latin trans; to throw, cast; and intransitively, to fall, tumble. Hence, diaballo, is to throw over or across; and intransitively, like the Latin trajicere, to pass over, to cross,, 10 pass. This being the signification of the patent verb, the noun diabolos is the name of that which crones, or causes to cross over, or falls over. Diabolos is therefore a very fit and proper word by which to designate the law of sin and death, or Sin's flesh. The Eternal Spirit drew a line before Adam, and said, Thou shalt not cross, or pass over that line upon pain of evil and death. "That line was the Eden law; on the east of that line was the answer of a good conscience, friendship with God, and life without end; but on the west, fear, shame, misery, and death. To obey, was to maintain the position in which he was originally placed; to disobey, to cross over the line forbidden. But "he was drawn away, and enticed by his own lusts." The narrative of Moses proves this. The man was enticed of his own lust to cross over the line, or to disobey the law; so that his own lust is the Diabolos. Thus, etymology and doctrine agreeing, our definition must be correct.

But it has secondary and ternary significations. It signifies to traduce, to attack character, to slander, to libel; and thirdly, to deceive, mislead, impose upon. Hence, diabolos will also signify a traducer, slanderer, deceiver, imposter. In this sense, Judas is styled a diabolos—John vi. 70. So also the pious scribes and Pharisees, priests and rulers, who, though as priests, officially holy, were as Jesus said, "of father the Diabolos, and the lusts of their father (the flesh) they would do. The same was a man-killer from the beginning, und stood not in the truth, because truth is not in him. When he speaks a lie he speaks of his own things, for he is a liar, and the father of it"—John viii. 44. And "he that committeth sin is of the Diabolos, for the diabolos sinneth from the beginning"—1 John iii. 8. All this is perfectly intelligible when understood of Sin's flesh, in which dwells no good thing, and which of itself can neither do right nor think aright. Man's ability to do either is derived from a higher source—from the truth indoctrinated into him. When this is declared and reasoned into him, and he comes to understand it, to believe it, and to love it, a power is set up within him called " the law of the Spirit of life," which is counteractive of " the law of sin and death," and brings the man to "the obedience of faith, "by which he is manifested to the skilful in the word as a son of God. The disobedient are all of father Diabolos; and his spirit, which is the spirit of the flesh, works in them. Hence the clergy, Jewish and Gentile, are all of what they call "the Devil," being ignorant, and consequently disobedient of the gospel of the kingdom.

(To be continued).

Paul on Mars Hill

An Exhortation by Bro. Roberts

We will go this morning and take our stand by the side of Paul on Mars Hill, as he speaks to the Athenians, in the chapter read (Acts xvii.), and consider one or two matters suggested by what we shall hear him say. The picture, externally regarded, would be a beautiful one. Athens was and is one of the most picturesquely situated towns in the whole world. It is built on a series of abrupt and detached eminences, which give fine situations for public buildings, of which the architectural skill of the Greeks of old took the fullest advantage with the finest effect. Hither Paul had come on the work which he did in every other place he visited. His business was to present the truth to attention, publicly and privately. He had not come directly for that purpose. He had been conveyed hither by certain guardians who had him in charge, and who principally brought him here in safety from the violence of the Jews at Thessalonica, Berea, and other places. He was here waiting the arrival of certain brethren before making further plans for the future. Pending their arrival, he was more or less passive, yet kept his eyes and ears open, and soon found himself in work (for it is the tendency of things if a man faithfully do what is next to his hand, however small, for things to grow and widen out). He was painfully exercised by what he saw, for "he saw the city wholly given to idolatry". His "spirit was stirred" by what he saw.

It is a question whether Paul's spirit would be more stirred or less stirred by what he would see in our day. It is a question whether it is more grieving to see people "wholly given to idolatry" or not given to worship at all. The latter is greatly the case of the moderns. There is, of course, much religion in a certain way. There are many churches and many chapels, and much movement of one sort or other in connection with these; but the people are to be judged in the matter, not by the external show of things, but by what they are in their individual tastes. Judged in this way the state of things is very different from what one would conclude by the display of religious apparatus. The people are dull and unconcerned in religious directions, and becoming more and more so. There are exceptions, of course: but, as regards the prevalent temper of the people, the present age is not a truly religious age. It is a callous, because an unbelieving age, and it is unbelieving because of the wrong use of the little natural knowledge to which it has attained. It is questionable whether such an age of unconcern is not more depressing than an age of zeal even for false gods.

However, we must each sustain our own part, and fill the place of wisdom in our own age. Paul, in the midst of the idolatries, gave himself to disputation with the people he found devoutly engaged. He disputed "with the devout persons, and in the market daily with them that met him" (verse 17). He disputed also in the synagogues. This was the only field open to him, and he entered it. He did what he could in the circumstances—a guide for us. We cannot do more than what we can; we may do less. Let us be on our guard here. We are engaged in the same work as Paul, though in a different age and under a less direct commission. We have the same work in hand, though in a different form. Even the form of the work in some particulars is the same: he "disputed" and we have to do the same. In this we are condemned as doing an unchristian thing. Controversy is said to be inconsistent with what is called "the genius of Christianity". Christianity is popularly conceived to consist of a perfectly passive state of mind, in which you let other people alone in profound unconcern as to their opinions, and with a "charitable" horror, above all things, of suggesting, still more of affirming, that they are wrong. Well, popular conceptions furnish a very poor guide in the things of God. The vox populi is far from embodying the vox Dei. We have found popular sentiment wrong on many Scriptural things, and on none more than this. Acrimonious polemics are doubtless outside the sympathies and the practice of a lover of Christ. The doctrinal pugilist is a monstrosity from whom the new man recoils in disgust: but, nevertheless, we must needs

"earnestly contend for the faith once delivered to the saints" (Jude 8).

Here we have the foremost apostle of Christ exemplifying the duty. Here we have him disputing daily in the market with devout persons—not, we may be sure, out of mere pugnacity—not from a love of argument for argument's sake, but from a deep and active sense of the immense consequence of the matters he had to urge, and from a powerful sense of the duty he owed in the case. Such a work, though done in earnestness, can be done in love. Christ's friends are one and all under the command which says

"Let all your things be done with charity ",

and they are subject to the maxim which says

"The servant of the Lord must not strive, but must be gentle to all men".

They therefore argue without strife—without animosity—yet with warmth as occasion may call, and sometimes with righteous anger. The Lord himself argued and "looked round about upon them with anger, very grieved at the hardness of their hearts ". The apostles frequently appear in the same attitude in the narrative of the Acts of the Apostles. Still, this the exception. Mostly they spoke the truth in manifest love, "commending the truth to every man's conscience as in the sight of God ". Yet, whichever way—mildly or with emphasis—they indulged largely in the warfare of argument in which their weapons were mighty through God to the pulling down high thoughts and every imagination that exalted itself against the knowledge of God (2 Cor. x. 4, 5). There is a wrong way of arguing. There are evils connected with controversy, but it is no reasonable or Scriptural remedy to prescribe the abandonment of it altogether. As well might we discard the use of tools, because of injuries, or the use of fire, because the children burnt their fingers, or say we must not go on the water because ships sometimes sink. Let us employ argument in the right way in the fear of God, the love of neighbor and the eye of reason in the ascendant, and we shall find it a useful and a blessed thing in its place.

Paul's doings, as he "disputed daily in the market with them that met him", came to the ears of the members of the Areopagus—the highest philosophic court in Athens—and they cited Paul before them to hear what new doctrine it was that he was preaching (for in the market he had been preaching what was entirely new doctrine to them. He had been preaching

"Jesus and the resurrection ").

The curiosity of the philosophers was aroused. We are told that

"all the Athenians and the strangers that were there, spent their time in nothing else but either to tell or to hear some new thing ".

This gives us a casual insight into an important matter not mentioned by the recorder of the narrative. Why was there this itching after novelty on the part of the Athenians, and all who resemble them in all parts and ages of the world ever since? There is a very thorough answer to this question. The philosophies of the Greeks were speculative theories, and all such, wherever entertained and championed, appeal only to two sections of the mind which can never rest lastingly satisfied on anything presented to them, but soon tiring of the latest novelty, must have some new gratification, and, therefore, delights in "some new thing" however absurd that new thing may be. Speculative theories appeal only to the intellect and the pride thereof. The knowing faculties and love of approbation (indispensable in their place) were never made to lead, and they have no capacity in themselves for yielding an established satisfaction. If they are run upon, they give over the victim to mental unrest, and impel him in feverish quest after novelty, which leads to crotchets and vagaries and no satisfaction. Athenian or any other speculative theories make no provision for the demands of the largest part of the

human brain. The principal and characteristic cravings of the human mind lie on the top of the brain (assuming a full development exists). Phrenologists have described them under the terms veneration, conscientiousness, hope, faith, and benevolence. These capacities have always belonged to man, though their location and description in this way is only a recent discovery. These powers have existed ever since there was a man upon earth: and the point to be noticed is this, that only in connection with their enlightened exercise is perfect satisfaction to be found and that Greek and other controversial jargonings minister nothing to this exercise, and therefore minister no satisfaction but leave their votaries a prey to that itching after new things which was characteristic of the Athenians, and of their class everywhere in all ages and countries. The intellect is but a small part of the brain (in front) and the self-conscious sentiments that lead to pride and vanity are but a small part on the rear crown, whereas the cluster of these mental cravings I have referred to, occupies a large place on the most elevated range of the mental organization. Now the truth differs from everything in this, that it supplies in the completest manner what these deepest cravings of the heart of man call for. Veneration craves for a power above man; a Being he can worship as the Infinite Possessor of wisdom, and power and goodness and truth. The truth gives him this in the God of Israel, the Creator, Sustainer, and Possessor of heaven and earth; and in the worship and the love of Him, there is satisfaction and peace that no other exercise of the mind can give. Conscientiousness demands a standard of action—a rule of righteousness that may be trusted—a rock on which we may build the fabric of our life. The truth and nothing else, supplies this in the revealed will of God in statute, precept and law, made plain and binding in the commandment of Christ and his apostles. Faith seeks confidence of direction (in matters both present and future) by a power higher than man: the truth alone yields this, in the comforting assurance given by Christ that the Father "careth for us", and by the Spirit of God, that if we commit our way to the Lord, he will direct our steps, guiding at last to the haven of eternal life and peace. Hope searches for good to come, and the truth alone gives; ground for confidence in this direction: for away from the truth, the horizon of human life is darkness. Benevolence yearns to benefit fellow creatures; and the truth only, brings a man under the perpetual obligation to do this and shows him how to do it. The mere exercise of the intellect is barren: the mere gratification of self-importance is withering. The gratification of both are but partial and short-lived, and the victim must constantly have new stimulus or he becomes miserable: whereas, let a man have the higher demands supplied by the truth, there is in their combined action, a glow of satisfaction that requires no new fuel. Such a man does not want to tell and to hear some new thing. He will not reject a new thing if it is good; but he has no itching after it. He is independent of it. On the whole, he would rather not have it: for God satisfies him and leaves nothing to desire, so far as mortal satisfactions are concerned. The truth is to him as a mother's milk to the babe: it is a pure and constant and thorough satisfaction, which keeps away the parching fever of those who find pleasure in hearing or telling some new thing.

The Athenian philosophers, desiring to hear of some new thing, sent for Paul: and for once they got hold of something that was not only new, but good. We will look at only two points in the brief but pregnant address he delivered to them. He first introduces God to them:

"Whom ye ignorantly worship, Him declare I unto you; God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all, life and breath, and all things."

In this presentation of the truth, he differed from the style he adopted in addressing the Jews. It was the difference enjoined by good sense. The Jews already knew about God, and about the promises made to the fathers; what they did not know was the mystery of the gospel as fulfilled in the death of Jesus, and, therefore, to this the apostolic argument was most constantly directed. But in the case of the idolatrous Gentiles, there was ignorance of the very foundation of the whole matter. It would, therefore, have been manifestly out of place to speak to them as to the Jews. Paul did not preach a different Gospel to the one from what he preached to the other, but he preached to each that part of the same Gospel which their case in the first instance required. Therefore, to the Athenians he first preached God the Creator.

Dear brethren and sisters, this is the first of all first principles. It is not only a first principle in the sense of being the starting point of other principles, but it is one that runs along with all and through all, and outlasts all others. It is the beginning and the end—the first and the last. It is the most glorious, and the most comforting, and the most purifying of all truths; this truth, that the beginning of things and the foundation of things is an Almighty, Eternal Person, who is the FATHER OF ALL—especially when seen in that phase of this truth which Paul presents, viz, that

"He is not far from every one of us " (verse 37)

We ask Paul, how far is he from us? how near is he to every one of us? and we get the answer in the very next sentence which he utters:

"For in Him we live and move and have our being ".
"IN HIM";

how much nearer could we get than this? We need not to ascend to heaven to get to the Father: He has told us He

"fills heaven and earth " (Jer. xxiii. 24).

We are as near Him on the planet earth as we should be in His burning presence in the heart of the universe; His wide mantling presence in the invisible energy of His power embraces all things in heaven and earth, so that everything is visible and audible to Him. Is not this a glorious, strengthening, warming, ennobling truth? Let a man embrace it—let him rest on it in full assurance of faith, and he will be fortified against all the disquietudes of the present evil state. He will find it no vain figure of speech to call God, as David calls Him —his refuge, his high tower, his shield, and his defense. He will be able without abatement to say with him,

"God is our refuge and our strength, a very present help in trouble ".

There is one drawback to this consolation at present. God is silent, and does not show His hand. We look in vain to find Him in the widest range of search. We may travel all lands, explore the thickest forests, ascend the highest mountains, or sail far off on the } sea to distant zones; we may direct our searching gaze through the widest sweeping telescope among the glittering hosts that people the boundless fields of space, or subject the elements to strictest analysis in the laboratory, or the fabric of being lo the minutest scrutiny of the microscope, and we should, after all our search, have to say with Job:

"Oh that I knew where I might find him! that I might come even to His seat. . . . Behold, I go forward, but He is not; and backward, but I cannot perceive Him; on the left hand, where He doth work, but I cannot behold Him; He hideth himself on the right hand, that I cannot see Him."

This fact is distressing to some minds—needlessly so, yet really so. They are apt to think it strange if God be thus near to every one of us that the fact should not be apparent to sense in some way or other. They see the evidence of power and wisdom in all the works of nature - in things great and things small: they decide in their inmost hearts that there must be a Cause adequate to the production of these wisdom-marked and power-indicating developments: yet they have a dreadful reservation in distrust of this verdict of reason. They have a feeling that if God is everywhere. He ought to show Himself. There is a reason why He does not, which is revealed, and must be. Hence Philosophy can give us no reason. Philosophy is darkness itself in all things relating to God. The truth supplies the explanation of the distressing fact lamented even by David, that God should be a stranger to the earth, that He should hide His hand in His bosom and cover His presence with cloud. God is great and holy and dreadful, and to be held in reverence. He is not to be mocked. He cannot look on sin. The inhabitants of the earth are steeped in sin.

“They are all gone astray, There is none that doeth good—no, not one.”

From the day that Adam introduced disobedience and death, He has only been approached in sacrifice through faith. The visible indications of the divine presence have been restrained, and as sin has gone on with increasing power and prevalence, the reasons for the divine receive have acquired increasing strength, until at the present time, if it were not for His purpose, He would abandon the earth altogether, or more probably break forth destructively towards the entire race, as He did in the days of Noah. But He has a purpose which restrains Him—a purpose of wisdom and kindness, and for the sake of this, sin and sinners are tolerated for a season. He purposes finally a total change in the state of things upon the earth. He early announced this purpose in this emphatic form:

"As truly as I live, the whole earth shall be filled with my glory ".

This purpose Paul proceeded to apprise the "learned" Athenians of; and this is the second point of his discourse to be briefly glanced at. He said,

"God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained."

In this is involved all that the heart can desire. It comes as the necessary counterpart of God's existence and greatness. The appointment of "a day" in which that existence will be as manifest to sense as it is to reason—and as powerful in the regulation of human affairs as it is in the maintenance of the universe is a very glorious fact, and—in the very nature of it glad tidings (or gospel). What is the existence or the greatness of God to us if we are to be for ever shut out from all practical relation to it? We sigh and cry with David in these the days of the hiding of His face.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God—for the living God. When shall I come and appear before God. My flesh longeth for thee, in a dry and thirsty land where no water is."

If such a state of parching desire were to remain, what consolation could flesh and blood derive from the theoretical recognition of a greatness it was not permitted to see, or a goodness it was not permitted to taste? The appointment of "a day" in which this bereft condition of things will end is good news indeed. It is goodness not only announced, but guaranteed. The world has received a pledge of it—a tangible pledge that we can grasp as palpably as anything that belongs to history: "Whereof," continues Paul,

"He hath given assurance to all men in that he hath raised up Jesus from the dead."

The resurrection of Christ is an established fact—an event demonstrated to have taken place—an event of which the perversity of man can in no wise dispose or get rid of. It is the pledge of the glorious purpose that yet lies gloriously embosomed in futurity. Christ's resurrection is a guarantee of Christ's present existence, and Christ's present existence is a guarantee of his coming again to accomplish glorious purpose which finds finality in the state of things thus proclaimed prophetically in the ears of John in Patmos:

"Behold the tabernacle of God is with men, and he will dwell with them, and they shall be His people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. . . . There shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him. And they shall see His face, and his name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever."

We are here this morning waiting for the coming of this glorious state of things. We see many signs of its nearness, but still we wait and shall wait. We are in that situation described by the Lord as the position of His waiting servants in the day of His coming; though His coming is due, we know neither the day or hour wherein the Son of Man cometh. Shall we weary at any delay—however prolonged it may appear to our weak faculties? Nay: God helping us, we shall be found at our post to the last if we die there. If he come this year, we shall give praise. If he come next year, we shall rejoice no less for the prolonging, if he come in five years we shall say,

"Lo, this is our God, we have waited for him, let us be glad and rejoice in his salvation".

But if he come not in ten years, we shall still hold in courage. If he come not in twenty years, we shall wait; yea, if he come not in fifty years, we shall not despair. The times and the signs forbid such a prospect, still the whole matter stands so strongly established on the pledged and already largely fulfilled purpose of God, that even were our expectations to prove more premature than is possible, reason would calmly abide the appointed working out of things. Time is nothing to God though long to us.

"A thousand years in thy sight are but as yesterday when it is past."

Our attitude cannot better be marked out for us than in Paul's beautiful words,

"Be ye steadfast and immovable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord".

"Behold, I Come Quickly"

The Urgency of Christ's last message to the servants of God
in these days

(The substance of an address given at the Clapham Eureka Class on Tuesday evening, 8th November, 1932)

This evening's meeting may perhaps be regarded as partaking of the nature of "an interval for refreshment" or to change the figure, we may describe it as a "half-term holiday"; for by it we hope to gather incentive to resume our study of Eureka with renewed energy and zeal when we come together again for that purpose in a fortnight's time, God willing. We have been reminded that the principal object is to stimulate the interest of our young brethren and sisters in the systematic study of that invaluable work of our brother Dr. Thomas. It is therefore chiefly to such that our remarks are addressed.

At the outset it will, we think, be helpful to answer some of the objection's occasionally raised against the study of Eureka. It is sometimes said, We should not devote too much of our time to studying it, or any other human production, but use our energies and time in studying the Bible itself. The answer to this objection is that we are compelled to admit our obligation to understand the Apocalypse, for,

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" (Rev. i. 8).

Dr. Thomas renders this passage, "blessed he that knows accurately"; with that promised blessing before our minds, let the one who objects to the study of Eureka turn to Rev. xiii. and read the prophecy concerning the "beast of the sea", the "beast of the earth", and the "image of the beast". Would the objector undertake to present us with his own unaided exposition of this admittedly very difficult chapter? We think he would not get very far with the exposition before being possessed of a strong inclination to have a peep at Dr. Thomas' explanation of the subject. Or, take the matter of the Rainbowd-Angel which we are now in the midst of studying; how much would any of us know concerning this wonderfully instructive and helpful item of Divine revelation, apart from the assistance to be obtained from Eureka? Then let us all gratefully acknowledge our indebtedness to the author of it, and to God for endowing him with the ability to expound the subject. Do we then seek to place Eureka on a level with the Bible? By no means I we are quite certain that Dr. Thomas was not divinely-inspired as were the writers of the Scriptures, but we are equally sure that he was an instrument in God's hands for the preparation of a people for God in these latter days.

Another objection sometimes urged, is that the subject is too advanced for our young brethren and sisters. They would be well-advised, it is said, to give their time to the study of First Principles, and thereby make themselves strong in the Truth. A fallacy lies at the root of that objection, for it assumes that Eureka has nothing to do with First Principles, which is entirely contrary to the facts of the case. Let the objector refer to the exposition of "The Diabolos" to be found in Vol. I. pp. 241-253. These twelve pages of Eureka furnish us with an exposition of Bible teaching concerning the Devil which is probably unequalled and certainly unsurpassed in all Christadelphian literature. Take again the section dealing with- the "souls" under the altar, seen upon the opening of the fifth seal. The Doctor gives us in Vol. II. pp. 234-243 a simple treatise upon this subject in his own inimitable style for which all true brethren and sisters are grateful. We may further take the Index to Eureka and turn up all the references to the subjects of Resurrection and Judgment, and we shall find every aspect and detail of these First Principles of the Truth considered in the light of the whole of Bible revelation. The objection we have noticed is therefore entirely without foundation.

Another point raised at the present time is, that it is useless to commence the study at the Eureka Class at the moment, inasmuch as we are now about half-way through the Apocalypse: and some brethren are inclined to wait until we re-commence at the first chapter. A little reflection will show the folly of this delay. It is now three years since we last started at the commencement of Volume I.; we estimate it will take another two and a half years to reach

the end of Volume III. In view of the present Signs of the Times, and the uncertainty of human life, is it wise to postpone for two and a half years the performance of what we all admit to be an obligation? Let us rather recognize the urgency of the matter! It is probably, we think, a case of now or never!

Turning now to the consideration of the Apocalypse itself, we note that the Spirit's encouragement to the study of it is "Blessed is he that knows accurately for the time is near" (ch. i. 3, Dr. Thomas' translation). The fact that "the time is near" is the incentive to the careful study and understanding of the book. To what time did the Spirit refer? Obviously not to the actual coming of Christ and the establishment of the kingdom. Dr. Thomas has clearly shown that it was the time for the outpouring of God's judgments upon the Nicolaitanes, Balaamites, Jezebelites and the Liars and others, enumerated in the seven messages to the churches. In effect, the Spirit says, "Those who know accurately the words of this prophecy", are "blessed" because they are not deceived by these enemies of the Truth. These were false brethren, but they are here, in the seven messages, exposed in their true colours (see Vol. I. pp. 116-117). Here is also one of the principal reasons why "the message" is urgent in these days. We live in days of great laxity: the conditions existing in the ecclesias of the second, third and early fourth centuries are repeated in the condition of Christendom to-day. The religious world to-day is precisely what it was in the days to which these seven messages apply; the danger to which these seven ecclesias was exposed, was that of being influenced by these evil men who professed the name of Christ, and of failing to maintain a rigid separation from them and their works. The same dangers threaten us to-day: but, "Blessed he who knows accurately, etc." because this knowledge will preserve him from being deceived by these so-called friends, but in reality, enemies of Christ. The true nature of this blessing may be seen in a variety of ways, both ecclesially and individually, for it is beyond dispute that a careful and diligent study of the Apocalypse with the aid of Eureka, produces a sturdiness of character and a stability of faith, whether it be in the individual, or in the ecclesia. Let us each put it to a practical test. Read the first volume of Eureka, and particularly study the seven messages to the churches, carefully noting what is there said concerning the true character of the men in those churches, and God's denunciation and repudiation of them, and we shall be astonished, if we have not previously experienced it, what an accession of strength and determination, and love for the Truth will be gathered by that exercise. None could possibly read the comments of Dr. Thomas on these messages, with a sincere desire to benefit thereby, and have any leanings towards Christendom or its institutions and doctrines. Here then, is one of the reasons why we say the message is urgent or pressing. Briefly re-stated, it is that it will materially assist us in resisting the seductive influences of the world around us, and particularly the influence of the so-called religious world.

We shall now turn to the last chapter of the Apocalypse, when again we have the use of the expression, "for the time is near" (ch. xxii. 10). Here we are in contact with the other end of the program. The time now "near" is the time for the consummation of God's purpose. We look back, and run our minds over the intervening centuries, spanning the dark ages, and we contemplate our brethren and sisters of every age and generation, reading and studying his God-given message, and doubtless seeing in it ground for hope and confidence in the early realization of their hopes: but they died in hope; the day was not in their time. But how different with ourselves! We are definitely and demonstrably at the end of the time; all but the final acts have been fulfilled: the seals, trumpets and the vials, almost completely fulfilled in the history of the past centuries, and now

"Behold! I come as a thief" (Rev. xvi. 15).

"Behold! I come quickly (or suddenly) and my reward is with me" (Rev. xxii. 12).

We estimate that somewhere about the end of the year 1934 (God willing) we shall reach the end of our present study of Eureka: we shall then be considering the portion dealing with the "destruction of Great Babylon", and the subsequent "Hallelujah celebrations and rejoicings of the saints". Now we think it is quite likely, some brethren think it is very likely, that before 1934 has passed, we shall witness some thrilling events in connection with the realization of our hopes. It may quite likely be the greatest of all events, the coming of Christ. How wonderful if that coming should coincide with our own earnest study of these very events, in our Eureka Class! How wonderful indeed, if Christ should come and find us, his brethren and sisters, collectively studying that portion of his "last message", relating to the great events he comes to fulfill Well, in any event, " The time is near ", that is true beyond any doubt.

What are the signs and events associated in the Scriptures with the coming of Christ? In the xvth chapter of the Apocalypse we have the prophecy of the outpouring of the sixth vial, concerning which we may particularly notice two features, viz.:—

- 1.) The drying-up of the Euphratean Power, and
- 2.) The gathering of the nations to Armageddon.

None with even the slightest acquaintance with the subject can have any doubt that the Turkish power, signified by the Euphrates, has been "dried up" almost to the point of its complete disappearance, and that by its removal from the Holy Land, the "way of the kings from a sun's-rising" has been prepared. It is equally clear to all who are instructed in the matter, that as a result of French diplomacy (represented by the "three unclean spirits like frogs") the nations are in a condition of war-preparation without a precedent in the world's history. What is to be die outcome of this war-preparation? The spirit informs us, that the end is, the "gathering of the nations to Armageddon". Before this gathering takes place, Christ will have returned to the earth, as indicated by the announcement, "Behold, I come as a thief!" Let us carefully note the facts, and the association of events. Turkey has been "dried up" exactly as foretold; the "three frog" power has performed its Divinely allotted work; the nations are prepared for war as never before; "Armageddon" is tin almost everybody's lips, including those of responsible Statesman of the world; and associated with these events is the coming of Christ as a thief! The irresistible conclusion is, that Christ is near, even at the door.

A reference to the xith chapter further confirms this view of the matter. The association of events here, is:—

"The kingdoms of this world becoming the kingdom of our Lord and of his Christ."
"The nations angry."
"The time of the resurrection and judgment."

The history of the world does not furnish a parallel to "the angry nations" of the present day; the indications are accumulating on every hand that the time of God's "wrath is come"; and the next, and we are sure, near event is the coming of Christ, and the consequent resurrection of the dead to judgment. If we prefer to take a wider view of the subject, there are the signs indicated by Christ in the Mount Olivet prophecy of Luke xxi., viz.:—

The ending of Gentile down-treading of Jerusalem;
The distress of nations, with perplexity;
The sea and waves roaring;
Men's hearts failing them for fear;
The powers of heaven being shaken.

These are the events which Christ bade us regard as indicative of his immediate return to the earth. We behold them all in existence to-day, and therefore encourage ourselves by the words,

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi. 28).

There are, in addition, the time-periods of Daniel xii., and the "seven times", or 2520 years, of the punishment of Israel, all of which, by whatever reasonable method of interpretation we may apply to them, converge upon our own days, and unitedly proclaim the fact that "the time is near".

Now, because of this certain fact of the nearness of Christ, "Blessed he that knows accurately, and they who give heed to the; words of the prophecy, and observe narrowly the things which have been written in it". Are we amongst those who are thus blessed? In this ecclesia we have exceptional opportunities of being included in that privileged number. We have our Eureka Class, the object of which is the attainment by its members of an understanding of this "last message of Christ", with the aid of Dr. Thomas' masterly exposition. Every fortnight we are dealing with an average of about twelve pages of Eureka, or roughly, one page per day. Shall our first resolution this evening, be "that henceforth we will read during the fortnight preceding the next Eureka Class, those twelve pages then to be considered"? If we do this systematically and persistently, we shall accomplish two or three other desirable ends—

- (1) We shall want to attend the Eureka Class, to hear what we have read, considered and expounded by the appointed speakers.
- (2) We shall be better able to follow the speakers.
- (3) Without much effort, and in a comparatively short time, we shall have read Eureka through.

We should like to emphasize the urgency of the matter: "The time is near". It is very unlikely, after we have completed our present study by about the end of 1934 (God willing) that we shall ever again have the opportunity of going right through it! To do so, would take us till about 1939 or 1940. We do not say this merely to create Sensation, but as the result of the honest conviction shared by most of us, that before the arrival of that date Christ will be here, and our opportunities have ended. It does not seem possible that we are mistaken in that view; every period of time, and every sign given in the prophecies and in the Apocalypse combine to furnish the inevitable conclusion, that the time is near. With the arrival of that time, Dr. Thomas will again stand upon the scene of his former labours; we may be amongst those who will be able to speak to him; shall we be able to tell him that we found Eureka an invaluable help in the understanding of Christ's last message? We hope so!

Then let our second resolution be, that as often as we can, we will be here on the Tuesday evenings when the Eureka Class is held. Some cannot possibly attend; we all know our own limitation:; oftentimes it is a case of having to balance up our responsibilities and, duties. There are "home duties": "duty towards wives and children": various ecclesial duties, such as lectures and addresses to be carefully prepared if our ecclesial work is to be properly performed. If we cannot attend, let us not be discouraged; Christ knows our limitations, and will not expect of us more than we can do. Let us however be sure that it really is that we cannot. Shall we all re-examine the matter and see if it is possible that we can attend? If we can, it will be good not only for ourselves, but for our brethren and sisters. Here let us make an appeal to our young brethren and sisters, to commence this systematic study whilst youth remains, and before other duties devolve upon them, which may possibly have the inevitable effect of crowding it out. The words of Ecc. xii. 1 may we think be considered in this connection.

Do we realize the mountain of labor and effort the production of Eureka cost Dr. Thomas and other faithful brethren and sisters of bygone days? No less than twelve years were occupied by Dr. Thomas in writing it. He must have read and carefully weighed many thousands of pages of printed matter in the course of his painstaking investigations. The results are before us in Eureka: these facts alone should make us value it. Not only Dr. Thomas, but others also, made great efforts and sacrifices to ensure that the brotherhood possessed this invaluable help. Bro. Roberts, in his Autobiography, "My Days and my Ways," records on pages 213 to 218, the interesting methods employed to ensure the publication of the work, to which the reader is referred. In publishing the work, Dr. Thomas remarked "This generation may not appreciate it, but one in the future will".

A past generation has truly appreciated it, amongst whom were such examples as bro. Roberts, bro. Meakin, and many other past and present members of the Clapham and other Eureka Classes, all of whom were devoted students of the Apocalypse, and who were foremost in appreciation of Eureka, and they were not afraid to acknowledge their indebtedness to the author, as well as to his work. We believe it is also appreciated by this ecclesia; all we need is a little encouragement, now and again, to persevere in our efforts. The encouragement is close at hand. It lies in the fact that we are on the eve of thrilling events; all the marvelous truths in connection with the subject of the Rainbowd-Angel (which is the portion now under consideration at the Class) are about to be realized. We hope to have a share in the execution of these great events; if that really is our hope, surely we must now be interested to learn more and more of these coming great events.

Another point here arises in our minds; these coming events are associated with a time of great trouble. We are now entering upon that trouble, and it may become much more acute before the coming of Christ. What will prove the strongest support to us during that trouble, should it come upon us? What will most help us to come safely through any trials and difficulties it may please God to bring upon us? Surely nothing could better accomplish this, than an earnest conviction that God is over-ruling and guiding human affairs, with the establishment of God's own glorious kingdom as the end to be attained. Where shall we obtain that conviction, unless it be from a diligent study of the Divine program, known as The Apocalypse. The more we know of this message, the greater will be our conviction of the over-ruling providence of God, and the more determined shall we be to hold fast to the things of the Truth.

We can recall to our memory many brethren and sisters who have been diligent students of this last message from Christ, and who have been sincere in their appreciation of Eureka, but we never knew one of these to leave the Truth. On the contrary, we remember several who have left the Truth, who were not afraid to disparage the efforts of Dr. Thomas, and to ridicule his work and magnify his little mistakes; the Doctor's strong language and emphatic manner in speaking against the apostate systems of his and our day were unhesitatingly condemned by these brethren: but where are they to-day? mostly asleep, but not "resting in hope"; the events they once looked for in hope, will surely come to pass, but they themselves are without hope of sharing in the coming glory. These facts are significant; wise brethren and sisters will note the facts and heed the lesson.

In conclusion let us reiterate: "the time is near"; blessed axe those only "who read and understand and observe the things written in this book ", for "Behold, I come quickly, and my reward is with me".

W.J.W.

Editorial

"SWEAR NOT AT ALL"

The first instance of swearing by an oath recorded in the Bible, is that found in Gen. xxi. 22-24, when Abimelech, the Philistine King of Gerar, requested the patriarch Abraham to enter into a league of peace and friendship, to be confirmed by an oath.

The place where this occurred was called Beer-sheba, the Well of the Oath.

We should be careful to observe here, that in this, the first instance of an oath mentioned in the Scriptures, Abraham was urged and constrained to swear; it was not of his own choosing, but rather the form preferred by Abimelech and his chief captain Phichol who came from Gerar, the seat of the first Philistine Kingdom, to secure a treaty of peace.

Isaac, the son of Abraham, had a similar experience in oath-taking as recorded in Gen. xxvi. 26-33.

Jacob swore "by the fear of his father Isaac" (Gen. xxxi. 33) and history testifies that for a man to swear by his father, was ever regarded in the East as one of the most solemn of oaths.

Joseph swore "by the life of Pharaoh" (Gen. xlii. 14, 15), which was the form of oath among the Egyptians, for those occupying an official position as Joseph did; while the priests and those in common ranks, swore by Ra, the sun-god, and other cosmogonic gods.

A few of the other forms of an oath, as found in the Bible, are as follows:

"The LORD do so to me, and more also" —Ruth i. 17.

"As the LORD liveth" —1 Sam. xix. 6.

"As the LORD liveth, and as thy soul liveth" — 2 Kings ii. 2.

In ancient Rome, they swore by their own heads, or those of other children, or that of the Emperor, and also by the temple of Jupiter; and the Jews in the days of the Roman dominion, adopted the Roman customs, and swore by their heads (Matt. v. 36; also "by the Temple" in Jerusalem; "by the gold of the temple, by the altar", and "by the gift upon the altar" (Matt. xxiii. 15-22).

They in like manner, swore "by heaven"; "by the earth" and "by Jerusalem" (Matt. v. 34, 35); and while in idolatry, they swore "by them that are no gods" (Jer. v. 7).

By worthless and delusive quibbles they tried to evade their oaths (see Matt. xxiii. 15-22), and Christ condemned not only this atrocious wrong-doing, and the blind hair-splitting foolishness by which they sought to justify themselves; but he went further, disapproving and wisely censuring the entire mischievous custom of oath-taking, which so frequently brought them under condemnation.

His words as recorded by Matthew, read:

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil"—Matt. v. 33-37.

The scribes and Pharisees taught that for a man to swear by the Temple or the Altar, "it is nothing". But to swear by the gold of the temple or by the gift upon the altar, "he is a debtor" or bound by the oath. They made a distinction in oaths, saying, there were "Oaths and Oaths". Christ made no such distinction; but declared that by such teaching a proselyte was made "twofold more the child of hell", than themselves; because, "whoso shall swear by the temple, sweareth by it, and by Him that dwelleth therein; and he that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon" (Matt. xxiii. 21, 22). All such swearing was and is absolutely prohibited by Christ's command, which we here repeat for emphasis:

"Swear Not AT ALL . . . But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these COMETH OF EVIL," and not of good.

Moses did not originate the oath, but found it in existence, in be-fore his time; and in such an age of form and ceremony pa pertained to the Law, which was in itself naught but a ministration of condemnation; it could not well be dispensed with, because the people were both stiff-necked and rebellious (Deut. ix. 6, 7).

The Essenes, one of the three great Jewish sects, perceiving that oath-taking was one of the chief besetting sins of their nation, sought to reform this evil by refusing to take an oath of any kind, and of them it is recorded, "Their word was more to be trusted than some men's oaths" (see Bible Ency'a, Vol. I., p. 619).

We might here add, that in the eastern parts of India, the ancient home of many millions, the custom of oath-taking has prevailed for long-continued centuries, and famous Orientalists have traced it far beyond mediaeval times.

Two men will take hold of a dog or a fowl, one by the head and the other by the feet, and it is then chopped in two by a single blow. This was regarded as emblematic of the fate that awaited the one who swore falsely.

Not only throughout India but in all parts of the world, oath-taking being regarded as of a religious character, its form varied according to the religious beliefs and customs of the different countries where the oath was taken.

The foregoing observations which form but a small portion of the historical evidence adducible, strongly indicate and denote, and we might safely say, prove, that while oath-taking is of great antiquity and of almost universal usage, it did not originate among the chosen people—the Jews: the descendants of Shem; but on the contrary, had its source and rise in the midst of the Hamite nations: to one of which—the Philistines—it can be directly traced (compare Gen. x. 6, 13, 14 with chap. xxi. 22-32).

The essence of an oath obviously lies in the appeal made to a higher power by the oath-taker, for punishment if he fails in his undertaking or in the performance of his word. It is virtually a self-imprecation before God: too often heedlessly undertaken, simply for convenience and benefit.

OATH-TAKING STIGMATIZED BY CHRIST.

Our Lord strongly denounced and stigmatized oath-taking as having an evil origin—it "cometh of evil" (Matt. v. 37), the evil of human insincerity, duplicity and deception.

One of the chief features of a truly Christlike character is that of unconditional and unrestricted verity of speech and veracity of statement. But swearing by an oath inculcates an opposing thought, because it relaxes the bonds of truth, and it lowers the standard of verity, in every day life, by encouraging and practically establishing the idea, that to tell the truth, the whole truth and nothing but the truth, is not imperative except on judicial occasions. Therefore for a brother of Christ to swear by an oath is not only an infraction of the law of Christ, but it is radically and fundamentally wrong, because it not only "cometh of evil" but it also inculcates evil.

The Apostle Paul, who was a sincere and loyal follower of Christ (1 Cor. xi. 1), frequently substantiated his statements with very solemn formulas (see Rom. i. 9, ix. 1; 2 Cor. i. 23, xi. 31, xii. 19; Gal. i. 20; Phil. i. 8; and 1 Tim. ii. 7), and some have heedlessly classified these among oaths, intimating thereby that this apostle had little concern in Christ's command to "swear not at all".

But in every instance Paul's words, form naught but a simple yet profound affirmation of that which was true, as before God and in His presence: nothing more; and are always found to be in conformity with our Lord's command: "Let your communication be Yea, yea; Nay, nay".

Among these affirmations the only one that has the least semblance to an oath, is that found in 2 Cor. i. 23, and that only in translation. A consideration of the contexture of the sentence generally quoted shows clearly the thought and design of the apostle.

On account of Paul's delay in making his promised visit to the Corinthian ecclesia, it had been insinuated that he promised one thing, while in reality he meant another.

Against this unfriendly suggestion of hypocrisy and dissimulation, he remonstrates with that dignified resentment and courtesy that ever marked his high and honorable career as a striking example to others. In the immediate context (vs. 18-22) he declared: "As God is true our word to you was not yea and nay", as is intimated by some among you, but "yea" and "Amen", or literally certain, faithful and true, and sealed with the Holy Spirit which is given unto me.

In this manner God was a witness to the integrity, of what he had written or promised to them. It was as much as to say: God knows that it was not from duplicity nor any such motive that I delayed my visit. This is quite, yea, altogether different from an oath, or the undertaking of a course, which as far as his own personal knowledge was concerned, might or might not be agreeable to Him in whose hand is the disposition of all things, and which, therefore, Paul might find himself quite unable to carry through to a successful issue, and thereby bring condemnation upon himself.

The faithful follower of Christ and Paul will ever live and speak as before God and in His presence, and his "Yea, yea; or Nay, nay" will ever be as good as other men's oaths.

If such an one be adjured or solemnly charged, as Christ was (Matt. xxvi. 63, 64), he should follow Christ's example and obey Christ's command, saying: "Yea, yea", or the equivalent: "Thou has said (it)"; or "Nay, nay", if the circumstances should call for it.

But some will say, Did not God himself swear by an oath unto Abraham (Gen. xxii. 16)? Yea, verily, He did, and "because He could swear by no greater, He swore by Himself". But we must recognize that it is most fitting and appropriate and according to Divine prerogative and decorum for the Omniscient One in giving "assurance unto all", to swear by an oath, because He not only knoweth all things, but He is omnipotent and omnipresent.

But for a frail, nescient, mortal man to enter upon an undertaking, in which for him there is ever the possibility of failure in performance, is wholly unbecoming and unseemly.

Moreover, one of the chief dangers inhering in oath-taking is, the contingency of being brought under condemnation by the oath, through the words and actions of others. Of this we have an eminent illustration in the case of Herod, the tetrarch, who by an oath, became; the murderer of John the Baptist, and that against his own will (Matt. xiv. 6-11).

Swearing by an oath, persisted from the earliest patriarchal times down through the Mosaic period, coming as the Master declared, from die "evil", infesting human nature; and as nothing that "cometh of evil" can possibly be regarded as honorable and good, it urged the righteous to hope for "some better thing". "The Law made nothing perfect, but the bringing in of a better hope did" (Heb vii. 19); and this hope is set before us in the gospel, wherein it is written that "the Lord Jesus who is our hope" hath strictly commanded us, among other things, to "swear not at all"; and again it is written: "Ye are my friends if ye do whatsoever I command you" (John xv. 14).

Under the Mosaic Law men were disciplined and greatly advanced in knowledge, in preparation for the higher and more perfect lessons brought to us by God's beloved Son, of whom the voice from heaven spake, saying: "Hear ye him".

Paul styled the Law, "Our schoolmaster (Greek, paidagogos) to bring us to Christ" (Gal. iii. 24). Among the Greeks, the pedagogue was a servant who watched over and led the child to school, but having arrived at the school, the child was no longer under his care. Therefore, "the faith of the Son of God" (Gal. ii. 20) having come, we are no longer under the pedagogue—the Law. In another place it is written:

"Moses verily was faithful in all his house as A servant, for a testimony of those things which were to be spoken after"—Heb. iii 1-14

and the apostle further exhorts us to "consider " well these things that were spoken after by the Apostle and High Priest of our profession, Christ Jesus, because he is higher than Moses, being" a son over his own house, whose house are we ... if we hold fast ".

Therefore, "take heed brethren, lest there be in you an evil heart of unbelief in departing from the Living God", because it is the Living God who hath spoken from heaven by this Son (Heb. xii. 25).

Not only was oath-taking absolutely prohibited by the Son of God's love, but about thirty years after this drastic precept, "swear not at all", was enjoined by him, his forcible words were solemnly re-echoed by his beloved disciple, James, who when reproofing the vices that had crept in among the Jewish believers, he earnestly entreated them, and in the most emphatic manner charged them, saying:

"Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation"—Jas. v 12

These inspired words are forcibly significant and impressive, forbidding and interdicting all kinds of oaths, whatever their form may be; and showing clearly the supreme importance of the matter for why above all things, if it be not a precept of vital importance—one of our Lord's primal commands?

Being thus doubly assured that it is a commandment, not only of the plainest import, but of the deepest concern and most momentous in consequence: a possible condemnation; surely every one will see the danger of trifling with Christ's words as some appear disposed to do, minimizing their gravity and moment.

The intrinsic importance of the command as unfolded by the Apostle James should be a sufficient warning to every member of the household of faith, to deter them from ever being misled into the customary practice of swearing by an oath; an action that can only be described as a glaring and flagrant disregard of Christ's most solemn and explicit injunction to "swear not at all"; a command which an inspired apostle ranks in moral worth and dignity as "above all things".

The absence of the oath in no way lessens the obligation of believers to speak the truth before God at all times, as ever being in His presence. To this end Paul wrote "to the saints at Ephesus", saying:

"Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another"—ch. iv 25

"But above all things, my brethren, swear not."

B.J.D.

"HOLD FAST THE FORM OF SOUND WORDS

(2 Tim. i. 13)

The bed-rock doctrine to which the apostasy clings, and upon which it is founded, is that death is the time at which the spirit or soul of man, freed from the body, passes to its reward in heaven, in the presence and company of the Lord Jesus Christ; and the first principle which the seeker after Truth has to learn in his study of the Gospel of the Kingdom is the unscriptural nature of this doctrine.

He learns that man is a mortal, dying creature, whose knowledge ceases and thoughts perish at death; and that the Kingdom of God is the overturned Kingdom of Israel, now in the dust, but which the Lord will restore at his coming return to the earth; and he perceives the scripture teaches that association with Christ in his Kingdom depends upon a resurrection from the dead which will be his first work when he returns. Briefly put, the apostasy teaches that salvation means our going to Christ at death; while the Truth declares our only hope is the coming of Christ to us.

It is evident that the whole edifice of the Truth depends upon the maintenance of this first principle; undermine it, or entertain the slightest doubt about it, and you are on the road to apostasy, for "If the foundations be destroyed, what can the righteous do?" (Psalm xi. 3).

Knowing these things, and believing them, as we suppose all who call themselves Christadelphians do, how can they speak of themselves as

"Thrice blest, if through the gate of death,
All glorious and free
We to Thy heavenly Kingdom pass
O risen Lord, with Thee."

These words are not taken from a Church or Chapel Hymn book, they are from the new Hymn Book (verse 4 of hymn 201) published by bro. C. C. Walker of the Temperance Hall Ecclesia, and advertised in the Christadelphian, presumably in anticipation of its adoption by the meetings in his fellowship.

We feel it our duty to make this protest against words that are not "sound", and to warn our readers against adopting a hymn book which contains such false sentiments. Paul warned Timothy that unsound doctrine would lead to many turning away from the Truth, and he exhorted Titus to speak only the things which become sound doctrine. Let us then, believing "The Lord is at hand", "Be pure in the doctrine" and "strong in the Word".

Editors.

A Time for Everything

How often we have heard the words "I have no time". Sometimes they have been used to express the inability to undertake a task, but more often have they been used as an excuse for not wishing to make a sacrifice. You suggest to a man or woman that he or she should read the Bible to find therein revealed the purpose of God, but you are met with the reply, "I have no time". Is that true? Solomon, inspired by God, declared that, "To every thing there is a season, and a time to every purpose under the heaven ". The Eternal God has made the Bible, and He has made time for man to read it.

A few men and women engaged in social work, or ministering to others who are suffering, may believe that they have no time to read the word of God, but the great majority, when approached, say they have no time because they realize that obedience to the commands of God will mean the giving up of so many things which they call pleasures. Therefore, when we endeavor to place the Truth before them, they say "Not now, I have no time ". Yet those same people find time to engage in the vanities of a dying age. Many are prepared to admit that the day spoken of by Solomon will surely come when they must die, but they will not admit that the interval before death should be devoted to the service of the God who created them.

We who have obeyed the call to the Truth are differently placed. We have been called by God to use this present time in His service. Once we were in the position described by Paul, wherein we " walked according to the course of this world, According to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath, even as others" (Eph. ii. 2, 3).

God, in His love and mercy, called us to leave that position, even as he called Abram, and we obeyed the call. Now we seek to profit by the inspired instructions given by God in the Bible, which shows us how we should use the time of our probation. Solomon recorded much by which we can profit. He said that there is a time to plant. Profitable planting, or sowing is the laying of the foundation of a good character in the sight of God. But our knowledge of the word of God, and our individual experiences, prove that this sowing is often done in tears. There is a time to weep, as Solomon says, but it is also written that "they that sow in tears shall reap in joy ".

The apostle Paul provides an exhortation, because he, like us, lived at the end of an age. Speaking of the difficult times of the last days of the Jewish Commonwealth, then about to pass away, he said, "the time is short". We live in the last days of the times of the Gentiles, and we can profit by bearing his words in mind, in relation to this our day of probation. The time is short because the end of this age is near, and also by reason of the fact that our time is short here because we possess mortal nature. Moses declared that "the days of our years are threescore years and ten ". There are a few who exceed that length of time, but the great majority never reach it. Again, God in His wisdom does not call some to the Truth until more than half of their allotted span has passed. Therefore the time to them is short indeed. We have, at the most, just a short time of probation, which, if faithfully undertaken, will be rewarded by an eternity of joy, when time will no longer be a question of days, or months, or years. The present time is short, and wisdom exhorts that we should strive to redeem the time because the days are evil. The word of God shows us how we should employ our time, and how we should walk in wisdom toward them that are without. There are many things for which we have no time. With sorrow of heart we watch the Gentiles seek these things, as they fritter away life's little day on their journey toward the grave.

We live in trying times when men's hearts are failing them for fear, a state of anxiety which they freely admit. The present evil conditions may affect us if we are not careful, causing us to worry to a degree out of all proportion to our troubles.

Each day brings its trials, its difficulties, and its disappointments to everyone among us. We want to be very careful that we do not let them unduly distress us, and turn us from the way of life. Jesus learned obedience by the things which he suffered. He was made perfect through suffering. And what of us? Yesterday we may have worried about the problems, and the tribulations which threatened to-day. But to-day dawned, and the problems, or many of them have not come, and much of the tribulation has been softened by a merciful God. And now to-day, there is the danger of worrying about to-morrow, when to-morrow, as far as this existence is concerned, may not dawn for us. The sufferings of this present time may be very severe for some while they last, but Paul's words should provide comfort. He said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. viii. 18, 19).

After Jesus had spoken of that state of distress which should come upon the earth he said, " And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh " (Luke xxi. 28). This night of sorrows has almost ended. Jesus will soon return. We look out upon a troubled world, to see men suffering, more than we suffer, and then we watch them dying without hope. And thinking thus, we recall the words of Moses, "Teach us to number our days, that we may apply our hearts unto wisdom. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it" (Ps. xc. 12, 15, 17). That petition is made to a God of love as we recognize when we sing,

Love Thy kingdom will establish,
Comfort wounded hearts that languish;
Pour on them its golden wealth;
Bless them with its heavenly health.

W.P. Lane

The Jewish Feasts

Gibbon, who wrote "The Decline and Fall of the Roman Empire", was not a member of the Apostate Churches of Christendom, and was to some extent a disbeliever of the Word of God. Said he in his skeptical way:—"Every mode of religion must exercise our obedience by enjoining practices of devotion for which we can assign no reason."

The Jewish feasts prove the fallacy of this statement. Types are always realized and enjoyed best by those who most rightly understand them.

In respect to Salvation types have a three-fold character: it is imperative that they should.

- 1.) They must call attention to the sinners' forfeiture of life.
- 2.) They must set forth the way and means of salvation.
- 3.) They must be founded in the past, altogether applicable to the present and radiant in their message of the future.

The Feasts ordained of God for His chosen people are the best illustration of this.

These feasts were memorials of the past. Three great national festivals, Passover, Pentecost, and the Tabernacles, were commemorative of the deliverance from Egypt, the proclamation of the law, and the triumph of the people when they possessed the Promised Land.

These feasts were mementos of the present. The offering of the Lamb: the offering of the first fruits and the celebration of the harvest, linking together the bounties of spring, summer and autumn.

These feasts were signs and pledges of that which was yet to come, prior to the birth of our Lord, but of which two of the events it presaged have now been accomplished.

The Passover has been slain for all time in the Obedience and Sacrifice of our dear Lord. The first fruits have been reaped and presented before God in the Resurrection and Ascension of the Savior.

There is now gleaming on the horizon the promise of the day of the ingathering of the Harvest when the Feast of Tabernacles shall be kept. Zech. xiv. 16; 1 Cor. xv. 23.

G.H.D.

Reflections

Many who know not the Truth are amiable and pleasant people, generous and friendly to all with whom they come in contact; but man's "goodness" and "righteousness" will avail nothing with God if the faith He demands is lacking (Heb. xi. 6; Eph. iv. 5).

* * *

How can brethren and sisters claim to be "not of the world," if they adorn themselves or their children with national emblems (flags, robes, etc.) on "flag days"? These things are the outward signs of patriotism and national pride, which the Apostle John warns us against (1 John ii. 15, 16). It is God's intention to "stain the pride of all glory" (Isai. xxiii. 9), and if we are to be on His side when His controversy with the nations takes place, we must not identify ourselves with the world now, otherwise the charge may be brought against us, "even thou wast as one of them" (Obad. 11).

* * *

It is written of Jesus "he learned obedience by the things which he suffered". Are we like him in this? The natural tendency is to complain and bewail the hardships of our lot, and compare ourselves with others who are not suffering as we are. Let us try and overcome the natural tendency by considering him who presently will say to us, "Come" or "Go", because of our obedience or otherwise.

* * *

When Christadelphians meet, the subject of conversation may not always be the coming of the Lord and the Kingdom, but it should not be the banal gossip of the world, and it must not be tale-bearing or backbiting tittle-tattle (Psalm xv. 1, 3).

* * *

"Charity shall cover a multitude of sins" (1 Peter iv. 8). The apostle does not mean that charity will be accepted as a substitute for baptism into Christ; it applies, as the opening verses of the first chapter show, only to the saints. How great is the love of God and His goodness towards us in giving us this assurance, for we all have need of such a covering; with what earnestness then ought we to "follow after charity"!

* * *

"See how these Christians love one another!" This says an historian of those days was the comment frequently made by pagan observers of the attitude of our first century brethren and sisters to one another. If it is characteristic of Christadelphians to-day, they are long-suffering and kind to one another; they are not envious, nor boastful; not self-seeking of honors or prominent positions; not easily provoked by, nor ready to think evil of, one another; but rather ready to endure all things for the Truth's sake; sincerely loving all the children of God, and earnestly desiring and praying for their well-being, to which they are ever ready to contribute as they are able (read 1 Cor. xiii. 1-7).

Quartus.

Land of Israel News

"A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year " (Deut. xi. 12).

1,192 Jews entered Palestine during November out of a total 1, 329 immigrants.

* * *

From the beginning of the export season until December 11th, 978,671 boxes of citrus fruit were exported from Palestine, an increase of 110,000 over the corresponding total for last year.

* * *

A Tel-Aviv Development Organization has been formed in Tel-Aviv, with the support of the Mayor and other Tel-Aviv notables, with the object of introducing a number of improvements in the city to enable it to withstand the competition of Haifa, when the Haifa Harbor is completed. The new organization has already formulated schemes to purchase 1,600 dunams of land near the city, to erect there a factory suburb and to beautify the sea shore.

* * *

About 166,000 Jews, comprising 90 per cent, of the Jewish population of Palestine, recorded Hebrew as their mother tongue in the last census. Only about 4,600 Jews gave Yiddish as their mother tongue, and the rest gave various European languages.

* * *

A big Jewish company is being formed with the object of establishing a sugar factory in Palestine.

* * *

In the course of his visit to Nathania, Mr. Sokolow received a presentation from the B'nai Benjamin Jewish Colonists' Organization of the deed of a site for a future palace of the Zionist President.

* * *

Visitors from all over the country, were present at the official opening of the Tiberias Hot Springs, the concession for exploiting which has been obtained by a Jewish Company for a term of forty years. The Company aims at making Tiberias a health resort similar to Carlsbad or Wiesbaden, and to restore to the Tiberias Hot Springs the fame which they enjoyed in Roman times.

* * *

A movement has been started in Jerusalem in certain Jewish and Moslem quarters against the Young Men's Christian Association, which has just completed its new building, the largest Y.M.C.A. building in the world, accusing it of being a conversionist organization seeking to proselytize Jewish and Moslem young people by offering them athletic and educational advantages.

* * *

The first Jewish-owned cargo boat, the Carmel, of the Palestine Maritime Service, has been registered at Jaffa Harbor. The Cannel will be used mainly for the shipping of oranges to the Levant shores.

Signs of the Times

THE LEAGUE OF NATIONS. PERSIA. RUSSIA. THE PAPACY.— A most noticeable feature of current events is the fact that none of the outstanding political problems gets settled. The Disarmament Conference still sits at Geneva accomplishing nothing; Japan takes no notice whatever of the League of Nations, whilst waging war in China; world distress and unemployment do not appear to abate anywhere; unsettled conditions persist in Germany—indeed, wherever we look, the prospects for world prosperity reviving in 1933 seem altogether remote.

The continuance of Japanese aggression in China is a real menace to the League, for as the Daily Express says, "It must either oppose the Japanese or confess that its existence is a hollow and hypocritical sham, If Japan is opposed in Manchuria the League will perish in Switzerland. If the League dodges the Japanese issue, it will die in a storm of ridicule and disgust. It is doomed either way."

The war between two of the smallest nations, Bolivia and Paraguay, also continues in defiance of the League. Thus we see that Geneva is unable to control either its great or small members when they see fit to go to war, and is consequently altogether discredited. Doubtless the many thousand of members of the League of Nations Union are keenly disappointed at the trend of events, but the issue could not have been otherwise. Peace is not something that can be sought for of itself. It is a sequel to an essential preliminary, viz.: righteousness, thus being an infallible law, whether applied to nations or individuals. "There is no peace," says God, "to the wicked," but when "a king shall reign in righteousness," "the effect of righteousness" will be "quietness and assurance for ever" (Is. xxxii. 1, 17).

It would seem strange, did we not know the mind of God concerning human wisdom, that in days when education is so widespread, worldwide communications so swift and easy and the need for international co-operation so great, that nations are so utterly perplexed and affairs so unstable that a complete lack of confidence in the future exists all over the earth. But we are well aware that human wisdom and knowledge are not capable of solving the world's problems. The solution is only to be found in the establishment of the Kingdom of God, when He fills "Zion with judgment and righteousness, and wisdom and knowledge shall be the stability of thy times" (Is. xxxiii. 6).

The Anglo-Persian dispute has not yet been settled and may develop seriously as both sides seem determined in their views. Capt. Eden (Under Secretary for Foreign Affairs) told Parliament that Persia had been informed that "H.M. Government would not hesitate, in case of need, to take all legitimate measures to protect their just and indisputable interest." On the other hand the Persian Minister of Finance says Persia's "decision is final." Whatever the outcome of the dispute may eventually be, it is certain that the friendly relations between Persia and Britain have been strained and the situation required to bring about Persian adherence to the Gogian confederacy, further developed. A Persian, writing of these things in a London newspaper, recalls an interesting circumstance which took place in 1919. In that year the Soviet Government cancelled Persia's debt to Imperial Russia and all the concessions to the Czar. The writer comments, " This was not from love. It was a tactical move to discredit Britain."

* * *

On Dec. 31st the Russian Five Year Plan came to an end. It appears that it has achieved only about 70% of its objective, although enormous progress has been made in the establishment of factories, the building of public works, railways and the like. All this has been done in the face of a great deal of internal and external hostility. The kulaks (small farmers) have been compelled to forfeit their independence and give up their possessions to huge collective farms. On the whole they have been implacably hostile, and have willfully destroyed about half of the country's horses, sheep, pigs and cows sooner than let the collective farms have them. In addition, they have refused to till and sow the soil, so that "the real problem was not to group land into big farms and provide it with modern capital equipment, but to get the farms properly run once they were created; this has been proved the stumbling block."

Thus the great difficulty has been to provide enough to eat. One writer (favorable to Russia) says "Agriculture, by open confession, continues to give the Russian Government immense trouble. The land has proved more intractable and obstinate. Advance has been hardly won and in too many cases it has cost the antagonism of those whose co-operation was needed. The problem the Russians had to face was not merely intricate. It was urgent. Hunger will not wait."

The upshot is that although there has not been a natural famine, there is a grave shortage of food even in Moscow. Mr. A. T. Cholerton is a Moscow newspaper correspondent of good repute, and in an article published by the News-Chronicle on Jan. 4th he says "The food shortage is the dominant factor in the life of Moscow. . . . It has much the same effect as a war . . . all around are hungry anxious faces . . . the atmosphere is grim and strained . . . most people are too hungry and too busy to be gay."

What will happen it is impossible to forecast. In the past, shortage of food has been a most fruitful source of war, for "hunger will not wait", and it may well be, as has been suggested previously, that the situation will provide an urgent stimulus to seek a great spoil and a prey.

* * *

The Pope has proclaimed 1933 to be a "holy year" and has ordered that Jerusalem is to be the centre of a mass gathering from all over the world "to celebrate the nineteenth centenary of the Passion and Death of Christ". This will certainly have the effect of bringing a great deal of wealth into Palestine and so help to bring about that measure of prosperity required for the fulfillment of Ezek, xxxviii.

How plain it is to those who have eyes to see that the Lord has made "a perpetual covenant that shall not be forgotten" (Jer. 1. 5).

Ecclesial News

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognized Basis of Faith, currently known at the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia tolerating those who hold the "clean flesh" 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. not later than the 7th of each month for the following month's issue.

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines of bro. 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 Street, Worcester, Mass., U.S.A.

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

"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS
WHICH ARE DONE HERE" (Colossians iv. 9).

BEDFORD.—53 Harpur Street. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. [Unfortunately, news from Bedford Ecclesia are blurred and unreadable].- W. H. Cotton, Rec. bro.

BLACKHEATH (Staffs.) — Christadelphian Hall, Ross Road. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m. [Unfortunately, news from Blackheath Ecclesia are blurred and unreadable]. – C. Bennett, Rec. bro.

BOTHENHAMPTON (Dorset). — Home Cot. Nr. Bridport. Sunday, 3 p.m. Breaking of Bread. We continue to sow the seed of the Kingdom in this part of the vineyard, and are pleased to report that our Father in His love has blessed our labors. Be it all to His praise. With the co-operation of the Bournemouth ecclesia it was our pleasing duty to immerse into Christ on Saturday, 10th December, Mr. Sidney Frederick Osborn, 29, formerly neutral. Our new brother was examined by brethren Albert Warrender and Wilkinson, and after a good confession was baptized at Bournemouth Public Baths by bro. K. Jackson. We thank our Bournemouth brethren and sisters and all who have helped us, for their labors on our behalf. It is a great joy to us, after six years, only just us three sisters, to have a brother in our midst, and we earnestly pray he may be, strengthened for the work, and win the approval of Christ at his coming. It is a great encouragement to continue our humble efforts. We were delighted to have a visit from our bro. and sis. Callow, who were passing through Bridport. We take this opportunity (in which sis. Yeates, of 8 Broadmead, Chideock, joins us) of thanking all who have so kindly sent us words of comfort by letter and exhortation, which have been most strengthening and refreshing to us. We would also like to thank our Editors of the Berean Magazine for their edifying work during the past year.—With love in Christ, your sisters E. Miller and D. Hallett.

BOURNEMOUTH.— 850 Wimborne Road. Sundays: Breaking of Bread, 11 a.m. Sunday: Eureka Class, 1 p.m.; Thursday: Bible Class, 8 p.m. (both at "Bethany," 138 Portland Road). Our small meeting has been further augmented by transfer from the Brighton Ecclesia of sis. Eva Callow (nee Potter). Sister Eva was united in marriage with our bro. Erik Callow on October 29th and we gladly welcome her amongst us. We pray the Father's blessing may be upon them in their new relationship, and that they may help each other in the attainment of life eternal, to become eventually participants in the Divine Unity. It has been our pleasing duty to assist the Bridport Ecclesia, which consists of sisters only) in bringing one more of Adam's race into the sin-covering name of Christ Jesus. On December 10th, after a good confession of faith before our examining brethren, we immersed for them Mr. Sidney Fredrick Osborn at the Bournemouth Public Baths. His interest in the Truth was indicated in the November "Intelligence", and he has made several journeys from Bridport to Bournemouth in seeking out the things of the Kingdom and Name. We trust our new brother will be a great help to the little meeting, and continuing steadfast and immovable will finally lay hold upon the prize of everlasting life. We thank our Father for His mercy. At the close of another year we extend our thanks to the Editors of the Berean for their helpful ministrations during the past twelve months—we are indebted to them for that wise choice of our spiritual food which they have manifested, acknowledging with gratitude their labours. Words of exhortation and encouragement have been given us by brethren G. H. Denney and G. H. Lethbridge (Holloway), M. Smith (Sutton), to whom we extend our thanks. Visitors since last report have been brethren Bellamy (Clapham) and Barber (Portsmouth), sisters Miller, D Hallett and Yeatet (Bridport) and L. Jenkins (Chepstow).—J. Wilkinson, Rec. bro.

BRIGHTON.— Y.M.C.A. Lecture Hall, Old Steine. Sunday Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. It is with pleasure we report that after witnessing a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, Mr. Arthur E. Redman was immersed at Avondale Hall on Dec. 11th, 1932. We regret that we shall not have his company as a member of our meeting as business has taken him to Manchester, where he will meet with those of like precious faith, to whose love and care we commend him. We pray that our new brother may "endure unto the end" and obtain our Master's approval when He returns. We also take this opportunity of thanking the Clapham brethren for their assistance in this matter. Visitors at the memorial feast during December were, sis. N. Ramus (Clapham), sis. V. Webster (Seven Kings) and brethren M. Joslin, E. W. Evans (Clapham), A. A. Jeacock (Croydon) and W. Webster (Seven Kings). The brethren were with us in the service of the Truth and we thank them for their faithful ministrations.—J. D. Webster, Rec. bro.

CROYDON.—Ruskin House, Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 5 p.m. (at Y.M.C.A., North End, W. Croydon). We regret to have to report the loss by removal and transfer to the Putney meeting of bro. A. F. Jeacock, but our numbers have been increased by the transfer from the Clapham Ecclesia of bro. and sis. A. L. Deadman, whom we are very pleased to welcome. During December we have had the pleasure of welcoming to the Table of the Lord the following visitors: bro. and sis. A. L. Deadman, bro. W. R. G. Jeacock, and sis. C. Squire, of the Clapham Ecclesia and sis. D. Wornel, of Seven Kings — Arthur A. Jeacock, Rec. bro.

DUDLEY.—Christadelphian Hall, Scotts Green. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. [Unfortunately, news from Dudley Ecclesia are blurred and unreadable].— Fred H. Jakeman, Rec. bro.

FALMOUTH.—5 Mayfield Road. Sundays: Breaking of Bread on Sunday afternoons at 3o'clock, Bible Class at 6.30 on Wednesdays. [Unfortunately, news from Falmouth Ecclesia are blurred and unreadable] – In Hope of eternal life, A. Richards.

HORNS CROSS (Kent)—Co-operative Hall, High Street, Galley Hill, Swanscombe, Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. [Unfortunately, news from Horn Cross (Kent) Ecclesia are blurred and unreadable] – E. R. Cuer, Rec. bro.

IPSWICH.—78 Rosebery Road. Breaking of Bread, 11.15 a.m.; Lecture (monthly), 3 p.m. During the past year we have had 13 lectures, at which a total of 72 strangers attended. 39 visitors have been welcomed at the Table of the Lord and we have been blessed by one immersion (sis. H. Steggall), who was formerly Congregational, not Church of England as in the report. We have also received a budget of names and addresses of people resident in Suffolk and Norfolk, who have applied in answer to adverts, in various papers for "Christendom Astray" to all of which we have written and sent other literature of the Truth. We have had four or five replies. One applicant says he found "Christendom Astray" "of absorbing interest and enlightening in many ways ". I offered the loan of "Elpis Israel", which was accepted with pleasure, and was found so interesting that it had to be read a second time. A desire for more was created and further works by Dr. Thomas and bro. Roberts obtained, with the result, after years of searching for the Truth through various channels, Christian Science, Spiritualism, etc., etc., he was convinced that he had at last found the Truth as it is in Jesus, and is now our brother P. Robinson, who was baptized into Christ at Avondale Hall, Clapham, on Dec. 18th. Another result of bro. Jannaway's indefatigable efforts in sowing the good seed.

"Do but sow it: it will grow
Though the way ye may not know."

W.P. Hayward, Rec. bro.

LEAMINGTON. — 36 Warwick New Road. Sundays: Breaking of Bread. 11 a.m. Thursdays: Bible Class, 7.30 p.m. On Dec. 25th, at the Breaking of Bread, we were favored with the company of three brethren from London: S. Warwick, V. Lloyd and D. W. Bayles, the last of whom spoke words of exhortation. On the following Monday bro. and sis. Tarplee and bro. and sis. Weetman of Birmingham visited us, and in the evening the brethren addressed us on the daily readings. On Jan. 8th we were pleased to welcome bro. J. Squire, sis. G. Squire and bro. S. Warwick at the Table of the Lord; bro. Squire delivered the necessary word of exhortation. We thank all our visitors for the support and encouragement they have given us and extend our love to all those in the household of faith.—L. Feltham, Rec. bro

LEICESTER. - 71 London Road Sundays: Breaking of Bread 5 p.m.; Lecture, 6.30 p.m. We are pleased to report that the interest of the stranger is being maintained by a regular attendance on Sunday evenings, and we take this opportunity of expressing our thanks for the continued help of the brethren to proclaim the glad tidings. We also acknowledge with thanks a gift of 10/- which was placed in the collection bag some few weeks ago and which was greatly appreciated and has been used as desired by the giver. We have been pleased to have the help and company of brethren C. R. Crawley and J W. Squires (Luton), F. W. Brooks, E. W. Evans, H. A. Hathaway (Claphara), J. B. Strawson (Nottingham), G. J. Barker (Holloway) and P. J A Coliapanian (Seven Kings). Other welcome visitors have been bro. and sis H L Evans, sis. E. Hathaway(Clapham),

bro. Dormer (Putney), bro Stevenson (St. Albanst, sisters M. Barnatt, senr., Muriel Barnatt, Stansfield, A. Plater, G Marshall, E. Strawson (Nottingham), C. Coliapanian (Seven Kings), also bro. H. Coy (Nottingham) and bro. Leigh Feltham (Leamington).—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 three more who have put on the name of Jesus in the appointed way, and we pray that they may enter, with us, into the "rest that remaineth" for those who are faithful to the Divine precepts. The names are Mr. Percy Robinson (formerly Wesleyan), Miss Kate Palfrey (formerly Church of England), on Dec. 18th, and Percy William Flower (neutral) on Jan. 8th. The case of our new sister is particularly interesting. About a year ago sis. Palfrey read one of bro. F. G. Jannaway's, advertisements in a newspaper and wrote for the booklet advertised. This she read with great interest and determined to borrow "Christendom Astray" and read that also. The nearest free library was about seven miles away at Bury, St. Edmunds, and it was not convenient for sis. Palfrey to make the journey immediately. In the meantime bro. Jannaway had sent her letter to bro Christmas, who is in isolation at Bury St. Edmunds and who at once got in touch with sis. Palfrey, with the happy sequel recorded above. The circumstances connected with bro. Robinson are very similar, for our new brother lives in the same district and was assisted in his search for the Truth by those at Ipswich in conjunction with bro. Christmas. Bro. Jannaway has done a splendid work in piscine bro. Roberts' book, "Christendom Astray" in all the free libraries, and afterwards advertising same from time to time. The replies have been encouraging and quite a few have come to a knowledge of the Truth. To all applications an appropriate booklet is sent; tie addresses are then sorted out and sent to the ecclesia or brother or sister nearest to the district from which the letter came. To follow up these applications is a good work in the vineyard of the Lord and may be productive of results as in the cases recorded above. Quite recently over 5,000 replies to advertisements have been received, and these in due course will be tabulated and sent to the brethren and sisters in the districts from which the applications were sent. It is hoped that every effort will be made to interest the senders in the things of the gospel, and there is even [a word is blurred and unreadable here] for this grand work in the splendid example set by those at Ipswich and Bury St. Edmunds. On December 28th, sis. M. E. Fullbrook of this ecclesia, was united in marriage to bro. F. Jeacock of Croydon. We pray that they may be richly blessed in their new relationship. [Then the news from London (Clapham) ecclesia got blurred and unreadable]. - F. C. WOOD, Asst. Rec. bro.

MANCHESTER.—15 Middlewood Street, Harpurhey. Sundays: Breaking of Bread, 3 p.m.; School, 3 p.m. We have been pleased to welcome to the table of the Lord brethren T Heyworth of Whitworth and J. H. Mellor of Ashton, and we thank them for their services. We gain by transfer bro. A. Geatley from Oldham, we hope to our mutual benefit in our walk in the Truth, also bro A E Redman from Brighton, whose stay amongst us will we trust establish him in the bonds of the everlasting Gospel. On January 2nd we held our Sunday School gathering on which occasion we were visited by those of the household from Ashton and Whitworth. Recitations from the Psalms were given by the children, who were addressed by bro. A. Geatley. We have started a series of studies from the Law of Moses. The undersigned has been appointed Recording bro: H. S. Nicholson, 5 Henley Place, Watford Road, of Eirwood Road Burnage, Levenshulme, Manchester.

NEWPORT (Mon.)—Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (First Sunday in each month, 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Bible Class, 7 p.m. We are pleased to report that on December 11th we had another visit from our bro. T. Person of Dudley who gave us words of exhortation and lectured in the evening. We thank all the brethren who have helped us during the past year to keep the light burning in this town, and we hope and trust, providing our Master delay His coming, that we shall continue to receive similar help during the present year from those who have so kindly assisted us in the past, also from any other brother who may be coming this way—DAVID M. WILLIAMS, Rec. bro.

PEMBERTON. — Chatsworth Street. Sundays: Sunday School, 2 p.m. Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Mondays: M.I.C., 8 pm, Wednesdays, Bible Class, 7.15 p.m. Since writing last we have been obliged to enter the enemies' camp to uphold the Truth in relation to the great and exceeding promises made unto the Fathers. Mr. Entwistle (Church of Christ) challenged certain of our brethren to debate upon the promises to Abraham and his seed concerning the land of Canaan for an ever-lasting possession; he affirming that these promises have already been fulfilled. Bro. Elston of Nottingham kindly consented to assist us, and the debate was arranged to take place in the Christian Meeting House, Albert Street, Newtown, Wigan. 3,000 handbills were distributed and we were highly pleased with the attendance of the strangers. Whilst Mr. Entwistle vaguely strived to affirm his theory, bro. Elston on the other hand beautifully portrayed the time yet future when Abraham and his Seed, which is Christ, will possess the land for ever. We hope the result may be the means of causing some to look more into the Word of God. On December 26th we held the Annual Sunday School Party and Prize Distribution. Suitable recitations were recited by the scholars, and the brethren and sisters joined in rendering praise to God by singing anthems. A most enjoyable time was spent together. We have been assisted in the service of the Truth by bro. W. Cockcroft, junr , and bro. A Geatley of Oldham, to whom we are much indebted. We have had much pleasure in welcoming the following to the Table of the Lord- sis. Saxby of Wellington, sis. Jannaway of Southport, and bro. T. Bailey of Preston.—B Littler, Rec. Bro.

ST. ALBANS.— Sundays, 11 am and 6.30 pm; Wednesdays: 8 pm at Pikesley's Room, 34 St. Peter's Street (next to Council Offices). We are very pleased to record the baptism (by the kind assistance of the Clapham ecclesia) on Sunday, December 18th, 1932, of Mr Fred Stevenson. His baptism was the culmination of a long and diligent attention to our lectures, and becoming convinced of the Truth he gave “the answer of a good conscience towards God”. It is a pleasant thing to have our efforts so blessed, and we hope that the race now begun by our brother will be completed by the gift of the Crown of life from him who is the “author and finisher of our faith”. We still have a good attendance of interested friends, and anticipate another application for baptism in a short time. Our meetings were held as usual on Christmas day, both being well attended, there being seven interested friends at the lecture.—S. Jeacock, Rec. bro.

SEVEN KINGS.-Mayfield Hall, 686 Green Lane, Goodmayes. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. 27 Wanstead Park Road, Ilford—Tuesdays: M.I.C. and Eureka (alternately); Thursdays: Bible Class, 8 p.m. We continue to rejoice in the Truth's work and service, and are greatly encouraged therein by the regular attendance of two very interested friend; who are studying hard to be able to be scripturally baptized. We anticipate holding our M.I.C. fraternal on Feb. 11th and look forward to an upbuilding time, together with as many brethren and sisters as are able to join us on that day. The details will be found on the cover of the present issue. We have been pleased to welcome to the Lord's table bro. J. C. Clements of Sutton, who [a word is missing here] in the ministration.—P. J. A. Coliapanian, for Secretary.

SOUTHEND-ON-SEA.—11 Byron Avenue, Button Road. Sundays (except 1st in month): Breaking of Bread, 6.15 p.m. There is very little to report since last writing. Our little meeting still plods on, unable at present to make a public proclamation: our last effort in June having so far proved apparently futile. Even here, however, we may never know what good the owing of the seed may have done. We can but sow, plant and water, but it is God that gives the increase. We must be constantly reminding ourselves of this fact, else the apparent visible results or lack of results are apt to deeply discourage. We have been pleased to welcome to the table of the Lord bro. and sis. Young from Putney: we much appreciated the word of exhortation from oar bro. Young —W. Leslie Wille, Rec. bro.

SUTTON (Surrey).—The Garden Hall, Wellesley Road (adjoining Sutton Station). Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays : Bible Class, 8 p.m. [Unfortunately, news from Sutton (Surrey) Ecclesia are blurred and unreadable] — G. F. King, Rec. bro., Hillmead, Buckles Way, Banstead, Surrey.

SWANSEA.—Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. We are pleased to record we are endeavoring with the help and guidance of our heavenly Father to continue firm and steadfast in the way of life in these troublous times, which indicate the near return of the Lord Jesus Christ. We hope and pray that when he does come he will find us watching and doing our utmost in the vineyard of the Truth: maybe the year 1933 will see the fulfillment of our hope. We have been encouraged during the month by the visit of bro. George Morse of the Newport ecclesia. We regret to report that at our business meeting for the last quarter we were compelled in faithfulness to the commands of the Lord to withdraw fellowship from sis. W. Kieiser for continued absence from the Table of the Lord. We have made every effort by correspondence and visit to induce her to return to the way of life but without effect. Let us hope she will yet realize before it is too late the seriousness or her position and return to the narrow path —W. J. MORSE, Rec. bro.

WELLING (Kent).—Scouts Hall, Warwick Road. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 8.15 p.m. We are very pleased to say that the first Sunday lecture ever held in the Links Co-op. Hall, Plumstead Common, has aroused interest in five strangers, three of whom were entirely new to us, and we sincerely hope the attendance of all will be continued, that they may find the One and Only True Way to Life Eternal in God's Appointed Way. By the time these lines appear in print we shall have completed the Sunday evening lectures there, and will be preparing for the opening lecture (a lantern one) at the same hall on Tuesday, February 14th at 8 pm, on "The Awakening of Palestine" by bro. G. Barker (Holloway); we shall much appreciate the support of any brethren and sisters who can come, and we are also hoping for an increased attendance of strangers. The following have been with us at the Memorial Table, and we are very thankful for the support and comfort given: bro. E. A. Clements and sis. N. Kitchen (Clapham), and at lectures and Bible Classes: bro. S. Jeacock (St. Albans), brethren D L Jenkins, E. A. Clements, P. H. Walpole, H. M. Doust, W R Jeacock, senr., sis E. Ford and bro. and sis. P. Kemp, all of Clapham. May the Lord bless all our labors unto Eternal Life.—A. M. GRANT, Rec. bro,

WELLINGTON (Salop).—Rechabite Hall, Tan Bank. Sundays: Breaking of Bread, 3 p.m.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. As indicated last month, we have much pleasure in announcing the immersion at Dudley on the 13th December, 1932, of Mrs. Beatrice Margaret Challinor. It appears that our sister's probation can only be short in view of the signs of the Master's early return and we sincerely hope and pray that she may successfully run the race and receive the inestimable prize of Eternal Life. Thus encouraged by the exaltation of the Spirit Word by the obedience of another child

of Adam, we continue in the work, rejoicing in the privileged position of being co-laborers with God. We are grateful to our brethren and sisters at Dudley for their assistance in the arrangements for the immersion. We acknowledge the faithful cooperation during the past month of bro. T. Phipps (Great Bridge) and have been pleased to welcome at the Memorial Feast, sis. Steele and sis. Olive Steele (Crewe), and sis. Harrison (Pemberton).— H. G. Saxby, Rec. bro.

WHITWORTH.—19 Tonacliffe Terrace, Whitworth, near Rochdale.. Greetings in the Lord's Name to the Household. We were pleased to be able to meet our two isolated sisters (sis. Cook and sis. Ideson) at Rishton on January 1st, and exhorted them to continue in the Way of Life, and to hold fast to the one Faith. They express their thanks for letters received from various writers from time to time, which have been a great comfort to them. We have been occupied of late writing to some 60 names sent us, but there is little response, which is surely a sign of the times. We continue to do what we can, for we know we labor not in vain in the Lord, and hope for Christ's Advent, and a into his kingdom. Bro. J. Aston has met with us on various occasions. —T. Heyworth.

CANADA

BRANTFORD. — Christadelphian Hall, 44 George Street. Sundays: 10.30 a.m., 3 and 7 p.m. Wednesdays, 8 p.m. Visiting speakers since last report are bro. Ward (Hamilton) and bro. C. Styles (Iroquois Falls). Other welcome visitors to the Table of the Lord include sis. Ward and daughter Florence, and sis. Tibbits (Hamilton), bro. and sis. Brewis and bro. Don. Kling (Buffalo), sis. Martin (Toronto) and sis. C. Styles (Iroquois Falls). The joint picnic with the Hamilton Ecclesia on July 1st was much enjoyed. — H. W. Styles, Rec. bro.

LETHBRIDGE (Alberta).- Berean Christadelphian Hall, 633 Seventh Street South. Sunday School, 10 am, Breaking of Bread, 11 am, Lecture. 7.30 p.m. Wednesdays at 8 pm, Lecture. I have before me the Editor's note in the November issue in which he laments the lack of intelligence from individuals and ecclesias in isolation. We are glad to read that news from such will be welcomed, for apart from immersions we have little to report. Our nearest ecclesia is about 800 miles distant, either East or West, being Winnipeg or Vancouver. Consequently we have few visits to record. Our only visitor in these distant regions is our beloved bro. Will T. Turner, who visits us about twice a year. He was with us on Good Friday and spoke at our Fraternal Gathering, and also on the Sunday following, exhorting the brethren and sisters and extending to the stranger an invitation to accept the overtures of God's mercies. We appreciate our brother's labors and look forward with joy to his visits as they seem like wells of water in a dry and thirsty land. We hold four fraternal gatherings during the year, at which three addresses are delivered, interspersed with songs and recitations by the Sunday School scholars. By advertising in the local papers and by public addresses we endeavor to keep the Word of Life before perishing humanity, and we are happy to say that we seldom have a meeting but what some strangers are present, but in some cases the Truth of the water of life takes a long time to soak in, however we are hopeful that some who are regular attendees will soon realize the necessity of clothing themselves with the only Name given under heaven whereby we must be saved. We bring to mind the words of the Master, when He said, "As it was in the days of Noah, so shall it be in the day of the coming of the Son of Man". In such a state we remember that the present dark days of trial and evil are the background upon which, when completed, is to be painted the picture of eternal life and glory. "Everlasting joy" will in due time sit upon the head of every weeping son and daughter of the faith which works by love, for them sorrow and sighing shall at last take eternal flight, when the shadow of death will

at last disappear from the valley of humiliation, to give place to the rising beams of the Gladsome Son of Righteousness. May it be ours to share that glorious day of rest in the Kingdom of our Lord.—Sidney T. Batstord, Rec. bro.

TORONTO (Ont.)—Kimbourne Hall, 1484 Danforth Ave. Sundays Breaking of Bread, 11 a.m.; Public Lecture, 7 p.m.; Sunday School, 9.45 a.m. Wednesdays: Bible Class, 8.15 p.m. [Unfortunately, news from Toronto Ecclesia are blurred and unreadable] – Geo. A. Gibson, Rec. bro.

VICTORIA (B.C.). – 204 St. Andrew's St. Bro. J. Snobolin having withdrawn from the Temperance Hall meeting, and joined us, we have been holding our meetings at his home in Strawberry Vale since last May. For several months we had the pleasure of the company at the Table of the Lord of sis. Van [a word is missing here] of Hamilton, Ont., who has now gone on a visit to her aged mother at Midway. B C.. where she is in isolation. Those now in our fellowship here are bro and sis. Snobolin and the undersigned.—H. G. Graham.

NEW ZEALAND

AROMOHO (Wanganui). – No 5 Bute Street. Breaking of Bread. Sundays, 5 pm., Bible Classes, Tuesdays and Fridays, 7 pm. Since we wrote last we have to report another addition to our little meeting, which now numbers four. God has been pleased to bless our efforts in this part of His vineyard by the obedience in baptism on November 10th of Harriett Elizabeth Lister (formerly Church of England) after a good confession of the Kingdom and Name. This is encouraging to us after some years of isolation. We hope, God willing, that our new sister's husband will respond to the Gospel call. In the meantime we are endeavoring to sow the seed and pray God to give the increase.—E. W. Banks

AUCKLAND.—c/o Mrs. A. Doidge, 3 Bradford Street, Parnell. [Unfortunately, news from Auckland Ecclesia are blurred and unreadable]. - .—T. J. CONNOLLY. Rec. bro.

UNITED STATES

ZANESVILLE (Ohio).— 1520 Euclid Ave. We are sorry to report the death of bro David J. Edwards, age 64, who fell asleep November 30, 1932. He was baptized August of 1908. To the friends and neighbors that gathered to pay their last respects on Dec. 3rd bro. P. M. Phillips of Canton, Ohio, spoke of our hope of a resurrection and eternal life in the future.—JOHN H. Phillips, Sec.

AUSTRALIA

Adamstown, N.S. Wales. – D. T. James, The Reservoir, New Lambton.

Albury, N.S. Wales. – P. Mitchinson, "Yorkville," 544 Parkinson St.

Cessnock, N.S. Wales. – H. G. James, 13 Ann St., Cessnock.

Coburg, Victoria. – James Hughes, 55 Glenhuntly Rd., Elsternwick, Melbourne.

East Launceston, Tasmania. – J. Galna, 5 Lanoma St.

Inglewood, Victoria. – W. H. Appleby.

South Perth, West Australia. – Miss M. Jones, 24 Brandon Street.

Sydney, N. S. Wales. – Albert Hall, 413 Elizabeth St.

Wagga, N.S. Wales. – C. W. Saxon, Sunnyside, Coolamon, via Wagga.

CANADA

Brantford, Ont. – H. W. Styles, 117 Victoria Street.

Guelph. – J. Hawkins, 9 Elizabeth Street.

Halifax, N.S. – Pauline M. Drysdale, Brae Burn Road, Arindale.

Hamilton. - E. D. Cope, 120 Flatt Avenue.

Hatfield Point, N.B. – J. S. Ricketson, Hatfield Point, Kings Co., N.B.

Lethbridge, Alberta. – Sydney T. Batsford, 412 7th Avenue South.

London. - W. D. Gwalchmai, 18 May Street.

Moncton, N.B. – T. Townsend, 11 McAllen Lane.

Montreal. – J. V. Richmond, 2051 Wellington Street.

Oshawa. Ont. - Geo. Ellis, 305 Conrcelette Avenue.

Richard, Sask. – Fred W. Jones, Box 30.

St. John, N.B. – A. D. Duncan, 46 Adelaide Street.

Stewiacke, N.S. – T.H. Hull, “Lanesville,” Stewiacke, Colchester Co., Nova Scotia.

The Pas, Manitoba. – Gordon C. Pollock, 37 Crossley Ave., or P.O. Box 853

Toronto. – Geo. A. Gibson, 294 Glebeholme Blvd.

Vancouver, B.C. – P. S. Randell, 3358 East 26th Ave.

Victoria, B.C. – H. G. Graham, 204 St. Andrews Street, cor. Simcoe

Street.

Winnipeg. – W. J. Turner, 108 Home Street.

Windsor, Ont. – William Harvey, 420 Erie Street, W.

UNITED STATES

Baltimore, Md. – D. E. Williams, 1939 W. Mulberry Street.

Beaukiss, Texas. – A. C. Harrison., Route 3, Beaukiss, Texas.

Boston, Mass. - John T. Bruce, 23, Hosmer St, Everett, Mass.

Buffalo, N.Y. – L. P. Robinson, 458 Grant St., Buffalo, N.Y.

Canton, Ohio. – P. Phillips, 1123 Third Street, N.E.

Carlton, Texas. – S. S. Wolf.

Chicago, Ill. –A. S. Barcus, 3639 No. Springfield Ave.

Clyde, Texas. – T. H. Tunnell, Route 2, Box 138, Callahan, Co.

Dale, Texas. - J. Bunton.

Denver, Colorado. – Percy Dixson, No. 340 Irvington Place.

Dripping Springs, Texas. – J. O. Banta, P.O. Box 250, Goose Creek, Texas.

Elgin, Texas. – F. I. Beardslee, Route 1.

Elizabeth, N.J. – Ernest Twelves, 409 Washington Avenue.

Forestville, Conn. – Adam Johnson, 110 Central Street.

Glendale, Pa. – T. J. Llewellyn, 105 - 15th St. Scranton, Pa.

Hawley, Pa. – H. A. Sommerville, Lake Ariel, Pa.

Hebron, Texas. – J. Lloyd.

Houston, Texas. – Joseph H. Lloyd, 7211 Avenue C., Houston, Texas.

Jasonville, Indiana. –Chas. W. Reed., R.F.D. No.2.

Jersey City, N.J. - S. L. Van Akin, 82 Caryl Avenue, Yonkers, N.J.

Lampasas, Texas. - W. A. Ray.

Los Angeles, Cal. – W M Biggar 341 So Bristol Ave

Lackawaxen, Pa. – John L. D. Van Akin.
Lubec (North) Maine. – A. I. Bangs.
Mason, Texas. – E. Eastman.
Newark, N.J. – Alex Packie, P.O. Box 86, Green Village, N. J.
Philadelphia, Pa. – 1626 Arch Street Ecclesia. D. C. Wilson, 3330 North
15th St.
Pomona, Cal. - Oscar Beauchamp, 261 West 8th Street.
Portland, Oregon. – Carl Hanson, 779 Roosevelt Street, Portland, Oregon.
Post City, Texas. – A. W. Greer.
Rochester, N.Y. – G. G. Biers, 243 Genesee Pk. Blvd.
Rochdale, Texas. - R. O. Greer.
Santa Barbara, Calif. – J. C. Young, 925 West Sola St.
San Saba, Texas. – S. H. Farr.
Scranton, Pa. - See Glendale.
Seymour, Conn. – Geo. Carruthers, 31 Pershing Ave.
Stephenville, Texas. – R. R. Wolff.
Stonewall, Texas. – Clarence Martin.
Taylor, Texas. – E. Swayze.
Winters, Texas. – J. M. Clayton.
Worcester, Mass. – B. J. Dowling, 5 Florence Street.
Yucaipa, Cal. – R. Smead, Cowgill Data Gardens, Coachella, Calif.
Zanesville, Ohio. - J. P. Phillips, 1520 Euclid Avenue.

Notes

Seven Kings Fraternal. — Feb. 11th, at "Friends' Meeting House", corner of Albert and Cleveland Roads, Ilford, at 6.15 p.m. promptly. All in fellowship heartily welcome.

Lectures at Peckham. — The Sunday evening lectures at Dulwich have been discontinued, and are now being held again at the Co-operative Society Hall, Rye Lane, Peckham, in connection with the Avondale Hall Ecclesia.

Nottingham. — Wanted, a sister, single or widow, with no family, about 45, to look after elderly invalid sister and cripple daughter and do housework. No others, in family. Home, in return for services, to suitable person. Apply c/o Editors.

"The Miracle of the Jew." — A second edition of this interesting and instructive 16 page booklet, has been published by the author, bro. Dr. J. R. Young. The price is 5d. per copy, or four dollars for 100 copies. Excellent for distribution. Address: Dr. J. R. Young, 1061 West Third Street, Pomona, California, U S.A

BRITAIN and U.S.A. — Lady Astor, who recently visited U.S.A., says: "England's name has never stood higher in the United States than at present."

Year of Forgiveness. — The Pope has declared that Divine inspiration has prompted him to proclaim a Holy Year of forgiveness of men by God, and forgiveness among men.

Revellings and banquetings (1 Peter iv. 3). — The New Year celebrations in the United States were attended by 200 deaths. Half of the number were caused by motor-car accidents, while the rest were due to poison liquor, bandit attacks, gunplay, brawls, fire, freezing and suicides.

In England. — The merriest revellers the West End ballrooms have known some post war depiction begun danced the Old Year out and drank the New War in Their numbers were far in excess of any year since the boom days.

NEWSPAPER Religion — Mr. James Douglas (in the Daily Express, Dec. 31st) expects "a great religious revival" in 1933. "I believe", says he, "that we are on the eve of a Second Advent". But the value of his expectation and belief may be judged by his next sentences: "The return of Christ will not be a physical thing, it will be a change in the hearts of men".

THE JEWS. [Unfortunately, news here are blurred and unreadable.]

ARAB CLAIMS IN PALESTINE. - Sir Arthur Wauchope has supplied statistics to the Permanent Mandates Commission showing that the Arab claim that Jewish immigration is dispossessing Arab cultivators on a large scale is mythical. Less than 600 Arabs in the whole country have been able to make out any sort of a case for compensation for the loss of their holdings by Jewish purchasers.

The Next War. — Lord Halsbury writes: "War on a large scale to-day would mean a conflict in which masses of civilians would be blotted out in scarcely conceivable conditions of horror One single bomb filled with modern asphyxiant gas would kill everybody in an area from Regents Park to the Thames".

Rise in shares of armament firms. — A curious commentary on the Disarmament Conference, which has been hailed as a great success, is the fact that the shares of armament manufacturing concerns have risen in value in London, Berlin and Paris.

"Christians" and Jews. — Nazis tried to prevent people patronizing Jewish shops in Vienna, by distributing boycott leaflets reading: "Don't buy anything for Christmas from those who crucified Christ." Outrages are also reported from Mayence, Darmstadt, Worms, Vienna and other towns in Germany and Austria where tear bombs

and gas bombs were thrown among the crowds of Christmas shoppers in Jewish department stores.

