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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 44).

But, Diabolos is discoursed of in scripture in its imperial as well as racial manifestations. John says, "For this purpose the Son of God was manifested, that he might destroy the works of the Diabolos"—1 Jno. iii. 8. When the Diabolos and his works are destroyed "every curse will have ceased"—Rev. xxii. 3. The works of the Diabolos are the Works of Sin. Look into the world, ecclesiastical and civil, and the reader will see Sin's works on every side. The thrones, dominions, principalities, and powers; Greek, Latin, Mohammedan, Pagan, Protestant, Sectarian, and "Infidel," superstitions of all "Names and Denominations," are all the works of Sin, which festers and ferments in all "the children of disobedience." They are all based upon the transgression of the divine law; and are all officered and sustained by the children of the Diabolos. The Messiah's mission is to destroy them all. John, the baptizer, proclaimed this in pointing to Jesus, and saying, "Behold, the Lamb of God who takes away the sin of the world!" which by Paul and John (he apostle, is interpreted as the Son of God that destroys the Diabolos and his works—the flesh and all its institutions: for the time comes at the end of the Thousand Years, when flesh and blood nature will be abolished from the earth; and by consequence, all evil and death, " the last enemy," which are its wages in all the earth.

The fourth beast of Daniel is the symbol of the Diabolos in Imperial manifestation. It represents "the Kingdom of Men" upon "the whole habitable," which, in the days of John, in regard to the Fourth Beast, extended from the Tigris to the Atlantic; and from the Rhine, the Danube, and the Euxine, to the Atlas Mountains and Upper Egypt; the Mediterranean lying in the midst. Since the apostle's time, the territory of this dominion has been greatly extended by the addition of Germania and "All the Russias." Upon this platform, "the kingdom of men" mainly rests. It is the Kingdom of Sin, or the Empire of the Diabolos, which has passed through various constitutional phases, but always in harmony with its diabolism. This, in apostolic times, was of that species of heathenism, according to which the flesh worshipped Jupiter, and all the Olympian deities, through the works of men's hands. The magistrates of this pagan power were not only individual diaboloi, but the officials through whom the Imperial Fourth Beast Diabolos oppressed, tempted, persecuted, and destroyed the Saints. All the prisons of the Habitable

belonged to the Diabolos, whose spies and informers "walked about, as a roaring lion, seeking whom they might devour." This power is entitled in Rev. xii. 9, "the great red Dragon, that Old Serpent, surnamed the Diabolos, and the Satan, which deceives the whole Habitable." The "Dragon" is the serpent-symbol of the power which sought to seduce the faithful from their allegiance to Christ—to cause them to transgress—to cross the line of "the law of faith." It was, therefore), truly "surnamed the diabolos" by the Spirit. It was also "the Adversary" to everything not pagan; and, therefore, rightly "surnamed the satan." It was adversary to Jesus, and crucified him; it was adversary to all the apostles whom it slew and persecuted; and to the Saints for two hundred and eighty years, when it was "cast out of the heaven."

This was then the Diabolos who, the Spirit predicted, would cast some of the Smyrneans "into prison, that they might be tempted"; for all Asia Minor was under its dominion. The purpose of their imprisonment would be to tempt them to abandon the faith. The manner in which the Diabolos tempted, is illustrated in the case of Polycarp. When he was apprehended, they sat him upon an ass, and led him into the city. "The Irenarch Herod, and his father Nicetes, met him, who, taking him up into their chariot, began to advise him, asking, 'What harm is it to say, Lord Caesar! and to sacrifice, and be safe?' "At first he was silent, but being pressed, he said, "I will not follow your advice." When they could not persuade him, they treated him abusively, and thrust him out of the chariot, so that in falling, he bruised his thigh.

When brought before Statius Quadratus, the proconsul, he began to exhort him, saying, "Have pity on thine own great age—and the like. Swear by the fortune of Caesar; repent; say, 'Take away the atheists'." Polycarp, with a grave aspect, beholding all the multitude, waving his hand to them, and looking up to heaven, said, "Take away the atheists." The proconsul urging him, and saying, "Swear, and I will release thee—reproach Christ." Polycarp said, "Eighty and six years have I served him, and he hath never wronged me, and how can I blaspheme my King who hath saved me?" The proconsul still urging, " Swear by the fortune of Caesar," Polycarp said, " if you still vainly contend to make me swear by the fortune of Caesar, as you speak, affecting an ignorance of my real character, hear me frankly declaring what I am: I am a Christian; and if you desire to learn the Christian doctrine, assign me a day, and hear." The proconsul said, "Persuade the people." Polycarp said, "I have thought proper to address you; for we are taught to pay to magistracies and powers appointed by God, all honor consistent with a good conscience. But I do not hold them worthy that I should apologize to them." "I have wild beasts," said the proconsul, "I will expose you to them unless you repent." "Call them," replied Polycarp. "Our minds are not to be changed from the better to the worse; but it is a goad thing to be changed from evil to good." "I will tame your spirit by fire," said the proconsul, "since you despise the wild beasts, unless you repent." "You threaten me with fire," answered Polycarp, "which burns for a moment, and will soon be extinct: but you are ignorant of the future judgment, and of the fire of Aion-punishment reserved for the ungodly. But why do you delay?—Do what you please." The proconsul was visibly embarrassed; he sent, however, the herald to proclaim thrice in the midst of the assembled multitude, "Polycarp hath professed himself a Christian!" Upon this, they all, both Gentiles and Jews, who dwelt at Smyrna, with insatiate rage, shouted aloud, "This is the teacher of Asia, the father of Christians, the subverter of our gods, who hath taught many not to sacrifice nor to adore." They now begged Philip, the Asiarch, to let out a lion against Polycarp. But he refused, observing, that the amp hi theatrical spectacles of the wild beasts were finished. They then unanimously shouted, that he should be burnt alive. Whilst he was praying, he, observed the fire kindling; and turning to the faithful that were with him, he said, "I must be burnt alive." The business was executed with all possible speed, in which the Jews distinguished themselves as usual. As soon as the fire was prepared, the usual appendages of burning were placed about him. And when they were going to fasten him to the stake, he said, "Let me remain as I am; for he who giveth me strength to sustain the fire, will enable me also, without your securing me with nails, to remain unmoved in the fire." Upon which they bound him, without nailing him. The burning, however, not proceeding satisfactorily, the confector plunged his sword into his body, by which his existence was terminated.

This account, which is condensed from Milner, may serve to show how the Diabolos was "resisted steadfast in the faith," as well as how he tempted the resistants. Polycarp was an elder of the ecclesia of the Smyrneans in A.D. 107, when Ignatius visited him on his way to suffer death in Rome. Both Ignatius and Polycarp were acquainted with the apostle John; and is highly spoken of by Ignatius, who says of him and others, "they live as in the

presence of the glory of God." Polycarp was put to death sixty years after Ignatius, A.D. 167. If he was one of those in Smyrna to whom the Spirit saith, " I know thy works, and tribulation, and poverty—but thou art rich "; and if he continued " rich in faith" to the end (which his martyrdom is no proof of, as many of " the synagogue of the Satan " also suffered), then he was clothed with " the whole armor of the Deity "; and his examination before the proconsul exhibits " the wiles of the Diabolos," and how Polycarp stood against them in the armor,—Eph. vi. 11, 16; quenching all the fiery darts of the wicked one, or Diabolos, with the shield of faith.—1 Pet. v. 9.

Our Brethren the Prophets

An Exhortation by Bro. Roberts

You may remember that James has said,

"Take my brethren, the prophets, for an example of suffering affliction and of patience ".

Nothing will more thoroughly nerve us to sustain the position which the truth calls upon us to occupy than to look at the prophets and consider their case. Our position, we know, is one of isolation in society, and worse,—antagonism. The truth puts us at war with all the world. We are compelled to maintain that the world is away from God, both in its theological conceptions and its practical precepts and doings; and we are obliged to act out this conviction, in making no friendship with the world, and observing an attitude of separation which breeds enmity and leads to the "affliction" which calls greatly for patience.

Now, it is not in flesh and blood to maintain this attitude from year to year without some sustaining power. This sustaining power comes from various sources. One of its sources is the contemplation of the fact that the prophets in their day sustained a similar attitude. We may fail to get the full strength of this fact into our minds from a wrong impression concerning the prophets. We are liable to think of them as men who found their part very easy to perform: men who by reason of inspiration and divine help, had no heart-failing, no distress, no inclination to cease their testimony and fall in with what was going on around them.

James' appeal to them strikes at the root of this fallacy. They were men who suffered "affliction"; men who had to exercise "patience". They were men, as he said, concerning Elijah,

"subject to like passions as we are";

men who, as in the case of Jeremiah, bemoaned the day of their birth as an evil day for them (Jer. xx. 14-18); men whose days were days of " labour and sorrow ", and days "consumed with shame", and who were tempted in consequence to suspend their testimony for Jehovah's name (verses 8, 9). These facts enable us the more easily to sustain a similar experience in our day and generation. Nothing is more trying than to sustain a single-handed conflict with the entire community; nothing more contrary to natural feelings, than to have to play the part of Jeremiah and Ezekiel: saying things are wrong: contending for the things that are right: and speaking of judgment to come. It was the part all the prophets had to take: it was this that made them so unpopular that almost without exception, their lives were taken away.

Look at the case of Ezekiel before us in to-day's reading. He was not a resident in the Holy Land, but one of a band of captives removed from Jerusalem in the earliest visits of the Babylonian army, and settled "by the river of Chebar ". Now, we would have imagined that, if ever there were circumstances when Israel would be pliant and submissive and obedient, it would be when captivity had taken them away in fulfillment of the oft-repeated warnings of the

prophets. Instead of that, here is Ezekiel informed that his dwelling was "in the midst of a rebellious house, who had eyes to see but saw not, and ears to hear but heard not". "All the house of Israel are impudent and hard-hearted." He was told to go to them nevertheless;

"Speak my words unto them . . . whether they will hear or whether they will forbear ".

More than this, he was told his labours would be useless: "The house of Israel will not hearken unto thee: for they will not hearken unto me". Here was a very discouraging prospect—a very bootless work. But he was told to brace himself up to it:

"Be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house And thou shalt speak my words unto them, whether they will hear or whether they will forbear, for they are most rebellious ".

What was the nature of the "words" he was to speak to so little purpose among such impervious listeners? This is indicated in the command he immediately received: "Be not thou rebellious . . . open thy mouth and eat that I give thee." And a roll, with certain contents, was given him to eat. The eating was, of course, a symbolical performance. It was one of "the similitudes" which God says by Hosea (xii. 10) He "used by the ministry of the prophets". We all know what is the meaning of a man eating a book. It is a common figure even in our colourless days, for a man to "devour a book": it is to take it—to assimilate it, so that a man becomes a living transcript of its contents. This was the significance of the invitation to Ezekiel to eat the roll sent him:

"All my words that I shall speak unto thee. receive in thine heart, and hear with thine ears ".

What then were the contents of this roll? "There was written therein lamentations and mourning and woe." What a lugubrious man must a man have been considered who became a walking volume of "lamentations and mourning and woe"!

We now come to the application. It may be said there is no prophet now; true: but there is the prophecy delivered by the prophets, and the testimony delivered by the apostles. These have been written and preserved and are extant. What have they been preserved for? Merely as a literary curiosity? We have learnt better than that. What was "written aforetime" has been written, that it may be read and known and believed, and testified by the believers thereof in all ages. The roll has been handed down the ages, to be eaten by the brethren of Ezekiel. There are no prophets now, but there are sons and daughters of God, who become the brethren of the prophets. If there are no sons and daughters of God now, then there are no men and women upon earth now that will be saved. How should you like to maintain that there are no heirs of salvation in our generation? If you are not prepared to maintain this, then open your eyes and hearts to what comes with the contrary position. If there are heirs of salvation now, there are sons and daughters now, and if sons and! daughters, then brethren and sisters of the prophets, whose mission it is to continue the work of the prophets in re-echoing the Word delivered by their mouths.

This is high ground. It is Bible ground. It is ground not taken in the dead religious systems around us. According to these systems, we are so many immortal souls going down to perdition, to whose rescue the work of salvation is directed. Allow yourselves to be saved from hell, and you are supposed to have done all that the situation calls for. But this is not a Scriptural representation of matters at all. It is the representation we have all been acquainted with from the cradle. We are in danger of remaining infected with this beggarly conception. We may easily fail to rise to the standard of the high calling in Christ Jesus, proclaimed by the apostles. God called men by the apostles to be saints (sanctified separated ones); lovers and servants of the Man of Nazareth (to the degree of hating their own lives and

rating earthly ties at a low rate), to be brethren of Christ, sustaining the position he sustained, living for the objects he lived for, promoting with affectionate enthusiasm the interests that were dear to him; and we know his testimony that he was not of this world, and that his meat and his drink were to do the Father's will in the midst of a world that knew not the Father. God called men and women in the first century to be His sons and daughters—a peculiar people, purified from all iniquity, zealous of good works, who should find delight in showing forth the praises of Him who had called them out of darkness into His marvelous light. What if the modern world shows no counterpart to this? What if the dead-weight of the natural mind "soddened" and brutalized in the polluted waters of human life that surge in melancholy unrest over the face of the earth, oppose an impassive obstruction to the development of the New Man of the Spirit? Shall we abandon the apostolic ideal because the carnal mind is in the ascendant? Shall we shut our eyes to the glories of the Spirit's teaching because man has everywhere shut the ear to the voice of God? Shall we turn away from Christ because all men forsake Him? Shall we refuse eternal life because there are few that be saved? Reason has but one answer:

"Lord, we will go with thee to prison and to death."

The voice that would prescribe a contrary course—the friendly voice would lure us from the narrow way on grounds of self-interest, the voice that would say "Have pity on thyself, or have pity on wife and children" is the devil's voice, in whatever tones it may be uttered; whether it comes from the mouth of a Peter or the throat of modern Gentile polish; and it is to be met inflexibly as Jesus met it.

"Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men."

If there are men in our generation that are to be saved, there are men in whom the apostolic ideal will be realized; for any other ideal is the invention of man, which God will not recognize. In this apostolic ideal, accepted believers are sons of God and brethren of the apostles and the prophets, whose brotherhood is seen here: that they are interested in the things that interested prophets and apostles, and in love with the things that engaged their affections. What if modern believers have not received a revelation direct from God to them: do they not believe and rejoice in the revelation that has been made to apostles and prophets? If they had lived in the same age arid in the same town with a prophet or apostle, would they not have stood by the prophet or apostle, and heartily repeated and re-echoed the message that had come from God to them? When God sent a message by a prophet or apostle, it was not for the private behoof of the prophet or apostle; it was sent to be testified to those for whose sake it had come; and it was as much the business of the prophet's believing neighbor to catch up and speak of the message that had come as the prophet's own business. Even of the false prophets, God himself said that although He had not sent them, they would have done well to Israel if they had caused them to hear the words that had actually come from Him by the true prophets (Jer. xxiii. 21-22).

Here we are, then, with a message from God in our hands. The message written in the Bible has got into our heads and hearts. What is the difference between us and the prophets but this, that they received the knowledge of the message direct by the Spirit, and we receive it indirectly from the words which the Spirit dictated to them as the form of its communication? What they said is just as true) coming out of our lips as out of theirs. It is just as true to-day, and uttered in this hall, as it was when written by Moses on parchment over 3,300 years ago, that God will bless all families in Abraham and his seed. It is just as true declared by us as declared by David, that in death there is no remembrance; by Solomon, that the dead know not anything: by Isaiah, that Christ shall reign in righteousness, on the throne of David; by Jeremiah, that God who scattered Israel will gather them; by Ezekiel, that God will bring the nations against his land, execute His judgment upon them, and set His glory among the heathen in the midst of Israel established under one king, king to them all.

It is just as true declared by us, as when announced by Daniel in the court of Nebuchadnezzar, that the God of heaven shall set up a kingdom which shall never perish, and which shall break in pieces all other kingdoms; or as declared by Jesus, that

"The Son of Man shall come in his glory and all the holy angels with him, and then shall he reward every man according to his works";

or as stated by Paul that

"the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of the Lord Jesus Christ".

What we have to do is to recognize the position, and to make use of the privilege that comes to us with a knowledge of the glorious truth that has been made known to the house of Israel. Let us not give in to the spirit that is all abroad. Let us not say, it is none of our business. Let us not say, "Are we not our own: who is the lord over us?" Let us not be like the Gentiles who are wholly absorbed in the questions, "What shall we eat? What shall we drink? Wherewithal shall we be clothed?" Let us not be like the foolish people who disregarded the warning voice of Noah, and gave themselves up to eating, and drinking, and marrying, and giving in marriage, heeding not till the flood came and took them all away. Let us accept our position as the brethren of the prophets: the brethren of Christ who was greater than all the prophets. Let us act the part of those who hope to sit down with all the prophets in the kingdom of God with Christ at their head. Jesus says that many from the east, the west, the north and south will do this. Why not we? If we suffer with them, we shall reign with them.

We suffer with them when we identify ourselves with their testimony in an active way. We are called doleful people. We cannot be more doleful in our matter than a prophet who has eaten a roll "written within and without, with lamentation and mourning and woe". If we are doleful, it is because we, too, have eaten this roll in eating the words of the prophets, as saith Jeremiah.

"Thy words were found and I did eat them" (Jer. xv. 16).

Not only Ezekiel, but John, who described himself as "your brother and companion in tribulation" (Rev. i. 9) was called upon to "eat a roll" (Rev. x. 8-11). This is the figure in which we are all involved. We have eaten the roll of "lamentation and mourning and woe" in having received the testimony of God's coming judgments upon mankind because of their sin.

If we are doleful, the cause lies not with us, but with the world. The dolefulness arises from what the world is, and not from what we are, not from the righteous judgments of Yahweh, which are a joy and rejoicing of the heart. We cannot be at home in a world where God is not owned: where His name is not honored: where His word is despised: where His commandments are disregarded every day. We are commanded to keep ourselves unspotted from such a world; to love not such a world; to accept no friendship from such a world: to be not of this world. We are told plainly that if we do not obey these commands—that if, on the contrary, we cultivate and enjoy the friendship of the world, and walk as other Gentiles walk, in the vanity of their mind, having their understanding darkened—it will be at the expense of God's friendship, who will withdraw His guidance now and His countenance in the day of recompense. We dare not, therefore, be otherwise than what the world calls doleful. But we are not doleful, nevertheless. We are cheerier than they are, really. We rejoice in God, with a joy that lays hold of the eternal: though our flesh and our heart fail, God remains our coming strength and portion for ever. We have peace in Christ, which is a great and imperturbable peace that the world

cannot give. We have the tranquil gladness of a hope that nothing can destroy, even though the earth be removed, and the mountains cast into the sea, as they have just been in Java. We have the sweetness of the answer of a good conscience, walking in wisdom's ways, whose ways are ways of pleasantness, and all her paths are peace. If we are troubled on every side, we are not distressed; if we are persecuted, we are not forsaken; if we are cast down, we are not destroyed. Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory.

Editorial

"ISRAEL AFTER THE FLESH," AND "ISRAEL AFTER THE SPIRIT."

An analogy and comparison in Birmingham

The Jewish World in its issue of January 12th has an Editorial under the title "The Day of Small Things", from which we take the liberty of publishing the following extract, of which we have italicized portions for the sake of emphasis.

"The past year, said one of the speakers at last week-end's Annual Conference of the Zionist Federation of Great Britain and Ireland, had had no history. The words make an apt epitaph on the Conference itself. Its membership was under-strength, compared with the previous year's gathering. Its proceedings were tame and listless. Its atmosphere was sub-normal. . . . Birmingham Jewry, which wraps itself in cm Olympian detachment when it is a question of large scale or international Jewish effort, is so indifferent to the cause that no Zionist pleader can scale its defensive battlements and show his face on the other side. Only one contribution came from Birmingham to the Keren Hayesod last year—and it came from a non-Jewish quarter! What is the mutter with Birmingham Jewry? Has its impenetrable aloofness of spirit killed and damned its Jewish soul? The Keren Hayesod, as we are all aware, is not an organ of the Federation, and exists and works independently of it. But its operations do reflect the apparent lethargy of which we are speaking. We say 'apparent' because we do not believe that the apathy is real. When the stirring trumpet-call comes the enthusiasm is there to respond."

The comparison between the foregoing and the attitude of the Birmingham (Temperance Hall) ecclesia during the last fifteen years is so striking and obvious as to scarcely need emphasis. Many times we have been constrained to ask, "What is the matter with Birmingham Jewry (after the Spirit)? Has its impenetrable aloofness of spirit killed and damned its soul? "More than fifteen years ago the ecclesias throughout Great Britain were unanimous in deploring its "detachment" from the London Petition for Exemption from Military Service, which was signed by 154 ecclesias, but from which the Birmingham ecclesia detached, itself; a detachment made doubly deplorable when it is remembered that it was prepared to attach itself to non-combatant branches of National Service, which in the words of a leading Birmingham brother "was a virtual approval of military service of a non-combatant nature."

Again, and in vain, we asked "What is the matter with Birmingham Jewry?", when in 1923, the Arranging Brethren persisted in their defense of brethren who joined the Police Force in direct opposition to the commandments of Christ. "The impenetrable aloofness of spirit" closed the ears of Birmingham Jewry to the entreaties of many of brother C. C. Walker's best friends who drew attention to the cruel wrong which was being done not only to the Truth, but also to the many hundreds of brethren and sisters who to-day are asking, "Has its impenetrable aloofness of spirit killed its soul?"

Yet again, and in no lesser degree, Birmingham's air of detachment from the scandal of Stricklerism in the United States of America, prompts the enquiry, "What is the matter with Birmingham?" The true character of the heresy to which we refer is as well-known to brother C. C. Walker as to any living brother, and yet he has declared brother Strickler to be "fundamentally sound" in spite of the clearest evidence to the contrary. As a universally-known and respected brother in his own fellowship has rightly said,

"Of the corruptions of doctrine which are now prevalent in the brotherhood, the principal one is the unscriptural theory of the atonement put forward by brother A. D. Strickler, which heresy has been the cause of widespread division among the brethren in America."

"What then is the matter with Birmingham?" "Has its impenetrable aloofness of spirit killed its soul?" We earnestly hope and pray not. We would infinitely prefer to be able to commend the ecclesia in which at one time our beloved brother R. Roberts was the moving spirit, but "the glory has departed", and we dare not. Are there none however who have "eyes to see" and to perceive whither they are being led?

The latest manifestation of detachment is in reference to the Hymn Book. For nearly sixty years the brotherhood has enjoyed using the Hymn Book provided by brother Roberts, but from which brother C. C. Walker now endeavors to detach it. Whilst it is perfectly true that the old hymns find a place in the New Book, many of the New Hymns are so un-Christadelphian in their sentiments, that again we are compelled to enquire, "What is the matter with Birmingham?" Has it left its first love? Let it remember its "first works"!

We appeal in the spirit of true love to bro. C. C. Walker and to all in his fellowship to get back to the "old paths" of true Christadelphianism before it is too late. "The stirring trumpet-call" will soon sound; will the enthusiasm be there to respond?" We hoped so in 1923, but were sadly disappointed. When the final trumpet-call is heard we pray it will not be so again.

W.J.W.

The Prophets of Israel

DANIEL
THE MAN.

One of the greatest men of all time, from whatever tingle he be regarded, was Daniel, the man whose very name implies "the judgment of God Almighty". Politically he was a mighty figure. His career covered the whole time of the Babylonian captivity (Dan. i. 21), and his fame and position survived every vicissitude of changing dynasties, whether Babylonian or Medo-Persian.

According to Fabricius he was born at Upper Bethhoron, some eight miles or so north of Jerusalem. He was a spare, dry, tall figure with a beautiful expression. Probably his patience and calm judgment made him successful politically. Ezekiel enrolls him, for these qualities combined with godly fear, with Job and Noah (Ezek. xiv. 14 and xxviii. 3). The traditions of his own countrymen represent him as the architect of Ecbatana and of Susa or Shushan, the city afterwards associated with Ahasuerus and Esther. He was at Susa when the

events recorded in Dan. iii. took place. He was born 630 B.C. or thereabouts, lived to be 97, and died 533 B.C. He was buried among the tombs of the Kings of Persia. Consequently it will be seen that he lived beyond the ending of the 70 years' captivity (Dan. i. 21), "even unto the first year of King Cyrus" (Ezra i. 1).

At Dijon the Carthusian artist represents him in the garb and posture of a Persian noble.

Bishop Ken in his "Prose Works" thus beautifully describes him. "The man greatly beloved. Not of the sacerdotal but of the Royal line, a prince of Judah: not only a courtier, but a favorite: not only a court favorite but a minister, one that kept his station in the greatest of revolutions: reconciling policy and religion, business and devotion, magnanimity and humility, authority and affability, conversation and refinement, interest and integrity, Heaven and the court, the favor of God and the favor of men and of the King."

The groans of Ezekiel, the Lamentations of Jeremiah, and the Hebrew word [a word here is unreadable and blurred] translated "captivity" but meaning "stripped bare", fittingly present the bitterness of the forcible exile of the people of God's choice. At Cunaxa near Babylon, where Cyrus was once defeated, a synagogue was established following the captivity described in Dan. i. 1, 2, and Daniel and his three companions belonged thereto. When Evil-merodach "lifted up the head" of Jehoiachin and "spake kindly to him" this deposed monarch joined the same synagogue.

The Chaldeans were the priests and teachers of the people and led the learning of the times in regard' to astronomical study and astrological prediction and lore. Originally they came from the coast-land at the head of the Persian Gulf. Ur was once their principal city. This city is now being unearthed by Mr. C. Leonard Woolley and his helpers. A most interesting lecture was recently given to the Jewish Historical Society by Mr. Woolley and this has been printed and published by Unwin Brothers under the title of "Excavations at Ur and the Hebrew records".

Nabopolassar and Nebuchadnezzar his son were pure bred Chaldeans, and exceedingly able men. "Thou art this head of gold" was God's description of Nebuchadnezzar.

From among expatriated peoples the Babylonian court often chose men for promotion in State affairs, believing this to be a policy of consolidation. In pursuance of this custom Daniel and his three companions were chosen to be taught, at the King's college, "the learning of the tongue of the Chaldeans". The tongue referred to was, the Aramaic language. The course was a three years' one and Daniel would be just over 20 years of age when he was thus chosen. He shaped well and in "all matters of wisdom and understanding" he did greatly excel (Dan. i. 20).

The book of Daniel is written in Hebrew to the 4th verse of chapter iv. The words "in Syriack" meaning in "Aramaic" should be in brackets. The book from thence to the 28th verse of chapter vii. is written in that tongue, and then the Hebrew is resumed and continues to the end.

The "sorcerer" of Dan. ii. 2 were the "spiritualists" of that time. The medium of to-day was the person with "a familiar spirit" of that time. The "magicians" practiced various occult rites. The astrologers and the spiritualists professed ability to interpret signs and dreams and to foretell the future. The request of Nebuchadnezzar to them (Dan. ii. 5) was, in view of their own professions, a perfectly reasonable one. If they could tell the future from a dream by the help of their gods as they declared, then they could get the dream itself from the same source. In their own literature and teachings it is plain that they also claimed that their gods gave dreams and visions to those they favored. Here Daniel comes in to the great King and we see him as a humble, earnest, God-fearing man, who always puts God first and gave the glory to Him: who was diligent in righteousness and who feared no man (Dan. vi. 10), who was troubled and perplexed at times: some days sick and faint (viii. 27), who lamented his people's sins and did not separate himself from them in his prayers (ix. 5). Dan. x. 2 shows him fasting and mourning, and full of trembling (x. 11), yet assured, in spite of all his misgivings about it, "the street shall be built again and the wall". What beautiful humility and tenderness of spirit is revealed in the words he addressed to the archangel, "Oh my lord by the vision my sorrows are returned to me and I have no strength left. How can this servant of my Lord talk with this my lord" (Dan. x. 16, 17). God's estimate of his character is seen in the angel's reply. "Oh man greatly beloved, fear not, peace be unto thee, be strong yea be strong" (Dan. x. 19).

Here also the angel declared the message of the book of Daniel to be inspired by God. The book is a "Scripture of Truth." Compare x. 21 with xi 2.

When at last his course was nearly run and the approach of death was plain, for Daniel was now nearing a hundred years of age, he is told, "Go thy way till the end be: thou shalt rest and stand in thy lot at the end of the days."

It is given to few men to know that their salvation in the personal sense is certain. Daniel and Paul and David all had that joy.

David is told, "Thy house and thy kingdom shall be established for ever before thy face" (2 Sam. vii. 16).

Paul is told to write as he sat in prison waiting for the call to the death that awaited him on the Appian Road, "I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day" (2 Tim. iv. 8).

The words quoted from Dan. xii. 13 have a delightful ring. "Thou shalt rest and stand in thine inheritance at the end."

The outstanding quality of Daniel, it will therefore be seen, was that he exalted his God always and served Him first under any, and every, circumstance. When, later, we view the book that bears his name as an historical document, we shall see this even more clearly and shall realize its great importance.

Of his faults we are kept in ignorance. Of some great Bible characters—for our help and instruction—we are shown the weaknesses, but of this man nothing but that which reflects credit is revealed.

The tower exhibited in Ecbatana as the tomb of Daniel matters nothing. His dust is in safe and sweet repose waiting the day of the glad call that will bring him face to face with his beloved Messiah. It was his honour that to him was first revealed this name of the great Redeemer (Dan. ix. 25).

One of the joys associated in Isaiah liii. 11 with our Lord when he comes to earth again is the approaching meeting with this heroic soul. Of the "prophet Daniel" (Matt. xxiv. 15) indeed "he shall see of the travail of his soul and shall be satisfied".

The life of Daniel is an inspiration and a call to all who share the same hope.

Come labour on!

The toil is pleasant, the reward is sure;

Blessed are those who to the end endure.

How full their joy, how deep their rest shall be.

Our Lord with thee!

THE BOOK AS HISTORY.

The Book of Daniel is an extremely important historical document, and has stood the closest investigation. During the last 50 years it has been seriously challenged by critics of the misnamed "higher critical school", but without avail. It is necessary for those professing to be Christians who have abandoned the Hope of the Early Church concerning the Kingdom of God and the second coming of Christ, that something should be done to put aside the teaching of this book as to the rise and fall of Empires and the coming of the fifth universal monarchy—the Kingdom of our Lord. This has supplied the motive for the attacks upon the book. If the book could be successfully challenged on the historical side its authority would be gone. The fact remains, however, that even where it has been most sternly condemned, time has since vindicated the book and killed the adverse criticism.

The lesser historical facts contained in it are those pertaining to the captivity of Judah and its end (Dan. i. 1, 2, 21): the rebuilding of Babylon by Nebuchadnezzar, of which interesting confirmation is to be found in the Babylonian room at the British Museum: the establishment of congregational worship in Babylon for the first time by Nebuchadnezzar (Dan. iii.): the advent and methods of the Medo-Persians: the character of Darius and the reign of Cyrus (Dan. x. 1). etc.

THE BOOK'S MAIN PURPOSE.

But the greatest fact that emerges from the Book, which appears to be its main purpose, is the exhibition of how the people of God's choice were entirely cured of the fell disease from which they had suffered almost continually since the days of Joshua—the sin of idolatry. It is the most wonderful and complete conversion in human history. Over a hundred times it is declared in the Old Testament that this besetting sin of toleration and acceptance of the worship of the gods of the nations around them and the gradual development of a preference for these gods instead of the God of their fathers was the main cause of all Judah's misfortunes and finally of its people's captivity. Take in this connection Ezekiel xiv. 6 to 8.

“Repent, and turn yourselves from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself: And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD.”

The same prophet says:

“Then shall ye know that I am the LORD...when I stretch out my hand upon them, and make the land desolate. They shall know that I am the LORD”- Ezek. vi. 13, 14.

Now this people—never free from the sin of idolatry for long together—prepared valiantly to defend their evil ways (as see Jer. xliv. 16) and to reject the counsel of God's prophets and who went captive to Babylon in their iniquities no doubt convinced in their minds that Bel and Nebo were stronger than the God of Israel—this same people in 70 years' time returned to their own land completely and permanently cured of idol worship and from that day to this, although guilty of many wickednesses including the greatest crime of all time, that of Calvary, they have never bowed down to an idol or swerved at all in their allegiance to Yahweh. From the days of Cyrus till now, in spite of all the inducements of Pagan and pseudo-Christian teachers, the Jewish people have remained faithful and true to the one true God. The Society for the Propagation of Christianity among the Jews, in its annual reports, laments that the greatest obstacle in the way of their conversion is the "doctrine of the Trinity ". The Book of Daniel shows how the cure was effected.

Nebuchadnezzar was the first man to attain world rulership. Daniel comes into his presence to challenge his gods and to declare the greatness of Israel's God.

"The secret which the king hath demanded can none of his wise men, astrologers, magicians and soothsayers shew unto the King." Their gods were powerless.

"But there is a God that revealeth secrets, a God in heaven—the God of Israel"—Dan. ii 27, 28.

The secret is told and the responsibility is laid upon Daniel to vindicate his God before the whole world. This responsibility is accepted and its work fulfilled. "Blessed be the God of my fathers for ever and ever who hast made known the king's matter" (Dan. ii. 23).

But this is not all. Daniel goes on to tell the king, "God—our God hath given thee the kingdom, power and strength and glory".

By his own self abnegation and his eloquent advocacy of the claims of his God, Daniel convinces Nebuchadnezzar and we have the spectacle of this great monarch publicly acknowledging "Your God is God of gods and Lord of Kings" (Dan. ii. 47).

A little later, as previously noted, Nebuchadnezzar institutes congregational worship. This is the explanation of the call made to his people in Dan. iii. 1, 2. The old secret rites of the priests were to be hidden no longer, hence the opening ceremonies in Dura. Nebuchadnezzar will have all his people to observe this change.

Certain faithful Jews—out and out—no compromise—followers of true righteousness, decline to serve the gods of Babylon. These three are sent for. "Is it true that ye will not worship the image I have set up?" "Be ready, who is that god that shall deliver you?" They answer, "We are not caring for ourselves. If it be so, our God whom we serve will deliver us, but whether he does or not we will not serve thy gods" (Dan. iii.).

Behold the result! The three men are delivered and again Yahweh is vindicated. The king who opened the day with a call to worship Bel, concludes the day with a proclamation:—

"I make a decree, that every people which speak anything amiss against the God of Shadrach, Meshach and Abednego shall be cut to pieces because there is no other God that can deliver after this sort"—Dan iii. 29.

Nebuchadnezzar dreams again (Dan. iv.) and a painful personal experience befalls him. The work is cumulative. This time the great world-wide dominion is told that the lesson insisted upon by Daniel (iv. 17) is true: "The Most High ruleth".

"I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

The scene changes—the night of Babylon's downfall comes.

A hand writes on the wall of the King's palace. Once more God determines to vindicate himself before His people and to demonstrate His power. Daniel alone can read the words and interpret them. He has not changed. The same message is fearlessly addressed to Belshazzar. "Our God gave Nebuchadnezzar his kingdom" (Dan. v. 18). He describes how Nebuchadnezzar became convinced of God's omnipotence and then he drives right home to Belshazzar's heart. "Thou, his son Belshazzar, hast not humbled thine heart though thou knewest all this." "The God in whose hand thy very breath is thou has not glorified. God hath numbered thy kingdom and finished it." It would have appeared that by this time the mighty force of these! events would have more than sufficed to convince the Jews that their God was supreme, but there was still one more great manifestation to come depending almost entirely upon Daniel's faithfulness.

The dynasty of Darius the Mede succeeds the Chaldean regime. The decrees of the Medo-Persian monarchs are absolute. The sun worshippers of Persia desired to break down the authority of Daniel and to discredit his God. Daniel must compromise or go to the lions. There is no room for half measures in the soul of this great man.

"He prayed and gave thanks to God as he did aforetime."

The watching enemies draw near. Daniel is thrown into the den. But the mouths of the great beasts are closed. A world declaration follows.

"I Darius make a decree that in every part of my kingdom men tremble and fear before the God of Daniel for He is the living God and stedfast for ever, He delivereth and rescueth and worketh signs and wonders in heaven and earth. He hath delivered Daniel from the power of the lions"—Dan. vi. 26, 27.

Can it be wondered at that the Jewish national mind was changed for ever by these events?

A LESSON FOR THE CRITICS.

Let us conclude this historical study of the Book with a little lesson from Dan. iii. as to how the critics have been discomfited.

Dr. Driver in his "Introduction to the literature of the Old Testament", said of the musical instruments mentioned in Dan. iii., "These instruments are Grecian and these terms it may be confidently affirmed could not have been used in the Book of Daniel unless it had been written after the dissemination of Greek influence through the conquests of Alexander the Great" The italics are Dr. Driver's and show his anxiety to belittle the value of the Book as an historical book. He endeavors thus to prove that Daniel never wrote the book at all.

Now the names Kaitheros, Pesanterin, Sumphonyah and Sabkah given by Daniel, are Greek names for certain well-known musical instruments which were first invented by the Hellenes. If, therefore, these instruments were used by Nebuchadnezzar's musicians, they must have been imported from Greece.

Now excavations (since Dr. Driver wrote his book) in Egypt, Babylon and Assyria have established that Daniel was quite correct. In the monuments of Sennacherib and others the generals returning with the sheaves of victory are shown accompanied by men and women singers and the whole of the instruments mentioned in Dan. iii. are accurately depicted thereon. The most striking recent utterance on this point is from a French writer, Lenormant. He says, "Under the successors of Sargon, troops of musicians figure every moment in the bas reliefs just as their presence is frequently mentioned in the inscriptions. The musicians at that time and down to the days of Nebuchadnezzar used 12 different instruments."

But the same writer points out in his book, "La Divination chez les Chaldeens," that prior to Sargon's time the musicians represented "only possessed three instruments".

It has been left to the illustrious Flinders Petrie to prove how commerce with Greece was greatly developed just at that very time and penetrated as far as Egypt while the Babylonian empire continued. Dr. Pusey, in his "Lectures on Daniel," had made a strong claim for the same thing. Petrie has made it sure.

These conclusions are of very great value in that they definitely date the Book. The point of the whole matter is that Dr. Driver depended on the written words available. If the Book of Daniel had been written two or three hundred years after Nebuchadnezzar's reign it would have agreed with these writings for the monuments were then covered.

The fact that Daniel is absolutely in accord with the stone inscriptions proves him an eye witness of the events he recorded.

THE BOOK AS PROPHECY.

The Book of Daniel is the pivotal book of the Divine prophecies. It coordinates all other prophetic Scriptures and brings all human history into touch with the purpose of God. It is at the same time the plainest and most easily understood of all the books or parts of books that unfold future events. The four metalled-image of a man tells the plain truth as history since has shown. Babylon, Medo-Persia, Greece, and Rome have done their part. We ourselves witness the ten-toed condition in Europe and its world effects. The same empires portrayed in chapter vii. as beasts reveal in ;heir differences the true character of each. They are contrasted with the Kingdom of God to follow, which the little stone will inaugurate. We are nearing the day when the Kingdom "shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him" (Dan. vii. 27).

The 8th chapter to the 11th chapter deals with the fortunes and misfortunes of the people of Israel after their regathering and down to the end of the days. The very clear interpretation of these chapters, which we owe to bro. J. Thomas, helps us to appreciate their meaning thoroughly. We have now reached in human history the time when, although he planted his tabernacle or mosque in the glorious holy mountain, yet the Mohammedan Turk has come to his end and none to help him. We have surely come under the clouds that usher in the time of trouble such as never was, and are very near indeed to the day when "the great prince shall stand up" and the people of God be delivered.

TIMES AND NUMBERS.

However, the great outstanding characteristic of the prophecies in this Book is that relating to times and numbers. While as we have, remarked above it is the pivotal book of prophecy it is at the same time the key whereby all the time periods of the Scripture are unlocked.

The 70 weeks or 490 days of Dan. ix. 24 are so exceedingly definite in their beginning and end that they determine at once the principle of a day for a year.

This time period could only begin as Bro. J. Thomas shows in his Exposition (pp. 36 to 38), with the events of the reign of Artaxerxes and terminate with the "cutting off of the Messiah, but not for himself" (Dan. ix. 26), with the destruction of Jerusalem and the temple to follow closely upon this. The question is sometimes asked, Why did not the Spirit give "years" instead of "days" and so remove any possibility of misunderstanding. The answer is simple. The prophetic Scriptures are given to those who being " meek and of a contrite heart" and who " tremble at God's Word " have arrived at a knowledge of the Truth and so understand the mysteries of the Kingdom of God, those who have been enlightened and are wise to understand. "None of the wicked shall understand" (Dan. xii. 10).

OUR OWN TIMES.

The time periods given in Dan. xii. have now practically settled themselves by the events of the 19th and 20th centuries.

Bro. Thomas looked for the end of Papal temporal power as at 1260 years from the Decree of Phocas, and it came. The beginning of Israelitish restoration came 30 years later with the Zionist Congress of 1897. Now we look to the end of the last given period— 1335. Along with these we have the 7 times of Dan. iv. 25, of which the "Exposition" properly says, "The decree of the watchers concerning the duration of the Banded Stump is "Let seven times pass over him". When these seven times should approach their termination the latter days of the Kingdom of Men would have arrived and with them the time for the final overthrow of it by the Stone cut out of the mountain which was not in hands" (p. 8). Referring again to the time periods of Dan. xii. it ought to be mentioned that some have related these to Mohammedan times also. It is probable that a dual application would not be inappropriate, but whichever way the times are looked at, one fact undoubtedly emerges—the whole of them are running out in our own time. We may be allowed to summarize them thus:—

Papal—

Decree of Phocas, 607 A.D. Dan. vii. 25 and xii. 7.

607 1260 1867. Temporal power gone.

607 1290 1897. Basle Zionist Congress.

607 1335 1942. The end of the days.

Jewish— Seven times.

592 B.C. 1928 A.D. 2520.

Gentile—

606 B.C. Zenith attained.

1914 A.D. Zenith again. Madness commences.

2520

Nebuchadnezzar learned "that the Most High ruleth" in 578 B.C. This from 7 times, i.e., 2520, gives 1942 A.D.

One word of warning should be uttered. These times are given for our instruction, comfort and help, but too much stress must not be laid upon future dates. We have often been wrong not because the prophecies were incorrect but because we did not take all the factors into account, and events proved that we had not completely covered the ground. How wonderfully the faith of the brethren was stimulated in 1867 to 1870 and again in 1897 to 1900.

THE JUDGMENT SEAT.

Some interesting numerals are given in Dan. vii. 10 relating to the Judgment Seat. To the Ancient of Days a "thousand thousands minister". This seems to indicate the presence of a million angels. The number of those gathered together before the throne is "ten thousand times ten thousand", i.e., 100 millions. Truly a multitude that no man could number. Taking account of all the generations of men and from those generations those who are responsible to God because of their knowledge of His will, one can only conclude that the figure given is a reasonable one to accept literally.

The number of the elect will be made up, and of all this great multitude only those will be included in the name of Yahweh that covers all His saints who are at that time found worthy.

Hence Jude says, "The Lord cometh with ten thousands of His Saints".

Dr. Bullinger shows the word thousand here to be the Greek word "myriad". This word is used in Greek literature to denote 10 to a 1,000, thousand, hence it might easily be that the reference here is to 10 millions.

Whatever the number, we know their joy awaits them when, with Daniel and all the saints of all ages, they sing the song of the redeemed (Rev. v. 9), and, with their Lord, go out to judge the world in righteousness. Then "they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3).

G. H. DENNEY.

Give attention to Reading

Reading, scripturally considered, is an accommodation to human frailty, divinely authorized, divinely employed. The God who created man, knows that his mind is as a leaky vessel, and consequently has in His infinite mercy so arranged that the words whereby man may be saved, the words of salvation, the words of life, should be placed upon record in such a manner as would constitute them a never-failing treasury, a fountain of water of life.

Reading presupposes writing, and writing implies books or other similar records, and, with one single exception, the further back, or earlier in the world's history the records go, the less reliable they are found to be, which is perhaps what we should be led to expect. The exception is provided by the writings of Moses which, notwithstanding their great antiquity, stand unique as regards reliability and importance—indeed it might be said that other records are only of real value in so far as they serve to authenticate Bible history.

The practice of placing events upon record for future reference was made a matter of Divine command very early in the Jewish national life; Moses was commanded in Exodus xvii. 14 to write the details connected with the fight against Amalek in a book as a memorial and to rehearse or read it in the ears of Joshua so that it might serve as a reminder to Israel, the reason advanced being: "For I will utterly put out the remembrance of Amalek from under heaven." Again, we read in Exodus xxiv. 4 that Moses wrote in a book all the words of the covenant pronounced on Sinai, as recorded in the four preceding chapters; he had previously rehearsed to the people all the words of the Lord and had received their reply— "All the words which the Lord hath said, will we do", and in the ritual which followed he read the written word over again to the people, received again and for the third time their solemn assurance, "All that the Lord hath said, will we do," and he then sprinkled both the people and the book of the covenant (Heb. ix. 19) with the blood, saying, "Behold the blood of the covenant which the Lord hath made with you concerning all these words".

In the book of Deuteronomy which, we remember, is a recapitulation by Moses prior to his death of all God's dealings with Israel, he made frequent references to the book which he had written at the commandment of God. For instance, in chapter xxx. 9 and 10, he says: "The Lord will again rejoice over thee for good if thou shalt hearken unto the voice of the Lord thy God to keep His commandments and His statutes which are written in this book of the law." "For," he continues, "this commandment is not hidden from thee, neither is it far off. It is not in heaven that thou shouldst say 'Who shall go up for us to heaven that we may hear it and do it?'; neither is it beyond the sea, that thou shouldst say, 'Who shall go over the sea for us and bring it unto us that we may hear it and do it'; but the word is very nigh unto thee, in thy mouth and in thy heart that thou mayest do it." As if to say, "See, here is the voice, the word of God in written form, your very life depends upon you making it the centre of your mind and your affections." There is a beautiful adaptation of this idea in Romans x. 5 and following verses where Paul declares that these words of Moses are in effect the utterances of a righteousness which is of faith and therefore representative of the attitude of mind of every true saint. "Say not in thine heart 'Who shall ascend into heaven that is, to bring Christ down (note how he associates the Lord Jesus with the book of the covenant as a matter of course) or who shall descend into the abyss, that is to bring up Christ from among the dead?' (not such a variation from the words of Moses as would at first appear) but the word is nigh thee in thy mouth and in thy heart, that is, the word of faith which we preach"; thus the gospel of the Kingdom preached by Paul is identified with the word, the book, of the Mosaic covenant. How the words of the beloved apostle, 1 Epistle i. 1, come to mind, "That which we have looked upon and our hands have handled of the word of life declare we unto you"—even "the word made flesh full of grace and truth"; how apt, too, that the preaching of the gospel of the Kingdom of God and the name of Jesus Christ should be abbreviated by the inspired writer into simply "preaching Christ" as at Acts viii. 5 and other places.

Another very illuminating reference in Deuteronomy is to be found in chapter xvii. 18, where speaking of the King which Israel should set over them, Moses was told to command that when the King should sit upon the throne of his Kingdom, he should write himself a copy of the law in a book; that it should be continually with him and that he should read therein all the days of his life, to the end that he might learn to fear the Lord, keep his commandments, so that his heart might not be lifted up and that he might not turn aside out of the path of obedience. David was a king who faithfully followed these instructions, and from practical experience he could say, "Thy law is a lamp unto my feet and a light unto my path". A contrast of two other of Judah's kings will serve to shew the difference between one who read and observed God's law and one who did not. Josiah was successor to two kings who during nearly sixty years neglected God's house and His worship, but when in the eighteenth year of his reign the book of the law was found and read before him, Josiah rent his clothes when he realized how far the nation had fallen from God's commandments, and he immediately took steps to put matters right, convening a great assembly and reading in their ears all the words of the book of the covenant which had been found. Jehoiakim, when the words of judgment pronounced by God through Jeremiah were read in his hearing, after hearing a few sentences, cut up the roll with a penknife and cast it into the fire, yet they were not afraid nor rent their garments, neither the King nor any of his servants that heard all these words. Of Josiah it is testified that there was no king like him that turned to the Lord with all his heart, soul and might according to all the law of Moses; but to Jehoiakim, his son, it was said, "Did not thy father do judgment and justice and then it was well with him, but thine eyes are not but for covetousness, oppression and violence", and the Divine decree was "He shall be buried with the burial of an ass drawn and cast forth beyond the gates of Jerusalem". How different would the course of Israel's subsequent history have run if David's successors had all followed his example and read out of the book of the law all the days of their life.

As with the King, so with the priest: "the priest's lips should keep knowledge and they should seek the law at his mouth." From the messages sent from God by His servants the prophets rising up early and sending them, it is evident that there were but few of the character of Jehoiada, the majority being of the type of the timeserving Urijah, priest in the days of the wicked king, Ahaz, who was prepared to build and place in the temple precincts a strange altar copied from a Syrian temple rather than run the risk of incurring the displeasure of his royal

master. In the main, throughout Israel's history the priests departed out of the way, and caused things described by the Spirit through Jeremiah (v. 31) as "a wonderful and horrible thing". This reading of the book of the law as required at the hand of Israel's kings and priests serves as a timely warning to all those who are earnestly endeavoring to qualify for the future age, for God's kings and priests will assuredly be selected from among those who have procured for themselves a copy of His law and have read therein all the days of their life.

The Lord Jesus was always a perfect example no less in reading than in other things; of him it had been written, "Thy law have I hid in my heart" and truer of himself than of any other were his words "Out of the abundance of the heart the mouth speaketh". The word of God was paramount in all that he said and did—always it was "It is written", "Have ye not read," or "How readest thou" —his answers to his adversaries were on all occasions taken from the scriptures—all that he did was "that the scriptures might be fulfilled", and in one of the earliest incidents of his public ministry we are told "as his custom was he went into the synagogue on the Sabbath day and stood up for to read". So also in his last message to his servants he said, "Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein".

Here then, culled from various parts of the word of God, are a few of the passages which will serve as incentives to the faithful servant of God to pay heed to the counsel of the inspired apostle to his son Timothy to "give attendance to reading"; a glance at the context (1 Tim. iv.) shews clearly that the exhortation had reference solely to the scriptures—the "words of faith and good doctrine"; these he was to meditate upon, giving himself wholly to the searching of the scriptures, passing on to others by way of exhortation and doctrine the results of his studies so that he might secure his own salvation and that of those to whom he ministered. Many other books there were at the time Paul wrote these words—the Greek and Latin authors, those "classics" so beloved of all the clergy of an apostate Christendom right down to our own day; Paul knew of these, for he quoted them on at least one recorded occasion (Acts xvii.), but he counseled Timothy to refuse such profane and old wives' fables and to train himself rather in the writings which alone inculcate godliness or the fear of God.

In scriptural times writing and reading were comparatively rare attainments, the majority had to be content to listen; but in our day with the increase of knowledge, in civilized countries at all events, the position has been reversed. This advance of learning has not however profited mankind as it should have done, in fact it is not too much to say that men have prostituted every invention which God has permitted them to seek out. Of all the enormous mass of printed matter extant at the present time, and it is increasing every day, there is but a very small proportion indeed which is of the slightest value to the servants of God, and in this connection it is somewhat difficult to appreciate a mind enlightened by the truth of God that will exult over one particle of truth extricated after much laborious reading from among masses of error, when there is enough of solid truth available to satisfy and more than satisfy the most voracious reader.

The reading of God's word for the edification of others has an important place in the religious exercises of His servants, and it is a great pleasure to hear a chapter from the Bible well read. Brother Roberts has said that to hear Dr. Thomas read a chapter from the scriptures was an exhortation in itself. To follow the example of Ezra, that ready scribe of the law of God, should be the aim of all who are called upon to read aloud, whether in public or private—to read distinctly, give the sense and cause to understand the reading (Neh. viii. 8); and with this object in view, it is excellent practice to read aloud, even when alone, as occasion affords. Bearing in mind that the youngest in the household, within one year of putting on Christ in baptism should have read every word in the Bible at least once, an Ezra-like reading ought not to be quite such a difficult matter as it sometimes appears to be.

Another helpful practice, especially with writings like the epistles of Paul, where there are lengthy sentences and sustained arguments, is when reading privately to attempt simple paraphrasing. This will assist in keeping the mind concentrated on what is being read and will help to prevent that automatic reading to which we are all liable, especially if the mind be at all wearied (these closing days are anxious days) and thus the correct meaning, the mind of the Spirit, will be the better understood, and this, after all, is the whole object of our reading, whether private or public: a public reading which fails to "give the sense", even though it be perfect as to articulation and flawless in verbal accuracy, has failed in its most essential particular.

We are constantly being reminded that the Bible is the "best seller"—God grant that the day may soon dawn when it will be not only the most largely printed, but also the most widely read book in the world. The vast majority of the books and papers in print to-day are of a class such as no faithful brother or sister will even desire to read; of the remainder there is very much that the servant, who is trading with his Lord's money as he should be, will have no time to read. The time we know is short, and for most of us, spare time, after the day's work is done, is very limited; it behoves us therefore to be very careful in our choice of reading. Opportunity, ability and temperament naturally have each their bearing on the matter, but we need to keep constantly in mind that mere knowledge as such will avail but little in the day of account, when only one thing will commend us, namely, the extent to which we assimilated the Divine principles contained in the book of books. Knowledge puffeth up, but love buildeth up, and if we keep these facts well to the fore, then we shall find that wisdom is profitable to direct. The apostle John supposed that if every one of the things Jesus did had been written, the world itself could not have contained the books that would have been written, and we may also suppose that this would apply still more so to all the things Jesus will do when he comes in glory to set up the Kingdom of God upon earth, and yet God, in His infinite Wisdom has decided that just one book, the Bible, is sufficient that men "might believe that Jesus is the Christ, the Son of God", and that believing "they might have life through his name".

The summing up of Solomon on the subject may well be our verdict, also: "Of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man", and if all our reading has that for its object, then we may rest assured that we are doing what the apostle intended us to do when he wrote "give attendance to reading".

C. H. LINDARS.

There was very little knowledge of the Bible among the people in England until the Reformation period. In the ninth century King Alfred the Great ordered it to be translated into Anglo-Saxon, carried a copy of the Psalms about with him, and began to translate it himself. But the land became priest-ridden, and nothing of importance was attempted until 1320, when Wycliffe, the great reformer, was born. It is, however, noteworthy that in 1250 Cardinal Hugo divided the Bible up into chapters, and 300 years later verses were introduced. John Wycliffe was the first to translate the whole Bible into the English language. It took 22 years to complete, and was made from the Latin Vulgate, the Hebrew and Greek originals being then almost unknown. Each copy took 10 months to write out, and cost £ 40.

Palestine Flowing in Work and Money

Land of Employment for all Budget

Balanced and a Surplus in the Bank

"While the rest of the world groans under heavy taxation, millions of unemployed, and over-loaded national Budgets, Palestine is in the happy position of being prosperous and free from unemployment.

It is the only country absorbing a relatively large number of immigrants, and one of the few countries with a balanced Budget and a comfortable balance of nearly a million pounds earmarked for improvements.

About one-half of the Palestine State revenue of two and a half millions sterling is obtained from customs duties on articles imported for local consumption and raw materials for manufacture, which neighboring countries like Syria, Iraq and Egypt are taking in increasing volume.

This item of revenue enables the Government steadily to lower taxation, especially as it affects the lowest classes of the population. The Government have been enabled to reduce the old Turkish tithe on crops until by now it is the merest fraction of the 12 ½ per cent, once collected by the old regime.

Private capital imported into Palestine is estimated to total approximately one million pounds annually, and atones for the falling off in Zionist funds.

The influx of capital also keeps pace with Jewish immigration into Palestine, which now averages more than 1,000 persons monthly.

The majority of these immigrants are without means, but are found work immediately on the plantations or in other agricultural schemes.

A building boom the like of which Palestine has not witnessed since 1925 is now being experienced. It is especially noticeable at Tel Aviv, the only completely Jewish town in the world. The rising standard of living of the Tel-Aviv population—now estimated unofficially at more than 60,000—demands more rooms per family, and is causing a sensational increase in house building.

ORANGE EXPORTS DOUBLED.

Builders are unable to keep pace with this unusual demand, and there is an acute shortage of labour.

Unemployment has completely vanished, notwithstanding the uninterrupted immigration flow. Under the present quota five times as many immigrants are being admitted as last year.

No long queues of unemployed are to be seen in the towns. On; the contrary, an acute shortage of hands is being experienced, both for plantation and building work.

Palestine's orange exports this year will approximate three million boxes, nearly double the 1929 export. Though prices now ruling in the British, German and other Continental markets are somewhat low, no anxiety is felt among the citrus growers and shippers, and the expansion of the citrus industry is proceeding apace." — Daily Express.

This article, which appeared in a recent issue of the Daily Express is the more refreshing when we remember that a certain influential section of the press is always doing its best to belittle Palestine projects and prospects. "Work and money" is no doubt a reference to the "milk and honey" of the Scriptures when spoken of in connection with the land of Palestine. The mills of God grind slowly but very surely, and nowhere is that truth more evident than in the steady progress of events in the land upon which His eyes are set from the beginning of the year even to the end thereof. To those who have studied the trend of events as set forth in the divine program, it is another step forward in the purpose of God to meet the requirements of prophecy—just the one thing probably which is necessary to arouse the cupidity of Gog, who will presently see a spoil worth taking in the "cattle and goods" amassed by "the people gathered out of the nations".

No mean spoil this, but a "great" spoil, hence the necessity for an increasing measure of prosperity in the land 'ere the Russian host comes down upon it.

Articles such as these may be merely straws in the wind, but they certainly show us which way the wind is blowing, and give point to the warning in Luke xxi. 28.

F.G.F.

When they shall say "Peace and safety"

In his letter to the Thessalonian brethren Paul uses these words, "The day of the Lord cometh, as a thief in the night. For when they shall say 'Peace and safety' then sudden destruction cometh" (1 Thess. v. 3). While the primary application of this prophecy in relation to the cry of Peace belongs to the day of our Lord's return it is nevertheless interesting to see that "sudden destruction" has always followed any world peace cry since these words were written.

In A.D. 54 when Paul thus spoke the world was enjoying the great Peace of Rome. The Augustan era was scarcely over. In January of the year 27 B.C. the Senate conferred on Octavius the title of Augustus, the Venerable, the Majestic, and in the oration on that occasion declared that he had "brought world peace." He died at Nola on Aug. 19 A.D. 14. From every point of view his was one of the most brilliant reigns of all history. The age was that of the great Roman writers Horace, Virgil, Ovid, Tibullus and Livy. All of them declare their joy in the great peace and express certainty of its continuance. This went on until Nero's time and then sudden destruction came till at last the whole structure of the Empire lay broken into irremediable ruin.

So it was after the setting up of the Holy Roman Empire. Peace at last, said the Pope of Rome. But again sudden destruction came.

Another striking instance is found in John Mc Gilchrist's "Life of John Bright", written 1868. The world-wide Peace Society had been at work. We quote Cobden writing in 1851 to Joseph Sturge of Birmingham, and friend of John Bright, "I have been delighted with the meetings of the Peace Society. What progress has been made in public opinion! All good things pull together."

In 1848 the world congress of the Peace Society was held at Brussels. In succeeding years conferences were held at Paris, London, Frankfort, Manchester, Edinburgh, etc.

Carlyle in a long letter to the London Conference in 1851 declared, "One rejoices to see that immeasurable tendencies of our time are pointing towards the result you aim at: that to all appearance as men no longer wear swords in the streets so neither will nations. The tragedy of fighting will reduce itself more and more to a minimum in our affairs. Towards this result all people are at all times now bound to co-operate".

But sudden destruction came. The Crimean War broke out with all its horrors. To quote the author again, "In 1851 the year of the first great Exhibition of the Industry of all nations there had been a; general expectation of the dawn of a reign of universal peace throughout the world."

Prince Albert Victor, Consort of Queen Victoria, expressed convictions in opening the Exhibition in Hyde Park of a similar character. The Crimean War was followed by the Franco-German War, and the dream vanished.

But in 1913 the Kaiser Wilhelm, at a review of troops at Potsdam and later at Kiel when viewing his Navy, declared, "The greatest guarantee of the world's peace is to be found in the continued existence of Germany's strength. So long as we are strong there will be no war. To that end our army and navy is maintained."

The sequel came in 1914-1918. The Navy is no more, the Army has vanished, and the Kaiser is a fugitive in Holland. To-day a new Peace cry is being developed. The League of Nations has been brought into existence for the purpose of strengthening this endeavor. "Sudden destruction" lies ahead. As Paul says, "Ye brethren are not in darkness that that day should overtake you as a thief. Therefore let us not be lulled to sleep but let us watch and maintain self control."

G.H.D.

The Manchester Guardian draws attention to the feverish preparations for war "on a scale undreamt of since 1914" now going on in south-east Europe.

Reflections

How often we hear an alien spoken of as a "good" man, even by brethren. Jesus said "there is none good but one, that is God". Those only are good whom God considers so.

* * *

We cannot please everybody, but that need not worry us; let us endeavour, as Paul did, to speak "not as pleasing men, but God, which trieth our hearts" (1 Thess. ii. 4).

* * *

"And it came to pass that God did tempt (prove, R.V.) Abraham." We are allowed to remain in the world (John xvii. 15) that we may be "proved". If the men and women with whom we are brought into contact see no difference between us and other people, then we are not responding to the test as did Abraham.

* * *

The prevailing disbelief in the Bible is not confined to the clergy —it is increasing among school teachers; and this is a great danger to children who come under their influence. To counteract it the children of Christadelphians should from their early years be well grounded in the three great foundations of faith: (1) The Resurrection of Christ, (2) The Jews, (3) Fulfilled Prophecy.

* * *

"They that provoke God are secure" (Job xii. 6). It seems so now, and " because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Ecc. viii. 11); but " the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch " (Mal. iv. 1). We would not

knowingly stand in the shoes of the provokers of God for all the wealth of the Indies or the rulership of the world; let us take heed that we do not so unwittingly.

* * *

A clerical student of the early Christians writes: "The early Christians were as unsolicitous about where they prayed or heard the Gospel as we are scrupulous. To them, wherever two or three were gathered together, the promise of the Lord was fulfilled, and the upper room, the wayside inn, the lowly cabin, or the subterranean cavern were often filled with a Shekinah that has failed to visit many a gorgeous and ambitious fane, reared in the name of Christ, but to the glory more of man than of God. ... It was an assembly knit very closely together, which required only a place of common resort for interests and pursuits dear to all."

QUARTUS.

Land of Israel News

"The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel " (Psalm cxlvii. 2).

The Rumanian Government, as a result of the representations made to it, has reduced the passport lees for Chalutzim going to Palestine by 75 per cent.

* * *

Official figures published by the Palestine Office in Warsaw show that the number of Polish Jews who emigrated to Palestine during 1932 was more than three times the number emigrating to that country during 1931. 3,721 Jewish emigrants left for Palestine during 1932 as compared with 1,039 during 1931.

* * *

Three hundred more Jews, mostly Chalutzim, have left Warsaw for Palestine. They will be joined in Vienna by another twenty-five Chalutzim from Austria. A group of thirty Chalutzim have also gone to Palestine from Germany.

* * *

8,819 Jewish immigrants settled in Palestine during the year 1932, according to official figures published by the Jewish Agency. The figure includes 3,339 Jews who went to Palestine as tourists, and were given permits by the Palestine Government to remain in the country permanently.

* * *

During the first six months of 1932 the imports into Palestine amounted to £3,138,893 and the exports to £1,381,609. During the corresponding months of 1931 the Palestine imports amounted to £2,796,145 and the exports to £789,472.

* * *

Arab and Jewish merchants in Jaffa are co-operating in a plan to construct an inlet at the Tel-Aviv shore to facilitate the unloading of timber.

* * *

The Tel-Aviv schoolchildren have initiated a movement to plant a forest in Palestine and have given the first donations to the fund themselves.

* * *

The Jewish Agency has concluded a contract for the erection of forty-six new houses in Nahalal, the scene of the recent bomb outrages.

* * *

A strike, in which the workers belonging to the Palestine Labour Federation and to the Revisionist Organization have joined, has been organized at Gan Sharon, one of the largest orange groves, which is owned by the Canadian Zionists, as a protest against the employment of Arab labour there for the first time. The Canadian Zionists have wired to the Manager of the grove instructing him to accede to the demands of the Palestine Labour Federation.

Signs of the Times

" ANXIETY ABOUT WHAT TO-DO NEXT." - These words are taken from an article by Mr. J. A. Spender in the "News Chronicle" (Feb. 1st). He says " In Paris, in Berlin, in Moscow, in Washington, and, if we could look behind the scenes, in most other seats of Government, there is the same anxiety about what to do next ". It is a striking commentary on the political situation to-day and is in exact harmony with Christ's prediction in Luke xxi. There is instability everywhere, a condition which causes a universal lack of confidence and so contributes very largely to the economic troubles with which the whole world is beset. But there is one exception of which the Daily Express writes, "While the rest of the world groans under heavy taxation, millions of unemployed, and overloaded national Budgets, Palestine is in the happy position of being prosperous and free from unemployment". This is a most remarkable sign of the times and we should beware lest familiarity with these things blunts our perception of its import.

The last of the signs to which Christ refers is "the powers of heaven shall be shaken" (Luke xxi. 26), and it is very evident from the events of the month that this sign is accelerating. The "miry clay" in the feet of Nebuchadnezzar's image indicates the large share which democracy has in the governments of the world at the time of the end, a fact illustrated by the number of republics which have arisen during the last few years. On January 30th, Herr Hitler became Chancellor of Germany; thus "the one-time Austrian house decorator assumes the mantle of Bismarck". Events like this could never have been foreseen in 1914, but God is able to "bring princes to nothing . . . their stock shall not take root in the earth" (Is. xl. 23-4), and in their stead is able when His purpose so requires to set up "the basest of men" (Dan. iv. 17). This shaking of the German heavens is likely to have wide repercussions, as reports in the newspapers already indicate.

A message from Warsaw said "The news of Hitler's appointment as Chancellor caused great alarm in Warsaw. Hitler's foreign policy demanding the revision of the Versailles Treaty and the Polish-German frontier, was everywhere discussed with an apprehension of dread". From Paris it is reported that "Developments in Germany are being watched with anxiety. France now finds herself faced with a triple Fascist combination in Italy, Hungary and Germany".

It is indeed very plain that serious Continental troubles are at hand —as a German newspaper said recently, "No one abroad any longer denies that things cannot remain as they are, if a new war is to be, avoided ".

By now, of course, people realize how impotent is the League of Nations to prevent war. Japan continues to defy the League in China, and threatens to break away from it altogether if any further attempt is made to interfere in her Eastern ventures. Quite recently it was reported that Japan was building great harbors, obviously intended as naval depots, in the mandated Pacific Islands. This is no doubt correct, for Japan has already intimated that should she leave the League, she intends to retain the control of these Islands which she regards as "spoils of war ".

Nearer home we find that relations between Italy and France and between Italy and Yugoslavia are strained almost to breaking point. The Sunday Referee says "Some solution must be found to improve the relations between these countries. There will be another war and it will not be long before it breaks out ... It is a fact that Europe is loaded to the brim with combustible material".

Some indication of the awful horrors which will accompany the wars of the future seems to be suggested by the description of the King of the North's invasion in Joel ii. 2-3. It will be a day of darkness and gloominess, "a fire devoureth before them and behind them a flame burneth; the land is as the garden of Eden before them and behind them a desolate wilderness; yea and nothing shall escape them". An inquiry has been organized by the Inter-Parliamentary Union at Geneva on "What would be the character of a New War", and its report has just been issued. The horrors of chemical warfare, the use of mustard gas, the spread of infectious bacteria, the fearful nature of modern explosives are all described, the Report alleging that "Civilization would disappear amid horrors that would surpass all over the world the horrors that accompanied the destruction of Sodom and Gomorrah". The outlook for the world is truly appalling, but what consolation is given to the saints! "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling" (Ps. xci. 9-10).

* * *

GOLD IN KENYA.—A matter that will probably prove to be of great interest shortly is the discovery of gold in Kenya, East Africa. Attention to the importance of Britain's East African possessions was called in the Berean Christadelphian for Feb., 1929 (p. 73), where it was pointed out that here is "the land beyond the rivers of Ethiopia" (Is. xviii. 1), and that here are to be found the Cushite "Sheba and Dedan". Sheba and Dedan are specially mentioned as being opposed to Gog in Ezek. xxxviii., very naturally, as the invasion extends to Egypt (Dan. xi. 43), with the Libyans and Ethiopians (i.e. the Italian and Abyssinian territories and probably also the Soudanese) assisting the invader, who obtains " power over the treasures of gold and of silver ".

Temporarily, as we know, Gog succeeds, but the time will have come for God to intervene and He will declare "The silver is mine and the gold is mine". (Hag. ii. 8).

By the time these events transpire, doubtless the gold mines of Kenya will be fully productive but the cupidity of Gog must remain unsatisfied for "the wealth of the sinner is laid up for the just" (Prov. xiii. 22). Instead of Britain having to acknowledge the supremacy of Russia, she will (readily, we hope) recognize Jesus as her overlord, for "The Kings of Tarshish and of the isles shall bring presents; the Kings of Sheba and Seba shall offer gifts ". For whose benefit then, will Britain's colonial wealth prove to have been developed? The answer is found in the same Psalm: "To him (Jesus) shall be given of the gold of Sheba " (Ps. lxxii. 10, 15).

CORRESPONDENCE

Conditions are very bad in this country and every one is feeling this world wide depression. There does not seem any way out of the trouble, it is not in man, the very best heads are trying and the more they try the worse the situation gets. This of course we expect, we are looking for these things to take place, the Master told us there would be a time of trouble such as never was, and we are now living in that time, everything is pointing to the near approach of the Master. What is the minds of the brethren in England? We are continually exhorting one another here to hold fast for our redemption draweth nigh.

Hamilton (Ont.), Canada.

E. D. Cope.

Referring to the cover note "Anglo-Catholics turning to Rome" in the January "Berean," I should not take the fifty clergy of the Oxford Movement too seriously. I saw a very sarcastic remark in one of the London dailies concerning them. It was said in effect that there were fifty righteous in the Anglo-Catholic party, because that fifty had told the truth about the Oxford Movement.

In a history of the Church of England, published in 1895, which I have (for families and schools, and likely therefore to be very representative of the Church of England), the writer informs us that in 1892, when Cardinal Manning died, the great men whom Rome gained from the Oxford Movement had all parsed, leaving no successors, and that the Romeward movement was then receding rather than advancing. Certainly it has not been advancing since 1895, but rather still further receding. England is still the head of the Protestant interest, and in England the English Church is still the Protestant Church; indeed the so-called Anglo-Catholic clergy are in one respect more Protestant than the Protestants, and that is when the Pope wants them to admit that their orders are invalid.

This, it may be safely said, they will never do, and therefore the severance between the English Church and the Roman is final and complete.

The blood of the Marion martyrs was not shed in vain.

Swindon.

John H. Dyer.

During the Great War, the Allies promised Russia Constantinople and all its attendant advantages, as her portion for continued and faithful adherence to their cause.

The Russian revolution ensued, thus depriving Russia of her promised outlet to the warm waters of Europe, and Constantinople as a probable seat of future European Empire. In the Mandatory of the "Allies," following 1918, Constantinople if I remember rightly, became, or was to become an international city. Turkey, during the war, established another capital, or seat of government, "Angora," if memory serves me correctly.

In view of what Constantinople is to become in the future expansion of "Gog," would you kindly help me to a correct view as far as you can, of what Constantinople is to-day, internationally ; both as to present and future states ; and how Turkey views and uses Constantinople at present.

Thomas Townsend.

11 Mc Allen Lane,
Moncton, N. B.
Canada.

The Next Great War.

Lord Halsbury in an article in the "British Legion Journal," January, 1933, describes what he believes will be the chief feature of the next Great War. This is war in and from the Air consisting of the distribution of Poison gas. Says he, "The modern method of aerial attack is deadly in the extreme. Bombers are sent out at very low altitudes, no more than from fifty to a hundred feet up. Imagine what would happen on the outbreak of a war against a Continental nation. Squadrons of bombers carrying many tons of poison gas bombs would immediately attack London at intervals of half an hour. Some would spray poison through hose pipes in a liquid form. Rapidly London would be enveloped in a heavy cloud of gas which would hang in the Thames valley for days, perhaps weeks. Within two or three days few, if any, of London's millions would be left alive. When the enemy had dealt with London they would attack Birmingham, Manchester, Liverpool and the other big industrial towns." Lord Halsbury says further that there is no adequate defense possible.

We who remember the tragic raids on London by the Germans 1915-1918 and the horror they caused can only conclude that the next time England is at war with a great power those terrors will be exaggerated a thousand-fold.

Let us pray that the day of deliverance promised to the faithful in the last extremity may be ours.

Rev. xvi. 15 in the setting in which it occurs, gives some ground for supposing that Christ will steal away his own people at the time when the great power has completed its preparation work, and the scene is set for the War of Armageddon.

Real deliverance awaits those who put not their trust in princes, but who, in faith and hope content, wait for the coming of God's own beloved Son, believing His word and endeavoring to do His will.

* * *

The Bible and the English Language.

It is impossible to exaggerate the importance of the Authorized Version of the Scriptures as a formative influence in the development of the English language. It has indeed determined the shape it should take. It has a wonderful beauty and no version since has anywhere approached it. The Revised Version, Weymouth's and other versions are interesting, but they have failed to take its place. Some of the "improvements" suggested by these versions are merely grotesque, and many are just fanciful and chosen because of novelty.

Now four-fifths of the A.V. is Tyndale's translation, and his writings betray an uncommon understanding of many aspects of the Truth. May not the excellence of his work have been a product of his sympathy with the teaching of the Bible, and his understanding of its message?

G.H.D.

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).

BLACKHEATH (Staffs).— Christadelphian Hall, Ross Road. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursday: Bible Class, 7.30 p.m. On Saturday, January 7th, we held our Sunday School tea and prize distribution, when a company of over 50, including brethren and sisters and scholars, sat down to tea, after which a pleasant and profitable time was spent in listening to a short address from bro. C. F. Powell and hymns and recitations by the scholars. It gives us pleasure to report that bro. Robert Harvey, who was immersed some 18 months ago into the Suffolk Street Fellowship, has applied for fellowship with this ecclesia. We deemed it necessary to have an interview with him to see if he was sound in the Faith. The meeting proved very satisfactory and the ecclesia, acting upon the recommendation of the brethren who interviewed bro. Harvey, received him into our fellowship and he broke bread with us for the first time on the 1st January. I may add that our brother has been attending our lectures for some considerable time prior to his application for fellowship. We are again able to report another manifestation of our Father's mercies in permitting us to be laborers together in turning one more from the darkness of nature to the light of the Truth, viz.: Miss Eva Margaret Elliott, daughter of bro. C. Elliott, who passed through the wafers of baptism on Jan. 11th, thus commencing her probation, which we hope will result in the reward of eternal life. We have been pleased to welcome bro. and sis. Bickers of Dudley at the Table; bro. Bickers was with us in the Master's service and we thank him for his labor of love.—C. Bennett, Rec. bro.

BRIDGEND.—Dunraven Place. Sundays: 11 a.m., 6.30 p.m. Tuesdays: Bible Class. 7.30 p.m. We have much pleasure to report another addition to our numbers. Brother Thos. W. Jones, late of the Temperance Hall Fellowship (a brother of the writer), after a successful interview, was received into fellowship on January 15th. He expresses his wholehearted approval of our stand in relation to the military and oath questions and applied for membership and fellowship with the happy result as stated above. We have also been greatly encouraged by visits from bro. D. L. Jenkins of Clapham and bro. N. Widger of West Ealing. Bro. Jenkins was with us on Dec. 18th last and bro. Widger on Jan. 15th. We greatly enjoyed their ministrations and thank them for their services. We were pleased to welcome to the Table of our Lord bro. D. L. Jenkins (Clapham), bro. and sis. Reggie Williams (West Ealing), sisters M. Tellum and M. E. Jones, brethren Emlyn and Glyn Jones of Bridgend, and bro. N. Widger of West Ealing.—Gomer Jones, Rec. bro.

BRISTOL. — "Druids Hall." 8 Perry Road (top of Colston Street). Breaking of Bread, Sunday, 11 a.m.; Sunday School and Bible Clan, 3 p.m. Although we have not sent any intelligence lately we have been plodding on with our work, but have been unable to create any interest in the things of God. Sis. G. Reed of Clapham joined us at the Memorial Feast just before Christmas, and her visit made a very welcome break in our quiet ecclesial life. We would like to remind any brother or brethren who may be traveling this way on business or pleasure that his presence at our Sunday morning or Tuesday evening meetings would give us great joy, especially if he could speak a few words to our comfort and edification.—F. Walker, Asst. Rec. bro.

DERBY.—54 Beaufort Street. Sister H. Dale has now removed to Halifax, where, unfortunately, she will be in isolation, but she will meet with the brethren and sisters at Oldham as often as she can get there. Sis. V. Clark has gone to live in Bournemouth and will meet with the ecclesia there. Thus we are now only two brethren and two sisters in Derby, but with the Father's blessing we press onward in hope of eternal life. Brethren H. Green, F. E. Grimes, A. Baratt, M. Murfin and M. Harrison of Nottingham and M. Reason of Sheffield have ministered to our spiritual needs. Other visitors have been sisters M. Baratt, A Heason and E Elston of Nottingham and bro. S. Heason of Sheffield.—R. J. Towne, Rec. bro.

DUDLEY.—Christadelphian Hall Scotts Green. Breaking of Bread, Sunday, 11 am.; Lecture, 6.30 p m. Bible Class, Wednesday, 7.30 p.m. We are pleased to report two more additions to our ecclesia: bro. J. Hingley and sis. E. Forrest, who were united to Christ on Wednesday, Feb. 1st, after witnessing a good confession of the things of the Kingdom and the Name. We sincerely trust our brother and sister will grow in grace and in the fear of the commandment given to us whereby we may perfect a character well pleasing to God our Heavenly Father. We propose holding our Eureka tea and meeting on Saturday, March 4th. in our room at 4 30 pm, God willing. The subject for the after meeting at 6 o'clock is "The Throne of God and of the Lamb " (Rev. iv.), subdivided as follows: (1) The Throne set in heaven and one sat on the Throne; (2) Four and twenty elders in white raiment; (3) Four beasts full of eyes; (4) The song of the Redeemed We are anticipating a profitable time.—Faithfully your bro*her in Jesus, Fred H. Jakeman, Rec. bro.

HORNS CROSS (Kent).—Co-operative Hall, High Street, Galley Hill, Swanscombe Breaking of Bread, 11 am ; Lecture, 6 30 pm. It is with pleasure that we report an increase in our number by transfer from Clapham of bro C J. Jackson, who in future will meet with us, and we extend to him a very hearty welcome. We take this opportunity to gratefully acknowledge the services of the following visitors: brethren D L. Jenkins, E A Clements, M. Joslin and W R. G Jeacock of Clapham, and bro. Beighton of Seven Kings.— E. R. Cuer, 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 regret to report the death of our aged sister E Dear, who fell asleep on January 30th and was laid to rest in Streatham Cemetery on February 6th, bro. G M Clements speaking words of comfort at the graveside. All such occasions are sad but we are comforted with the thought that "precious in the eyes of the Lord is the death of His saints." At our quarterly business meeting held on Thursday, January 12th it was our painful duty to withdraw from bro. Henry George Taylor for disobedience to the commands of Christ by long continued absence from the Table. In contrast to this we had a pleasant duty to perform on January 29th when we assisted Mrs. Ida Florence Robinson (formerly neural) to obey the Divine command to be baptized. Our new sister is the wife of bro P Robinson, whose immersion was reported in last month's intelligence, and being in isolation near Bury St. Edmunds we rejoice greatly that he

now has his wife to help him so that as "heirs together" they will be able to labour in the Lord's vineyard. We gain by removal bro. P. C. Ridout, from Sutton, but on the other hand we are sorry to lose the company of bro. C. J. Jackson, who will in future meet with those of like precious faith at Horns Cross. The following brethren and sisters have been welcomed at the Table: bro. W. A. Rivers (Brighton), sis. Wellard (Burnham on Crouch), bro. D. Bath (Holloway), sis. Margery Hayward (Ipswich), sis. D. Bradley (Leicester), sis. M. Day, sis P Squires and sis. M. Squires (Luton), sis. Clarke (Putney), sis. Coliapanian and sis. Webster (Seven Kings), bro. and sis. C. Clements and bro D L Denney (Sutton).—F C Wood, Asst. Rec. bro.

LONDON (Holloway).— Free Library, Manor Gardens, Holloway Road, next to Royal Northern Hospital, 11 a.m. Our fraternal gathering on Feb. 4th proved to be one of those spiritual feasts which are so necessary in these days to encourage us to hold fast to the principles of the hope of our Calling. About 90 sat down to tea, and the after meeting saw the hall packed to standing room only. The addresses of the brethren will live in the memory of those present as an incentive to remain "steadfast, unmovable, always abounding in the work of the Lord". The common enemy of all (death) has visited our ecclesia. With sorrow we have to report that our sister Mary Louise Morgan fell asleep in Jesus on Feb 1st and was laid to rest by bro. Lethbridge on Feb. 4th at New Southgate Cemetery. The probation of our sister was of short duration. Immersed on May 12th, 1931, after learning the Truth in Africa, she has finished her course and now sleeps, resting from her pains and trills, awaiting the call "when all that are in the graves shall hear his voice and come forth". We feel and hope it may not be long before we see her again in the land of the living, when we shall be able to say with her "O grave, where is thy victory?" Our special effort in November and December has not been the success we would have liked. Although the lectures were well attended by the stranger the interest was not keen enough to bring them along to our Sunday evening lectures. We have been fortunate in obtaining a hearing for the Truth in the local press at Barnet, and have through that means had a private correspondence with one who is expressing an interest in the Bible and its message. We sow beside all waters and leave the results in our Father's hands. We gain by removal sister Winifred Keate from the Clapham ecclesia.— F. R. Wright, Rec. Bro.

LONDON (Putney).- Scouts Hall, Oxford Road. Sundays: 11 a.m. and 6.30 p.m. Thursdays at 2 Schubert Road, East Putney, Bible Class at 8 p.m. We are pleased to report that our numbers have been increased by the transfer of bro. and sis. F. Jeacock. Bro. Jeacock has joined us from the Croydon ecclesia and sis. Jeacock (formerly sis M E. Fullbrook) from the Clapham ecclesia. We welcome them into midst and pray that our association may be to mutual upbuilding. The stranger continues to manifest interest in the lectures and we hope the interest may ultimately bear fruit —A. Cattle, Rec. bro.

LONDON (West Ealing).—Leighton Hall, Elthorne Park Road. Breaking of Bread 11 am.; Sunday School, 11 a.m.; Lecture, 6.30 p.m. Bible Class on Thursdays, 8 p.m., at 24 The Broadway, West Ealing. Our Sunday School tea and prize-giving was held on Saturday, Jan 21st, when an enjoyable time was spent by the brethren and sisters in entertaining the children. The prizes selected for those scholars who obtained the requisite number of marks in the examination were the recently published reprints of bro Roberts' works, "Is there a God?" and "The Bible true". We are glad to report the attendance of an interested friend living at Southall, who, seeing one of bro. Jannaway's advertisements, wrote to him for the address of the nearest ecclesia. We are only too glad of the opportunity of following up the good work already commenced by our brother. We are thankful for the help received from our visiting brethren in their ministrations in the Truth's service.—Norman G. Widger, Rec. bro.

LUTON.—Oxford Hall, Union Street (off Cattle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Sunday School, 2.45 p.m. Thursdays: 8 p.m. It affords us great pleasure to report that by the power of the Gospel our Father has seen fit to draw another from Egyptian darkness into His marvelous light. The new member of the household is Mabel Irene Greaves, age 17, formerly Primitive Methodist, and who was baptized on Jan. 21st. Her case remarkably illustrates the power of silent witnessing for the Truth and how the Father chooses small things for the accomplishment of His ends. On account of the difference in

behavior, which she noticed in one of our sisters (who is engaged at the same place or business), and quite unknown to her, Miss Greaves formed a secret admiration and affection for our sister, being too timid to reveal her feelings a considerable time elapsed without any sign that they would be brought together, when some chance incident occurred by, which they were brought into companionship, from which time she firmly attached herself to the said sister, which attachment culminated in the above happy result. Our earnest desire is that she may have these things always in remembrance, being diligent that she may be found of the Master "in peace without spot and blameless" at His coming.—A. H. Phillips, Rec. bro.

MANCHESTER.—15 Middlewood Street, Harpurhey. Sundays: Breaking of Bread, 3 p.m.; School, 3 p.m.; Bible Class, 6.30 pm. During the month we have been encouraged by the company at the Table of the Lord of bro. and sis. J. H. Melior of Ashton. Bro. Mellor exhorted to continue the warfare in which we are engaged and addressed us in the evening. We also were visited by bro. Barber of Plymouth, who was staying at Button.—H. S. Nicholson, Rec. bro.

NOTTINGHAM.—Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Shelton Street Schools—Tuesdays, Eureka Class, 7.45 p.m. Huntingdon Street Schools—Wednesdays, 7.45 p.m. It is with joy we report that two more in this town have resigned their relationship to the rudiments of this world and have been baptized into Christ, thus participating in the death of Christ in the hope of participating in his glorious resurrection. On Nov 7th last Amelia Gertrude Oliver, the mother of sis. A. C. Simpson of this ecclesia, and on Dec. 20th Doris Cavers. We trust that in these perilous "last days" they will keep steadfast to the way .of righteousness to be received with acceptance by the Lord Jesus at his return. The Lord willing, our next fraternal gathering will take place on Easter Monday, April 17th. The subject for consideration will be "The Parable of the Vineyard".—W. J. Elston, Rec. bro.

OLDHAM.—Guild Room, Greenacres Hill Stores, Greenwood Street. Sundays: Breaking of Bread, 10.40 a.m.; Sunday School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. (Mechanics Institute, Manchester Street, Werneth). We have been pleased to welcome to the Lord's table bro. and sis. S. H. Jakeman (Dudley), sisters York and Edna York (Bacup) and sis. H. Dale (late of Derby, now of Halifax). Bro. Jakeman was here in the Truth's service and we thank him for his labours amongst us. We gain by removal from Derby to Halifax our sister H. Dale, who has met with us regularly since Dec. 25th, and finding it convenient to get to our meeting will become a member of this ecclesia, which we trust will be to our mutual upbuilding in the things of the Kingdom of God. We have received from an unknown source in New Zealand many copies of diagrams relating to the prophetic times of Daniel, all containing false doctrine, and therefore the ecclesia resolved that they be destroyed. Our brother A. Geatley has been transferred to Manchester. We are pleased to be able to announce a slightly increased attendance at the lectures and are glad of the interest shown. The addresses received from brethren F. G. Jannaway and Bath have been distributed amongst the brethren and sisters. Some replies have been received and followed up with literature, the result lies in the future and will in God's good purpose some day be revealed. With the work we continue, knowing that if we labour according to God's will no effort is wasted.—W. Cockcroft, jnr., 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. On Saturday and Sunday, Jan. 21st and 22nd, with the assistance of our bro. T. Phipps of Great Bridge, we gave two special lectures. Although advertised by means of 2,000 cards, we found it difficult to attract people to listen to such important subjects as the following: (1) "Religion, its objects, history and purpose"; (2) "The return of Christ. The unrest among the masses, upon me earth distress of nations, the sea and waves roaring. Sure signs that the great day is at hand." The labors of our bro. Phipps and also our bro. A. Geatley of Oldham in the Master's service were very much appreciated. We have been pleased to welcome as visitors at the Table of me Lord sis. D. Jannaway of Soutnport and bro. T. Bailey of Preston.—B. Littler, 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 are very pleased to report that one of the interested mends referred to in our last month's ecclesial news is now a fellow-heir with us. Our new brother is Wm. Marshall Thomas, who was baptized in the saving Name on the 26th January. Bro. Thomas was introduced to the Truth through the labors of bro. Mettam of Sutton, and we are very grateful to our Heavenly Father that He has given the increase. Our prayer is mat our new brother with us may be found worthy in the great day which seems so near. Visitors: We have been pleased to welcome the following: Brethren Griffiths and Brooks (Clapham), bro. Barker (Holloway) and Bro. Smith (Welling).—W. J. Webster, Rec. bro.

ST. ALBANS.— Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 8 p.m. at Pikesley's Room, 34 St. Peter's Street (next to Council Offices). It is a pleasant thing to be able to record a further increase, in the goodness of God, as the result of our planting and watering. On Thursday, February 2nd, Mrs. A. Hearne was baptized at the house of bro. Hart, having made a good confession of the One Faith. Our new sister had attended lectures for many years but interest was quickened after the falling asleep of her mother (sis. Barnes) some time ago, with the happy result now recorded. This increase (which now brings our number to 25) is encouraging, making us more earnest to pursue the work, knowing that our labor "is not in vain in the Lord ".—S. Jeacock, Rec. bro.

SUTTON (Surrey). —The Garden Hall, Wellesley Road (adjoining Sulton Station). Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class, 8 p.m. We continue to proclaim the good news in this district and are indebted to the following who have lectured: brethren G. M. Clements, F. G. Ford, W. R. G. Jeacock and A. J. Ramus (Clapham) and N. G. Widger (Ealing). The following visitors to the Lord s Table have cheered us by their presence: brethren D. Bath and G. H. Denney (Holloway), bro. Doust (who also exhorted) and sisters Brewer, L. and H. Denney, Davis and Kingswood (Clapham), bro. N. G. Widger (who exhorted) and sisters Gillespie and Southgate (Ealing) and bro. Rivers (Brighton). We are also much encouraged by the presence of those brethren and sisters in fellowship who are not members of the meeting but who attend our lectures and Bible class. We have lost the company of bro. P. C. Ridout, who will in future meet at Clapham.—G. F. King, Rec. bro.

SWINDON. — 39 Balk Road. Breaking of Bread by appointment. We are very pleased to report a visit on January 15th of bro. G. H. Lethbridge of the Holloway Ecclesia. The mutual help and exhortation we received from his visit was much appreciated. We have no increase in numbers to report, but are awaiting the result of developments of which we have heard in London in connection with the T H. new Hymn Book with hopeful expectations.—In hope of Eternal Life, faithfully your brother and sister in Christ, J. H. and E. K. Dyer.

TIERS CROSS (Haverfordwest, Pembrokeshire). Breaking of Bread,, 2.30 p m. We send greetings to all our beloved brethren and sisters and extend our many thanks to the Editors of the Berean for the help and encouragement we have received through the past year, also not forgetting their labor of love in 1916, which was abundantly blessed by our Heavenly Father, and which we should never forget but frequently talk of it to our children. We have no strange news to report from the west. We are thankful to our Heavenly Father for His helping us through the dark winter months, the summer will soon be here, when we trust to be blessed with the company of some of our brethren and sisters, who we thank for their kind letters and tokens of love. We are still in correspondence with the names sent us by bro Jannaway.—H. Thomas.

WAINFLEET (Lincs).—The Sycamores Croft. We are still endeavoring to make known the glories of the future age. At our December address we did not get any strangers, there being a counter attraction in the village in the form of a mission van. The country people believe that it does not matter what a person believes as long as they have some sort of religion, that remark has been made to me on several occasion1; while giving out the invitation cards. The subject chosen by bro Strawson for his address in January was "Does it matter what we

believe?" Three strangers were present, who listened very attentively to the address. Sis. Strawson accompanying bro. Strawson on each occasion, we greatly appreciated their company —Bernard Smith.

WELLING (Kent).—Scouts Hall, Warwick Road. Sundays: 11 am, Breaking of Bread; 6.30 p.m., Lecture; 3 p.m., Sunday School; Thursdays: 8.15 p.m., Bible Class. The attendance of strangers at Sunday evening lectures during January given in The Lincs Co-op Hall, Plumstead Common, was much smaller than the mid-week lectures recently held there, being 14 for a total of five lectures. We take consolation in the fact that interest has been continued by a few, realizing it is our bounden duty to preach the Gospel until our Lord come, who is the Way, the Truth and the Life, to subdue all things unto himself. We are hoping that a further distribution of 3,000 cards will bring an increased attendance to the fortnightly lectures at the same hall in February and on March 14th and 28th, at 8 p m. We are now back at the Scouts Hall for Sunday evening lectures. The help and attendance of the following brethren and sisters have been much appreciated. At the Memorial Table: brethren W. R. Jeacock and L T Walker of Clapham, bro and sis F. R. Wright, bro. and sis Nicholson and sis R Nicholson of Holloway and bro. and sis. J L Young of Putney. At the lectures: bro and sis Ask, bro and sis. P. Kemp, sis M Sowerby and sis D Sowerby, all of Clapham. To all we tender our thanks —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. We are glad to have the privilege of "holding forth the Word of Life" in this portion of the Master's vineyard and have every reason for encouragement in the attendance of the stranger. Every endeavor is made by way of advertisement, poster and cards to witness for the Truth; but it is only here and there that response is made to the Divine overtures of mercy. When we realize the beauty reasonableness and grandeur of the Divine scheme of human redemption as revealed in the Bible we are saddened by the feebleness of the response, but God's purpose stands sure and in the near future its glorious consummation will be witnessed. What tragedy for a guilty world! What unspeakable joy to this" who have faithfully exalted the Word of God during the years of probation! We have appreciated the faithful co-operation in the work during the past month of brethren T Pearson and F. J Jakeman (Dudley) and have been pleased to welcome at the Memorial Feast bro. T. Hughes and sisters Hughes, Jakeman and Shaw (Dudley), also sis. Steele and sis. Olive Steele (Crewe).—H. G. Saxby, Rec. bro.

CANADA

OSHAWA (Ont.).—305 Courcellette Ave. We are glad to report that we are keeping well and striving to hold fast to our most holy faith, preaching the Truth to those who will listen, which are few in these days. A number of encouraging letters from brethren have been received during the past year; we thank the senders for their words of comfort and look forward to the time when we shall all meet in the Kingdom of our God —Love in the Faith to all the Household, your brother and sister in Christ, Geo. Ellis.

UNITED STATES

PHILADELPHIA (Pa.)—Grand Fraternity Budding, 1626 Arch Street. Sunday School, 9.30 a.m.; Breaking of Bread, 10.30 a.m.; Lecture, 7.30 p.m. We continue building and strengthening ourselves in the work of the Truth here, which we are maintaining in its purity, and are looking forward to the future with great anticipation of the early appearance of our Lord and Master to complete his great work of redeeming his friends and the world of mankind, for he is able to right the present evil conditions that exist. Since our last report the following local

brethren have proclaimed the gospel from the public platform: bro J. E. Mullan, bro H. Fidler, bro. C. E. George, bro. D. C. Wilson, bro H MacAllister, bro. R. McKelvie, bro. F. P. Bayles and bro. F. W. Cross. The lecturing brethren are putting forth their best endeavors in the work and it is a matter of thankfulness that we have so many brethren who are both able and willing to bear witness to the truth of the gospel. On Sunday afternoon, January 1st, the Sunday School prize-giving and exercises took place here. We, both old and young, were greatly encouraged by the work of the school. It was heartsome to hear such an effective rendering of the cantata "Prophecy and Fulfillment," by the elder scholars of the school, assisted by a number of brethren and sisters. Our imagination was carried forward to what is said of Zion, "Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee" (Isa. xii. 6). Besides this a beautiful presentation of the gospel was effected in the singing of hymns interspersed with scripture reading by the scholars. A new feature was a musical recitation by two scholars, which consisted of the words of scripture, "And there were . . . shepherds abiding in the field" (Luke ii. 8-14), with hymn 66, "Hark! What mean those holy voices," played softly as a background. The second part was "And the child grew, and waxed strong in spirit" (Luke ii 40-49"), along with hymn 166, "Most glorious things are spoken, Jerusalem of thee" We had a good attendance and were greatly helped by the entertainment. We are sorry to lose the company of sis. McLean to Little Falls, N Y, also bro and sis Morgan to Freeland, Pa., and bro. M. Sutton to Washington, D C. We have been gladdened by the company of the following: sis Golden of Los Angeles who passed through Philadelphia while journeying from England to her home, but was unfortunately prevented from meeting with us through indisposition. Other visitors have been bro. G Cooper and bro. and sis. Sommerville and family of Hawley, Pa, also sis. Hardaker and sis. McKelvis of Elizabeth, NJ—Herbert Fidler, Rec. Bro.

NEWARK (N.J.)—For some time past we have had bro and sis. Walter Dean and bro and sis James Rankin, snr., attending our meeting, and are very grateful to announce that they have requested that their membership be transferred to the Newark ecclesia as they expect to be permanently located in these parts. We realize that this will be a great loss to the Worcester ecclesia but what is loss to one is gain for another. The condition of the world points to the near coming of Christ, when we shall all be able to assemble as one body with him in our midst, no longer separated by geographical locations.— For the Newark Christadelphian ecclesia, Alex Packie Rec. Bro.

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 Conrecelette 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. Wolft.

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. - Louis F. Bas, 118 Washington Avenue, Rutherford, 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. – D. C. Wilson, 3330 North 15th Street.

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.

IN FELLOWSHIP. – The Brethren named will be willing to afford information as to meetings in their vicinity on the basis of purity:-

Accrington (Lancs.) – See Rochdale (Lancs.)
Ashton-under-Lyne. – J. H. Mellor, 27 Newmarket Road, Waterloo.
Bedford. – W. H. Cotton, “Westcot,” Bromham, Bedford.
Bewdley. – H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Rd., Franche, Nr. Kidderminster
Bexley Heath. – See Welling.
Birmingham. – W. Southall, 10 Bragg Road, Birchfields.
Blackheath (Staffs.) – C. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley
Bournemouth. – J. Wilkinson, 850 Wimborne Road.
Bridgend. – Gomer Jones, 9 Grove Road.
Bridport (Dorset) – Mrs. E. Miller, “Home Cot” Bothenhampton, Nr. Bridport.

Brighton. – J. D. Webster, “The Brow,” 60 Elm Drive, West Hove, Sussex

Brimington (Chesterfield). – R. Wharton, Station Road.

Bristol. – A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston.

Bury St. Edmunds (Suffolk). – H. P. Christmas, 29 Well Street.

Cardiff. – G. Morse, 3 Merches Gardens, Grangetown.

Chepstow. – Mrs. R. Jaine, Tyrie Cottage, Brockwell, Nr. Chepstow.

Colchester. – L. H. W. Wells, 45 Drury Road.

Crewe. – Mrs. Steele, 158 Earle Street.

Croydon. – A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey.

Derby. – R. J. Towne, 54 Beaufort St., Cowsley Estate.

Dudley. – F. Jakeman, 48 Stourbridge Road, Scotts Green.

East Dereham (Norfolk). – Miss Wells, 23 St. Nicholas Street.

Falmouth. – W. Warn, Budock House.

Glasgow. – See Motherwell.

Great Bridge. – T. Phipps, 91 New Road.

Hitchin. – H. S. Shorter, “Eureka,” 61 Radcliffe Road.

Horn’s Cross (Kent). – E. R. Cuer, “Zoar,” Arterial Road, St. Paul’s Cray, Kent.

Ilford. – See Seven Kings.

Ipswich. – W. Hayward, 78 Rosebery Road.

Kidderminster (Worcs.) – W. Piggott, Senr., Ashgrove, Bridgenorth Road, Franche

Leamington. – Leigh Feltham, “Holmdene,” 36 Warwick New Road, Leamington Spa.

Leicester. – A. C. Bradshaw, 52 Beechfield Avenue, Birstall.

Lichfield. – S. M. Harrison, 102 Birmingham Road.

London (Holloway, N.) – F. R. Wright, 57 Woodville Road, New Barnet.

London (Putney). – A. Cattle, 14c Buer Road, Fulham, S.W 6.,

London (South). – F. Button, 1 Hillsboro' Rd., S.E. 22

London (West). – J. M. Taylor, 39 Gloucester Road, Ealing, W. 5.

Luton. – A. H. Phillips, 48 New Town St.

Manchester. – Geo. J. May, 15 Middlewood Street, Harpurhey.

Margate. – A. E. Newman, 37 Eaton Road, Margate.

Motherwell. - Rod. H. Ross, 34 Coronation Rd. New Stevenston, Scotland.

New Barnet, F. R. Wright, 57 Woodville Road.

Newport (Mon.) – D. M. Williams, 3 Constance Street.

New Tredegar. – T. Davies, Sunny Bank, 32 Upper Road, Cwmsyfiog.

Nottingham. – W. J. Elston, 97 Woodborough Road.

Nuneaton. – W. H. Wilson, "Trewethern", Weston-in-Arden.

Oldham. – W. Cockcroft, 43 Werneth Hall Road.

Oxford. – F. P. Restall, "Endways," Barton Lane, Old Headington.

Pemberton. – B. Litter, 2 Short St., Pemberton, Wigan.

Plymouth. – J. Hodge, 1 Notte Street.

Purley. – See Croydon.

Redhill. - W. H. Whiting, 65 Frenches Road.

Rhondda. – G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.

Rochdale (Lancs.) – T. Heyworth, 19 Tonacliffe Terrace, Whitworth, near Rochdale.

Ropley (Hants.) – S. Marchant, Monkwood.

Seven Kings. – W. J. Webster, 72 Meath Road, Ilford.

Shanklin (I. of W.). – Mrs. A. Mulliner, "Berwyn," St. Martins Ave.

Sheffield. – S. Heason. 21 Robert Road, Meadow Head.

Slough (Bucks.). – Geo. L. Barber, "Hazeldene," Farnham Road.

Smethwick. – A. E. Tandy, 135 Bearwood Rd.

Southend. – W. L. Willie, 11, Byron Avenue.

Southport. – Miss Doris Jannaway, 73 Oak Street.

St. Albans. – S. F. Jeacock, "Eureka," 45 Cambridge Road.

Sutton (Surrey). – G. F. King, "Hillmead," Buckles Way, Banstead, Surrey.

Swansea. – W. J. Morse, "Fair-view," Glynderwen Crescent, Derwen Fawr.

Swindon (Wilts). – J. H. Dyer, 39 Bath Road.

Tier's Cross. – H. Thomas, Tier's Cross, Haverfordwest, Pembroke.

Uxbridge (Midd'x). – N. G. Widger, "The Moorings", Long Lane, Hillingdon.

Wainfleet (Lincs.) – Bernard Smith, "The Sycamores," Croft.

Walsall. – A. M. Jordan, 12 Edward Street.

Welling (Kent). – A. M. Grant, 19 Awliscombe Road, Plumstead Common, S.E. 18

Wellington (Salop). – H. Saxby, 39 Ercall Gardens.

Worcester. – H. Blake, 56 St. Dunstan's Cres.

India

L. W. Griffin, Bengal Nappur Railway, Chakradhapur.

Australia

Victoria. – J. Hughes, 55 Glenhuntly Road, Elsternwick, Melbourne.

New Zealand

K. R. MacDonald, P. O. Box 55, Whangarei.

East Africa

F. Browning, Box 121, Nairobi

Notes

Distressed Jews' fund.—The following amount has been received and handed to bro. F. G. Ford, the Treasurer of the Fund. Brantford Ecclesia, £2 Os. Od.

Change of Address.—Bro. M. Joslin (late of Greenford, Middlesex), to "The Homestead," Briar Lane, Carshalton, Surrey.

Forthcoming Meetings.—Special Lectures at Welling, March 14th and 28th. Tea and Fraternal Meetings at Dudley, March 4th, and at Nottingham, April 17th.

Berean for July, 1923.—If any brother has a spare copy of this issue, please communicate with bro. Jos. E. Mullan, 222 Sylvan Avenue, Gloucester, N.J., U.S.A.

"Christadelphian Answers," and "Christadelphian Treasury." —Bro. G. W. Park, 5 New Row, Lamberhead Green, Wigan, would like to hear from any brother who has spare copies.

Christadelphian Hymn Book.—A new type edition (both music and reading) of bro. Robert Roberts' Hymn Book is being reprinted, retaining the same numbering of the Hymns and Anthems. Full particulars on application to bro. F. Walker, 41 Stokes Croft, Bristol.

"Ignorant of the Bible."—Under this heading the News Chronicle reports a Teachers' Conference. It describes the condition of mind of the modern schoolboy. Sir Percy Jackson reported, "There is a lack of Bible knowledge among them," and the Bishop of Ripon declared, "The views of modern public schoolboys would absolutely shock their grandmothers."

The Holy Shroud (!) of Turin.—The Pope proposes to exhibit this article during the coming holy year. It is, says Catholic tradition, the linen sheet in which Jesus was buried and on which a perfect portrait—even to the marks of the wounds—has been impressed. What a refuge of lies is the Papacy!

More Submarines.—Brassey's-1933 Naval Annual draws attention to the activity in submarine construction in French and Italian shipyards. In the 5 years 1927-31 France has laid down 54 and Italy 41.

Stalin on the Red army.—Stalin made his first speech for 18 months on January 9th, and was asked why Russia did not manufacture clothing and other necessities. He replied that £300,000,000 had been invested in heavy industry to enable Russia to arm adequately. As a result the Soviet Union could now equip the Red Army to the fullest extent with modern fighting instruments.

"A Miraculous Change."—Major H. L. Nathan, M.P., told a Zionist meeting that he had noticed "a miraculous change" in Palestine. "The old humdrum laziness in agriculture and industry had given way to a phenomenal activity."

In His Address at the Maccabee reception in Haifa, the Rt. Hon. Lord Conway of Allington, said that he was one of the very few English politicians who took the Balfour Declaration seriously from the very start and gave it warm support. "Now after twelve years I return to the Holy Land, and what do I see? I see much that was hoped for brought to fruition, much that was feared non-existent. I see a material development far beyond expectations. I see villages established and supporting happy communities in places that were barren and uninhabitable. I see electrical undertakings, factories and drainage actively functioning in this primitive world. I see in existence a network of excellent roads, enabling transport to be cheap and remote places to be accessible. I see the Jewish population multiplied more than three-fold. I see a handsome and sturdy stock planted upon the soil, and a folk everywhere passionately devoted to labor on the land." The New Judea.

