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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 Throne

By Dr. John Thomas

(Continued from page 44.)

Such was the condition of things in relation to the throne in John's day as in our own. David, John, and all the saints from their time to ours, are all interested in the inquiry "How long?" Until when shall the kingdom and throne of David and David's Lord be prostrate in the dust, and exist only as a matter of hope? This question has been long since answered by Ezekiel, who in ch. xxi. 27, says, the throne shall not exist "until He come whose right it is," and Yahweh Elohim will give it to him. Jesus being the Christ, is He whose right it is. This is evident from Gabriel's word in Luke i. 31, saying to Mary, "Thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and Yahweh Elohim shall give unto him the throne of his father David: and he shall reign over the house of Jacob, *during the Aions*, and of his kingdom there shall not be an end." The right to the throne, then, belongs to Jesus. But when he came into the world it was not in existence, nor while he remained here; and when he departed from the earth, instead of possessing a throne, "he went into a far country to receive for himself a kingdom;" and having received it "to return," (Luke xix. 12). He has not yet returned, which is a proof that he has not "received for himself a kingdom." But he will certainly receive it according to Daniel's visions of the night (ch. vii. 13, 14), and when he returns in power and glory, and all the holy angels with him, then will he build again the tabernacle of David which is fallen down; and build again the ruins thereof, and set it up as in the days of old; and occupy the throne, which will then be the throne of his glory (Mat. xxv. 31; Amos, ix. 11; Acts xv. 16). And this is that throne which John beheld "established in the heaven."

But it may be asked, in what terrestrial locality will this throne in the heaven be established? What is the topography of the substance, or reality, of the vision John beheld "in spirit?" The answer is MOUNT ZION IN JERUSALEM. This is where the Davidian covenant locates it, in saying to David, "THY kingdom shall be established during the Olahm before thy face; THY throne shall be set up for the Olahm," or hidden period of a thousand years duration. When these words were spoken to David he was reigning in Mount Zion in Jerusalem in the presence of ancients, the princes of Israel. Deeply impressed with this truth, as the poet of the House of Jacob, he celebrated the glory of Zion when he

should behold her full of palaces tenanted by the saints, the Elohim of Israel. Hence, the psalms are not only styled "Yahweh's Songs," and "Israel's Songs," but "the Songs of Zion." The following is a specimen of the teaching of the spirit concerning Zion and Jerusalem:

"Yahweh's foundation is in the mountains of holiness. He loveth the gates of Zion more than all the dwelling places of Jacob. Glorious things are spoken of thee, O city of the ELOHIM. Selah. This Man (the foundation-stone laid in Zion) was developed there: even to Zion it shall be said, the man, even THE MAN, was brought forth in her; and He the Most High, will establish her. In enrolling the peoples Yahweh will reckon (that) this Man was born there. Also singers as well as musicians (Apoc. v. 8, 9; xiv. 2; xv. 2, 3) there: all my springs are in thee (Ps. lxxxvii).

Again, in Ps. xlvi. it is written, "Great is Yahweh, and greatly to be praised in the city of our Elohim, the mountain of his holiness. Beautiful of situation, the joy of all the earth, is the mountain of Zion, the sides of the north, the citadel of the Great King. Elohim in her palaces has been known for a defence. For behold, the kings (under Gog) were assembled, they perished together. They beheld; so were they in consternation; they were terrified, in terror they hasted away. Trembling seized upon them there, and anguish as a parturient woman. With a wind of the east thou wilt wreck the ships of Tarshish. As we have heard, so have we seen in the city of YAHWEH Tz'vaoth, in the city of our ELOHIM. Elohim will establish her *ad-olahm*, during the hidden period," or MILLENNIUM.

Again. In Ps. l. "AIL, *Elohim*, YAHWEH spoke and made proclamation to the earth from the rising of the sun unto its going down. Out of Zion the perfection of beauty Elohim shined forth. Our Elohim shall come, and not keep silence. A fire before him shall devour, and it shall be very tempestuous around him. He will make proclamation to the heavens from above, and to the earth for to vindicate his people; saying, Gather ye to me my saints, the separatists of my covenant by the sacrifice. And the heavens shall declare his righteousness; for He, the Elohim, is judge. Selah."

In Ps. xlvi. 4, also it says: "There is a river whose channels shall gladden the city of Elohim, the holy place of the tabernacles of the Most High. Elohim in her midst, therefore she shall not be moved. Elohim shall help her at the opening of the dawn. The nations were enraged; the kingdoms were moved. He uttered his voice and the earth shall melt. Yahweh Tz'vaoth is with us; a fortress for us the Elohim of Jacob. Selah."

In Ps. cxxii. it is written, "Our feet shall stand within thy gates, O Jerusalem—Jerusalem! that is builded as a city compactly joined together. Whither have gone up the tribes, the tribes of Yah, a testimony for Israel, to give thanks to the name of Yahweh; because there they have established thrones for judgment, *the thrones of the House of David*. Seek ye the peace of Jerusalem; they shall prosper who love thee."

Lastly, in Ps. cxxxii. 11, it is written, "Yahweh swore to David the truth; he will not turn from it, saying: Of the fruit of thy body I will set upon the throne for thee. If thy sons will keep my covenant and my testimony which I will teach them; their sons also shall sit in the throne for thee, until the beyond." "For Yahweh has chosen to be in Zion; he has desired it for a dwelling for himself. This is my rest until the beyond. Here I will dwell, for I have desired it. Blessing I will bless her provision; her poor I will satisfy with bread. Also her priests I will clothe with salvation, and her saints shall shout aloud for joy. There I will cause a HORN to bud for David; I have prepared a LAMP for mine anointed. His enemies I will clothe with shame; but upon him shall his crown flourish."

Such, then, is merely a specimen of what is testified in "the songs of Zion," of the relation she is destined to hold to Messiah's kingdom, when he shall sit and rule as a priest after the Order of Melchizedec, upon the throne to be established in the heaven, and shall bear the glory of his Father's house. The vision in the fourth chapter of the Apocalypse is of the "GREAT WHITE THRONE" of David's Son, encircled by the judicial thrones of the House of David, to be occupied jointly with him by the apostles and saints in general, as his ancients, according to his promise. They are the thrones to be established in the Era of Regeneration; when the Son of Man shall sit upon the throne of his glory,

and the apostles upon twelve thrones governing the twelve tribes of Israel (Mat. xix. 19), "then shall Jerusalem be called THE THRONE OF YAHWEH; and all the nations shall be gathered unto it, to THE NAME OF YAHWEH, to Jerusalem (Jer. iii. 17); and because of its superior glory, majesty and power, compared with any other throne that ever was on earth, or ever shall be for a thousand years, the luminaries of the political expanse which now shed their rays upon the earth of subject nations, peoples, and tongues, shall be darkened with a total and permanent eclipse, according to the testimony of the Spirit that "the moon shall be confounded, and the sun ashamed, when Yahweh Tz'vaoth shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." (Isai. xxiv. 23).

A Sunday Morning Exhortation (21)

In the Scriptures there are many exhortations on the matter of speech, both as regards its use and its abuse. For instance, Peter says we are "not to render evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (1 Pet. iii. 9, 10). Again, in chapter iv. 11, "If any man speak, let him speak as the oracles of God." But, while we note that there is a great amount of teaching in regard to speech, there is also definite teaching concerning listening, and also how we are to hear, which is often based upon teaching regarding the tongue and its propensities. There is exhortation in respect of evil with regard to the tongue, and also exhortation in regard to the correct way to hear. We are warned in regard to the tongue not to speak evil, "Speak not evil one of another brethren," and we are not to render evil for evil but contrariwise blessing; and we are told "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile" (Psa. xxxiv. 12, 13). So that one of the conditions of long life is to refrain our lips from evil and our lips from speaking guile. Seeing that speaking evil is one of the things which man is most prone to, we have exhortations concerning those who listen, and perhaps for this reason—listeners breed evil speakers. It is a well-known saying that if there were no receivers there would be no thieves. It often works out in experience that *one* receiver creates *many* thieves, and so in the case of evil speaking, one listener may create many evil speakers.

In Proverbs we have some exhortations as to how we ought to deal with backbiters, as in chapter xxv. and verse 23, "The north wind driveth away rain: so doth an angry countenance a backbiting tongue." So that our attitude to the backbiters should be to turn to them an angry countenance. Those who listen are partakers of the evil speaking. It is not a kindness to listen to what they have to say. It may be that at the Judgment Seat, an angry countenance will drive away an evil tongue, and it is far better for them to be corrected now than to be driven from the Judgment Seat. One thing we are all aware of—untold harm is done in many ecclesias through backbiting and tittle tattle, and such things would soon cease if everyone turned an angry countenance upon them. Not many would continue backbiting if the angry countenance was always turned upon them. Perhaps more strife exists in meetings through backbiters than any other cause, for, as we read in Proverbs xxvi. 20, "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth," and again, in xx. 19, "He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips." There is a connection here between the talebearer and the flatterer, for usually a flatterer is a talebearer. Strife will often cease if there are no talebearers, but there are some who seem to think it is their business to tell the person concerned what has been said, and so cause mischief. But, though there should be an angry countenance turned when evil is spoken concerning another, it is a different matter if something is said about us, for, as we read in Ecclesiastes vii. 20-22, "For there is not a just man upon earth, that doeth good, and sinneth not. Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee: for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others." That reminds us of the words of James, shewing how easy it is for even brethren of Christ to use the tongue wrongly,—"the tongue can no man tame; it is an unruly evil full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (Jas. iii. 7-10). We

know this ought not so to be, and perhaps most of us are conscious of our failings in this matter, and this is a reason why we should be willing to overlook it, if we hear of someone speaking against us. Supposing all those about whom we had spoken were to rise up in judgment, how should we stand? We must remember that with what measure we mete, it shall be measured to us again. At the judgment seat, if we have been angry with those who have spoken against us, it may be that the things which we have said about others may on that account be brought up against us.

We are to seek peace and pursue it, and to that end turn a deaf ear in this matter.

In regard to the attitude of the listener, we have another scripture, "He that answereth a matter before he heareth it, it is folly and shame unto him" (Prov. xviii. 13). A reason why it is folly to answer a matter before we hear is found in the 17th verse, "He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him." Now a good many mistakes are made by jumping to conclusions with only partial evidence; hearing one side of the matter which seems just, and passing judgment before hearing the other side. Our partial judgment is folly and a shame. We have all probably made mistakes here. The Scribes and Pharisees made the mistake, as the record of John shews us: Nicodemus asked the question, "Doth our law judge any man before it hear him, and know what he doeth?" (John vii. 51). The Scribes and Pharisees were sitting in judgment upon Jesus before they had heard him. In forming our judgment upon things, let us hear the whole of the matter, and not be too hasty.

Turning from that side of the matter, there is good in the tongue as well as evil. There are exhortations to hear that which is good, as well as to refuse to hear evil. For instance, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath" (Jas. i. 19). Swift to hear that which is right and good, slow to speak and slow to wrath. The hasty speech may cause us to do wrong. We see this in the case of Job's friends. If they had been slow to speak and swift to hear, they would have been saved from their mistake.

Again, the book of Proverbs records some helpful words: "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise" (Prov. x. 19). There is no need to enlarge upon that, it is quite simple. "Hear counsel, and receive instruction, that thou mayest be wise in the latter end" (Prov. xix. 20). Hear counsel and receive instruction, and be swift to hear; always willing to listen and to take counsel, that we may be wise. Again, in the eleventh chapter, verse 13, the matter of counsel comes up, and we are exhorted that "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter. Where no counsel is the people fall: But in the multitude of counsellors there is safety." Now those are words we do well to ponder, for we are exhorted, more than once, to be ready to take counsel. Twice it is stated that in a multitude of counsellors is safety. We have met some of whom it is said, "you cannot tell them anything." They are not willing to take counsel. This is generally because they are confident that they can arrive at the truth without help in the matter. In regard to taking counsel, we have a multitude of counsellors in the Scriptures. We have the Apostles, the Prophets and the Lord Jesus Christ, and we do well in all our affairs to take counsel of them. We do well also, in view of the fact that we have no inspired men or interpreters, to take counsel one of another, because the best of us are prone to make mistakes, and if we are ready to take counsel we shall probably find that in a multitude of counsellors is safety. We are more likely to come to a proper decision if we take the advice of others, especially of older and tried brethren.

Now Solomon has a further word of exhortation in regard to hearing, "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil" (Ecc. v. 1). This reminds us of the advice of James, "My brethren, be not many masters, knowing that we shall receive the greater condemnation." We are not to be anxious to set everybody else right, but always ready to hear; and we need, perhaps, to realise that it is so easy even in our worship to say the unwise thing and make the rash vow. In our hymns we sometimes sing things which, unless sung with meaning, may only be mockery, for example, Hymn 62:

"Should Thy wisdom, Lord, decree
Trials long and sharp for me,
Pain or sorrow, care or shame —
Father, glorify Thy name!"

Do we always mean exactly what we sing, or are we offering the sacrifice of fools? because in singing to God, it is serious matter, and one in which we should be most careful. "Be not rash with thy mouth and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few." Let us therefore be more ready to hear than to give the sacrifice of fools, because in the world to-day thousands of people utter words to God— rash things, which they do not mean and often do not understand—and we do not want to be of them, for God takes no pleasure in fools. In the seventh chapter of Ecclesiastes it is written, "It is better to hear the rebuke of the wise, than for a man to hear the song of fools"; and again, "It is better to go to the house of mourning than to the house of feasting, for this is the end of all men: and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth." And so, brethren and sisters, we are not those who are found engaged in undue mirth. We are called through much tribulation to enter the Kingdom of God. We know that being in the flesh, we are naturally prone to evil, and we know that the things to which we are called are contrary to nature, and therefore there are times when rebuke is necessary; far better is it to hear that rebuke, than to be carried away by the foolishness in the world.

We shall find in the letters of the Apostles that we are reading the rebuke of the wise, things we are reminded of which help us to realise the need for walking according to the Word of God. The Lord Jesus Christ has something to say on this head, "Take heed therefore how you hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have" (Luke viii. 18). We are to take heed how we hear, because the man who has shall have something extra given to him, and he which hath not shall have something taken from him.

What has hearing got to do with this? Simply that all which we have in regard to the Truth comes from hearing. Faith comes by hearing, and hearing by the Word of God. We can only cultivate the Truth through hearing the Word; and so we are exhorted by Christ to take heed how we hear, because it is only those who have the faith who will have the reward at the end, and those who have heard in such a slipshod way that the Truth has not become part of them, will not have part or lot in the matter. In the gospel by Mark some words are added, "take heed what ye hear: *with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.* For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." What has hearing to do with "what measure ye mete"? It is that which we really hear, in the sense of letting it enter into our being, that will move us in our actions, and we shall mete to others in accordance with what we have heard and allowed to enter into our hearts. The Apostle James (and this is very intimately connected with "Take heed how ye hear") exhorts us to "Be ye doers of the Word, and not hearers only, deceiving your own selves." A man who is a doer of the Word shall be blessed in his deed, and this is doubtless what the Lord Jesus Christ had in mind. We have an example of some who hear and were forgetful hearers, and consequently had no blessing. In the time of Ezekiel this message came to him, "Also, thou son of man, the children of thy people still are talking against thee by the walls, and in the doors of the houses, and speak one to another, everyone to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass (lo, it will come), then shall they know that a prophet hath been among them." How often that is the experience of the brethren who exhort! We often find the words apparently appreciated, but as regards action, "they will not do them." And so the exhortation comes to us, "be ye doers of the Word, and not hearers

only!" "Take heed how ye hear, for from him that hath not shall be taken away even that which he seemeth to have." As we hear these words from the Apostles and the Lord Jesus Christ, let us take them into our hearts and minds so that when Christ returns he will find we have cultivated a character like his own; for we shall have no blessing if we are forgetful hearers. J. B. STRAWSON.
Nottingham.

Editorial

THE DEATH OF KING GEORGE V.

The outstanding event of the past month was the death of the King, which occurred on January 20th, at his Sandringham home; the funeral taking place on Tuesday, the 28th, at Windsor. For several days prior to the funeral, the body laid in state in the ancient Westminster Hall, during which time many hundreds of thousands of his subjects paid respectful homage. The funeral cortege passed through the streets of London in the presence of what was probably the greatest assembly of people ever gathered together. Thus was King George the Fifth gathered to his fathers.

Only a little more than eight months before, the late King had celebrated the twenty-fifth anniversary of his accession to the throne; the scenes of enthusiastic rejoicing on the part of his people then presented a striking contrast to the subdued and impressive public manifestations of sorrow at the loss of a popular ruler, and sympathy for the bereaved Queen and her family, including the new King Edward the Eighth.

The reign of King George was indeed remarkable in many ways. Scarcely any period of it could be regarded as offering the prospect of settled peace. In its early years political troubles and party conflicts at home brought their full measure of anxiety to the new monarch, followed in a year or two by the outbreak of the Balkan War, which seemed to seriously endanger the peace of Europe, if indeed, not of the whole world. Two years later the Great War of 1914-1918 suddenly burst upon the world, with its appalling cost of human life, and untold millions of money: since when it is only too apparent to all, that the world has known no real peace or security. Of the monarchies in existence at the accession of King George, few indeed remained at his death. It is, however, a remarkable fact that whilst monarchies have throughout the world been violently shaken and overthrown, that of the British Empire has never stood apparently more secure in popular favour than it does to-day. History will no doubt assign much of this to the wise and tactful reign of the late King.

There is much in the reign of King George for which Christadelphians may indeed be genuinely thankful, and which surely illustrates the fact that "the king's heart is in the hand of the Lord: he turneth it whithersoever he will" (Prov. xxi. 1). For us, undoubtedly, the most far-reaching and momentous act of his reign was the granting of liberty of conscience in regard to Military Service. Who among us will doubt the fact of God's over-ruling control of King George and his Ministers, when, on 3rd February, 1916, an "Order in Council at the Court of Buckingham Palace," the King himself being present, there were issued "Instructions to the Local Tribunals" to ensure that fairness should be extended to Conscientious Objectors to Military Service? Our gratitude to God for His merciful kindness towards His children should not exclude a feeling of thankfulness also towards the instrument in His hands by which His gracious act was performed.

To all "Zion's Watchmen," a further act of King George's reign for which we are devoutly thankful, is the establishment of the British Protectorate over Palestine. Students of the Prophecies, and of the writings of Dr. Thomas, know fully well how that eighty years ago, in *Elpis Israel*, he fearlessly proclaimed his conviction that before the coming of Christ, Britain must, in fulfilment of Bible prophecy, have control of Palestine, and thus take up her latter-day work of protecting the Jews, who at that time (as Dr. Thomas demonstrated) would have returned in considerable numbers to the land of Israel. In 1917, under the reign of the late King, Britain received a Mandate from the League of Nations to take upon herself the responsibility of administering affairs in Palestine, and thus the long

looked-for fulfilment of Bible prophecy, and the verification of Dr. Thomas' exposition were accomplished. In our opinion these are two events of sufficient importance to characterise the reign of the late King as indeed remarkable, and for which all true Christadelphians may be grateful. In the language of Scripture, King George "lived and reigned five and twenty years, and he died."

We now turn our thoughts to the Coming King, of whom it is prophesied "*and he shall live*" (Psa. lxxii. 15). However good and wise an earthly king may be, his days are few: like all of his subjects, "he cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job xiv. 1). Sometimes the good they have done dies with them; oftentimes the evil lives on. In any case, "Who knoweth what shall be after him. Whether he shall be a wise man or a fool? (Ecc. ii. 18, 19). There is consequently infinite satisfaction in the assurance that the King who is coming to reign in righteousness shall *live*; "they shall fear him as long as the sun and moon endure, throughout all generations" (Psa. lxxii. 5). He is to be "King of Kings and Lord of Lords:" the Prince of the (future) kings of the earth (Rev. i. 5). Ours is the great honour of being called to inclusion amongst the "kings and priests who shall reign on the earth" (Rev. v. 10), when in immortal strength and wisdom we shall, if accounted worthy, be permitted to assist the great King of all the earth in bringing the world into subjection, and of filling it with the knowledge of God to His eternal honour and glory.

Now is the time of preparation for this great honour: may our recollection of some of the blessings we have received during the reign of the late King, be an incentive to us to more diligently prepare for the honour of association with the incomparably greater and more glorious King of the whole World, who will shortly be here.

W.J.W.

Paul—The Apostle of Jesus Christ

II. —HIS JOURNEY WITH BARNABAS.

After handing over the funds entrusted to them for the relief of the afflicted saints in Jerusalem, Paul and Barnabas returned to Antioch, where there were "certain prophets and teachers." Prophecy, in the New Testament, does not necessarily refer to the foretelling of future events, but rather to ability to expound the Truth to the edification of the hearers. A considerable body of believers had grown up in Antioch, and the position of such would not be easy. The situation of Antioch made it a place of concourse for all classes and kinds of people. Adjacent to the coasts of Syria and Asia Minor, also to the river Orontes, it was in contact with the sea-trade of the Mediterranean and the caravan routes of Mesopotamia and Arabia. One writer says, "It is probable that no populations have ever been more abandoned than those of oriental Greek cities in the Roman Empire, and of these cities Antioch was the greatest and worst."

We can well understand, therefore, that Paul and Barnabas would be faced with all kinds of questions affecting ecclesial life in this city, but a greater work lay ahead for both of them, and Paul in particular; thus, "the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts xiii. 2). Paul's work had been clearly specified by Jesus Himself, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

Paul did not hesitate in this matter, but, like Abraham who when commanded to "go out," "went out, not knowing whither he went" (Heb. xi. 8). The same principle operates to-day in God's choice of individuals as members of His household. Obedience to His commands, and faithful service, are demanded of those who seek divine favour. The servants of God act on the principle of —

"Not mine, not mine the choice,
In things or great or small;
Be Thou my Guide, my Strength,
My Wisdom and my AIL"

Probably the full import of the call of the Gentiles was as yet not fully appreciated by Paul. Truly, he had had intercourse with Peter, who doubtless gave him a very complete account of the conversion of Cornelius, but it required day by day experience with the antagonistic Jew and contact with Gentile believers, coupled, of course, with divine revelation, to develop the apostle's understanding of this fresh knowledge concerning the purpose of God. It is the beautiful, and apparently natural (but not really so) development of this purpose with the Gentiles which stamps the New Testament as divinely inspired equally with the Old Testament,

The New Testament contains no set code of laws comparable with the law given through Moses; rather does it teach us God's ways by precept and example, notably of course in Jesus, who has left us an example that we should follow in His steps. As ecclesias sprang up, new problems arose, and, dealt with at the hands of "holy men of God," who were "moved by the Holy Spirit," they were solved in a proper way, and thus certain well defined principles were laid down, both for doctrine and behaviour. It is argued, of course, that New Testament teaching is out of date, and more or less unsuitable for modern times. The argument is founded on wrong premises, for the true standard of godliness is unchangeable.

Paul, therefore, set out in company with Barnabas on his first missionary journey. Leaving Antioch, they went to Seleucia, and from thence to Salamis in Cyprus, where they entered the synagogue and preached to the Jews. The nature of this preaching can be well understood from Paul's speeches, as recorded later on in the Acts of the Apostles, and from his various epistles. To the Jew his teaching can be summarized in the fact that belief in Jesus Christ implies cultivation of the faith of Abraham.

At Paphos in Cyprus they found an interested friend in the person of Sergius Paulus, who, witnessing the effect of Paul's words on the sorcerer Elymas, believed. From Paphos, Paul and his companions set sail for Perga in Pamphylia, and there John Mark, losing heart, left them to return to his kinsfolk at Jerusalem. This action on the part of John would doubtless be a source of sorrow to Paul, but on the other hand a faint-hearted companion is a hindrance rather than a help in times of stress. Later on, we find John again engaged vigorously in the work of the Truth, thereby proving that a temporary lapse of enthusiasm does not necessarily imply the abandonment of the Spirit's warfare. It behoves us, however, to take precautions against spiritual nausea. Daily reading of the Word of God, meditation thereupon, regular communion with the Father in prayer, and continuous labour to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord" (2 Cor. vii. 1), will antidote the corrupting influence of worldly pursuits.

After Perga, they visited Antioch in Pisidia (Acts xiii. 14), where, following their usual practice of visiting the synagogue, an opportunity occurred for a public proclamation of the Truth. Several of Paul's public addresses are given in full in the narrative of the Acts of the Apostles, and they deserve most careful study, especially on the part of brethren who are called on to proclaim the gospel to the stranger. His simple, orderly method of dealing with the subject is an example to follow. No useless verbosity or lengthy quotations from profane writers; in fact, only once or twice does Paul allude to outside authors, but he presents a plain yet interesting appeal to the Scriptures and historical facts as required by the subject in hand.

On the occasion under consideration at Antioch in Pisidia, Paul addresses his remarks to the Jews, and, rapidly outlining their national history from Abraham to Christ, says, "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is this word of salvation sent" (Acts xiii. 26). Up to this point, the Jews doubtless agreed with Paul, but the fact that they had fulfilled the scriptures in crucifying Jesus as the crowning act in their sinful course was a bitter testimony against them. The fact that God, the God of Abraham, had raised Jesus from the dead, was testified by the fact that Paul, once the persecutor of the Christadelphians, was now one of the ostracised sect. Here was Paul, an admitted authority on the law of Moses, by upbringing a Pharisee of the Pharisees, telling the Jews that "by Jesus all that believe are justified from all things, from which you could not be justified by the law of Moses" (Acts xiii. 39).

The Jews despised this testimony, and left the synagogue, and the Gentiles besought an opportunity of hearing these glad tidings. On the following Sabbath a huge congregation came together and the Jews strongly opposing the apostles, "Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts xiii. 46). Much antagonism against Paul and Barnabas was raised by the Jews, and, leaving Antioch, they passed on to Iconium.

It is unnecessary to follow very closely the chronology of the times, but it is interesting to note that by this time two great figures in the crucifixion of Christ had disappeared from Judea. Pontius Pilate had been dismissed to Rome, and Caiaphas had been deposed. Caligula, the emperor of Rome, and the very personification of cruelty, was murdered in A.D. 41, and thus the Jews were suddenly relieved from persecution, but at the same time affliction came upon the believers; the period of "rest" spoken of in Acts ix. 31, coming to an end. Herod executed James and imprisoned Peter, but retribution came swiftly upon him in A.D. 44, in the awful manner described in Acts xii. 23.

The apostle Paul's major public work was done between this date and about the year A.D. 60, when, Felix ceasing to be governor of Judea, left Paul bound at Caesarea, and was succeeded by Festus. Having in mind that three years intervened between Paul's conversion and return to Jerusalem (Gal. i. 18), it would appear that Paul's conversion occurred about A.D. 41. The exact dates are unimportant, but the foregoing enables us to get the chronological setting for the apostle's work. It was about this time that Claudius returned from the shores of Britain to Rome after his military expedition to complete the work begun by Caesar a century before.

C.W.

The Prophets of Israel.

ZECHARIAH.

(Continued from page 58).

Zechariah is then shown nine very remarkable visions. And the purpose of those visions is to demonstrate, by an abundance of detailed information, how God will choose Jerusalem again, and how, in so doing, will bless the whole earth with that unending peace which is now the ardent, but unattainable desire of all nations.

To attempt an adequate exposition of any one of those visions would quite outrun the limits of space now at our disposal, and would preclude mention of the general purpose of the prophecy. There is also an abundance of information concerning the Prophet-Priest-King (by "the blood of whose covenant," "the prisoners of hope," through resurrection shall be delivered "out of the pit") the God-appointed Almighty King, who shall at last "speak peace" to the thoroughly subdued heathen nations: the King whose dominions shall be "from sea to sea, even to the ends of the earth."

How completely, in this so-called "minor" prophecy, is set forth God's whole purpose in Christ.

It was to be but a comparatively short time from Zechariah's day, and then would come to pass the words in the ninth of Zechariah, "Rejoice greatly, oh daughter of Zion, shout, oh daughter of Jerusalem; behold thy king cometh unto thee: he is just, and *having salvation*;" he was to come at that time "lowly," and riding upon a lowly, peaceful, laborious animal.

How humble indeed, and how lowly, was to be God's "servant, the branch," as Christ is called in the third chapter of Zechariah.

Isaac Leeser, to whose translation we have already referred, and almost the whole Jewish nation with him, found the prophets of God "obscure" because they did not comprehend that God's purpose *required* that the Messiah should be "*in all things* made like unto his brethren"—so that later, having been *tempted* in all points like as we are, he would be an understanding, and merciful, High Priest.

Surprising, indeed, at first sight, that is an error which breaks out occasionally *even among Christadelphians!* Some years ago, a number of brethren and sisters were misled by the mistakes of theorists, who concluded that "in nature" Christ was not as lowly as his brethren; that he had "clean flesh," that he had "no sin" in any sense whatsoever — except the sins of others which were laid upon him, and on account of which he was made to suffer under the wrath and displeasure of God. Strange indeed, is it not, that even to-day there are some nominal Christadelphians who teach by printed page, and more who support in fellowship, that doctrine of substitution. It is refreshing, indeed, to turn from such perversion to the Truth as expounded by Dr. Thomas in his dealing with the third chapter of Zechariah, *Eureka*, volume 1, page 108: "Jesus then, like his brethren, is to be considered in *two* states, each state having a nature peculiar to itself. In the *former* state, 'He was crucified through weakness'; in the *after* state, wherein he *now* is, 'He liveth by the power of the Deity.' In the former state, the flesh was 'the filthy garments' with which the spirit-word was clothed (Zech. iii. 3); 'The iniquity of us all' that was laid upon him— 'the soul made an offering for sin' (Is. liii.); but, as he now is, the filthy garments have been taken away; 'his iniquity has passed from him,' and he is clothed 'with a change of raiment.'" Now he is the *perfected* high priest, who once offered for himself: he is now made higher than the heavens, and *everliveth*—Now he is "holy, harmless and *undefiled*." If only brethren would leave that "holy, harmless and undefiled" in the *light* of its context, in that beautiful seventh chapter of Hebrews!

Zechariah ix. 9, prophesying Christ's lowly first appearance to Israel, was fulfilled as related by all four Gospel writers. But, much indeed was to take place between fulfilment of that ninth verse, and the tenth verse, in the ninth chapter of Zechariah; for the tenth verse prophesies Christ's *second* appearance—the time of his *power*: we are still awaiting that fulfilment: he will then *prove* that he "had salvation" as a gift to men from God, for, "by the blood of his covenant," he will deliver the prisoners out of the pit—he is the resurrection and the Life: he will then subdue the nations and "his dominion shall be from sea to sea, and from the river even to the ends of the earth."

Many and great indeed will be the blessings of that day. One of the greatest will be that recorded in the fourteenth chapter of Zechariah at the ninth verse — universal knowledge of the one true God—no *triune* god of Rome in those days: reading from Leeser's translation, "And the Lord will be king over all the earth: on that day the Lord shall be acknowledged *One*, and his name shall *be* one." "Surely," as Jeremiah says, in that day "the gentiles shall come unto thee from the ends of the earth, and shall say, *surely* our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself and they are no God?"

But, *before* all that rejoicing, and prospect of everlasting happiness, there are *two* great Days of Reckoning.

First, we will speak of God's reckoning with the *Jews*, as set forth by Zechariah in the twelfth chapter. "In *that* day, there shall be great *mourning* in Jerusalem." What can be the cause for *mourning*, amidst such great cause for songs of rejoicing? It is even on the day that the Lord has "saved the tents of Judah": when he is "a shield around the inhabitants of Jerusalem," "and the feeblest among them shall be, on that day, like David, and the House of David (those who have been immortalized) shall be like Divine Beings, like an angel of the Lord before them."

What, then, can be the cause for such great mourning on that day? —for, "on that day will the lamentation *be great* in Jerusalem."

It is because the Jews will be absolutely convinced, in that day, that in their ignorance and fleshly pride they had *crucified* their Messiah! "One shall say unto him, What are these wounds in thy hands?" "Then shall he answer, Those with which I was wounded, in the house of my friends." Verily, "They shall look upon him whom they have pierced, and mourn as one mourneth for an only son." How they shall remember that, in the words of Zechariah, at the eleventh chapter, "They weighed for my price, thirty pieces of silver." The devil had purchased for the price of a slave, him who now was leading every form of "captivity—*captive*."

Secondly, and in conclusion at this time, shall we speak of that other great Day of Reckoning—the day which so greatly concerns ourselves, who are Israelites *by adoption*.

We know that, as recorded in the last verses of this prophecy by Zechariah (Leeser's translation), "*In that day*, there shall be no more *the traitor* in the house of the Lord of Hosts."

And the fateful question which will be answered, in that day, is: have *we* been traitors? Have *we* crucified the son of God the second time? Have *we* put him to an open shame? Have we, in practical effect, "Counted the blood of the covenant, wherewith we were sanctified (set apart), an unholy thing?"

What the *answer* will be to that question, which will be surely asked in that great day of reckoning, what the answer *will be*—is in our own power TO-DAY.

Have we denied Christ? Have *we* sold our birthright for a mess of the world's pottage? Each one of us, in our innermost heart, can answer that question day by day. *We know*, each one of us, whether we have denied the *flesh*. Upon each and every occasion that we have denied ourselves some *fleshly* craving, therein have we "by works" proven our faith in God and in Christ. *But*, every time we have yielded to the *flesh*—whether it be in *great sins*, or in such sin as surrendering to the appeal of a comfortable chair at home when we should be in attendance at the Meetings — *all* such acts, are a *denial of Christ*; and, if we deny him now, and continue in disobedience, *then* our own heart will condemn us, at the Judgment seat of Christ.

Many and great are the assurances God has given that he will never leave nor forsake those who trust in Him. "*No weapon* that is formed against thee shall prosper: and *every tongue* that shall rise against thee in judgment *shalt thou condemn*. This is the heritage of the servants of the Lord." God's mercy is as great towards those who fear Him in these latter days as it was in the days of the prophets when that assurance was given.

Let it then ever be our desire to cultivate the attitude of mind exhibited by Nehemiah—who also laboured with Zechariah on behalf of *the remnant*; for it was a continually recurring theme in Nehemiah's prayers (strongly reminiscent of, and perhaps even inspired, by the meaning of the name of Zechariah, "Whom Jehovah remembers").

"Remember *me*, oh my God, *for good*."
Union, NJ. (U.S.A.).

H.DEAKIN.

The Holy Commandments.

"*Children obey your parents in the Lord*" (Eph. vi. 1).

The duty of children towards parents is given much prominence in both Old and New Testament Scriptures. In the commandments given by God to Moses (Ex. xx.) there is a very important and significant division made in regard to the obligations resting upon His children. Ten commandments were given: the first four of which concern God Himself, and show man's true relationship to God, and what He requires from man. Immediately following these, the fifth

commandment concerns family arrangements and conduct, with especial reference to the mind of God regarding the behaviour of children towards parents. The remaining commandments concern man's duties and relationship to his fellow-man. This division of God's law is of great importance. Here is the Divine order of precedence in man's duties. Firstly, God: He is to be honoured and obeyed before all else. The things concerning His truth; His word; His work; His will; these are the first and all-important things. The next in this Divine order, as enumerated in Ex. xx. is the duty of children towards parents. "Honour thy father and thy mother"; we are apostolically reminded of the fact, that this is the first commandment *with promise* (Eph. vi. 2), "that it may be well with thee, and thou mayest live long on the earth."

The wisdom of this command, and the beneficial effects of its observance are easily recognised by all. What more pleasing spectacle can we behold, than a family where this Divine precept is observed where due honour and reverence are bestowed upon parents! What more repulsive and forbidding than a family where the opposite is the rule of conduct! God requires that men and women who desire His favour and blessing should honour and reverence His Name; what greater or better preparation could there be for the exercise and development of this, than that children from their earliest days should be required to honour and reverence their parents?

In the world of the ungodly, respect for parents is almost non-existent. There is very little of it to be found, and that little is always a decreasing quantity. This is not according to the will of God; it is an evil trait in the character of the sons of men, which must be avoided by all who desire to be accounted children of God.

Let none of us imagine that because we have obeyed the Truth in baptism, that thereby we are absolved from this duty of obedience to parents. As a matter of fact, our duty in the matter is accentuated by reason of our obedience to the Truth. We then stand in a position of especial relationship to this, as well as to other commandments of God, and it is only in the very unlikely event of our parents in the Lord requiring us to do what is contrary to God's will, that disobedience to them would be in accordance with His wishes. This is in harmony with God's own arrangements, that He must at all times come first, even before parents. Should it, however, be the experience of any children to have to choose between obeying God or parents, let all remember that the choice must be made, and our decisions taken with due respect, and without irreverence, to our parents in the Lord. W.J.W.

"We shall be Changed"

(1 Cor. xv. 52.)

Christ will at that time do for his brethren what no doctor can do, and no training or treatment in any number of "institutions" can do for them; he will radically change their poor mortal nature, so that it shall be no longer mortal, or weak, or failing. With a touch or a word he will transmute their substance into that which shall be incorruptible, undecaying, ever-enduring, powerful and energetic, so that they shall feel lightsome, clear and joyous for evermore, as light of the morning sun. From before this change of body every burden of weakness will fly for ever away; strong, glad and grateful they will stand gloriously, giving praise with the wonderful and unwearying ardour of the spirit-body; and with it there will come the grace, and the symmetry, and the beauty that always comes with strength, wisdom and joy. And then to each accepted servant he will introduce a large assembly of similarly ennobled sons of suffering. There will be many to rejoice together and sing praise to the Lamb. Resurrection-glory in solitude would be a joy, but how much more glorious when thousands of Jehovah's righteous will share it together.

And then comes the interesting work of allotting to each one in the company a place in the mighty framework of the Messiah's universal dominion. How high will be the lowest place in that house of greatness! for the lowest place means immortality, and honour and blessedness. In his allotted place of dominion each saint will be the loved and honoured representative of the government

of the Highest, enthroned at Jerusalem. He will be the highest dignitary, the richest land-owner, the happiest man, the most beautiful person among his people, exalted above the fear of death, his place and his pleasure to bless those entrusted to his care, to lead, and guide and rule them in the name and for the glory of God, and the rejoicing of men, and the gladness of the assisting angels. R. R.

Reflections

Fifty years ago, a sister wrote to brother Roberts: —

"I am striving to be worthy of the high and holy name that has been named upon me, but those whose families are all in the Truth do not know what the struggle is. And even among the members of the One Body there is a failure to realize the separation that is required from the world. I fear that if the Lord delays his coming for another fifty years, very few Christadelphians will be distinguishable from the world around them" (*Christadelphian* Feb. 1887).

The fifty years have come and gone, and the Lord still delays his coming. But what of our sister's fears? There are many more who bear the name "Christadelphian" now than there were in her days; are very few of them distinguishable from the world around them? It is a question we cannot answer. But we can, and shall if we are faithful, resolve that with God's help we will endeavour by precept and example to increase their number.

* * *

Paul's exhortation to "work out your own salvation with fear and trembling" is familiar to all of us; but of equal importance are the words which follow, "that ye may shine as lights in the world" (Phil. ii. 15). It is of such Christ said, "Ye are the salt of the earth," but Christadelphians who are not distinguishable from the world are likened to salt that has lost its savour, and he has told us his estimation of them (and therefore what his verdict will be at the judgment)—"good for nothing but to be cast out" (Matt. v. 13).

* * *

There is a poison, the effect of which is to make the victim desire nothing so much as to be left alone that he may sleep; but his friends, who know that sleep means death, refuse to let him alone, in spite of his protests and anger, and they use every means to arouse him from his stupor and lethargy. So it is in the Truth. The exhorting brother who, because he fears to give offence, does not continually warn us of the danger of worldly ways and associations is not a faithful shepherd, —nor is he a true friend. Our real friends are those who rouse us up to a sense of our duties and our dangers—who refuse to let us lull ourselves into a false sense of security because we are called Christadelphians.

* * *

How beautiful are the Psalms appointed by David, "the sweet psalmist of Israel," to be sung at the feasts, and how stirring must have been the melody made by the singers of whom we read so frequently in Ezra and Nehemiah. And yet God rejected all this as mere "noise" (see Amos v. 23), and this is written for our admonition (1 Cor. x. 11). Let us not fail to learn the lesson. God will not accept mere lip service in our days, any more than in the days of Amos.

* * *

"I am like Paul writing to the Galatians, I am afraid of some in our times. When I hear a Christadelphian speak slightly of bro. Thomas, I am afraid of him. No wolf can more effectually show his teeth to me than by speaking to the detriment of bro. Thomas. There is not a sound and genuine Christadelphian on earth who is not firmly of the belief that our brother, Dr. Thomas, was raised up by God to bring to light the Truth that has been buried out of sight for so many centuries by the Catholics and Protestants." (*Extract from a brother's letter.*)

* * *

Psalms lxix. is undoubtedly one of the Psalms referred to by Jesus in Luke xxiv. 44; and also by Peter when he wrote of the spirit of Christ testifying through the Prophets the sufferings of Christ *and the glory that should follow* (1 Peter i. 11). It is one of the Psalms which are described by unbelievers and enemies of the Bible as "imprecatory," because of the frequently recurring word "let" in verses 22 to 28. But it is stated in *Christadelphian Answers* that "the original Hebrew does not warrant the imperative mood, the word 'let' should in all cases be rendered 'shall' or 'will,' in which case the verse would read, 'Their table shall become a snare.' 'Their eyes shall be darkened,' and so on. The Psalm would then be a prophecy, and not an imprecation. This explanation will also apply to other Psalms." This seems a reasonable explanation, and in harmony with the prophetic character of the rest of the Psalm; see, for example verses 34 and 36—the heaven and earth do not as yet praise God, but they *shall* do so when His servants inherit the earth, and they that love His name dwell therein.

* * *

George Althaus is a brave man. He is—or was—a Protestant pastor in Hanover (Germany), and, referring to the Jews, prayed that God would "defend His poor persecuted people," and also exhorted his congregation "not to take part in the outcry against the Jews." For this, he was arrested, and sentenced to six months' imprisonment—the Court declaring that he had committed a crime in calling upon God to defend a people "rendered homeless by their own wickedness." The Court did not mean what the Prophets meant when they declared that God's people should be wanderers because of their wickedness (see Hosea ix. 17); the German judges did not refer to Israel's rejection of their Messiah; the "wickedness" they meant was the occupation by the Jews of so many of the best and most lucrative positions in business, the professions, and the State.

Knowing the risk he ran, because of the hatred of the Jews by the all-powerful Nazis, George Althaus was a brave man to speak as he did. Should we be as courageous and regardless of consequences if we lived in Germany? If so, we should have said far more than he did. But, being a Protestant pastor, he probably mistakes clerical superstitions for Bible Truth. It would undoubtedly only add to his woes if the brethren tried to enlighten him by correspondence; but if it is God's purpose to draw him to the Light of the World a way will be opened.

C. F. F.

CORRESPONDENCE

Have you noticed that the German Government have decided to tax offerings given to the Roman Catholic priests for saying Mass, and that the *Osservatore Romano* indignantly declares that the imposition would be an affront to the Church, since it would be treated as a shop?

The hatred and contempt our brother Dr. Thomas had for this hypocritical system is well known to all who read *Eureka*, for his mind is expressed very pungently therein, in more than one place. There is an excellent example in vol. 2, page 352: —

"In these church-bazaars are deposited 'sacred' images and pictures of saints. They are Demon-Temples, wherein are placed shrines for the repose of relics, supposed to have belonged to the demon, or ghost, when a dweller upon earth; also silver, gold, and ivory crucifixes; old bones, and divers junk-store odds and ends, and various kinds of votive trumpery. They are literally 'dens of thieves,' without ever having been houses of the Father—dens where people are robbed of their money under divers false pretences. They are places where pews are sold by auction, the proudest sittings being knocked down to Mammon's greatest favourites; and where spiritual empirics pretend to 'cure souls' in consideration of so much per annum."

It seems that the German Authorities are well aware of the handsome returns pocketed by these "confidence-men" who represent "the old firm" of disrepute, and in turn are casting greedy eyes at the wealth which is the result of this enterprising trickery. Surely the cupidity which has been

aroused has been Providentially stimulated, for we read in the Word that God (in the ultimate sense) "Disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness" (Job v. 12).

How thankful we should be for the wisdom of our beloved brother, which enabled him so long ago, and for such widely different reasons, to penetrate and expose the wiles and artifices which had for centuries enshrouded this parasitical, soul-trading institution in a vail of respectability and sanctity.

In the mercy of God we have benefited by our brother's exceptional industry, and if we value his writings, and are properly influenced by them, we ought to share his repugnance for this and all similar forms of deceivableness, and be constrained to respond to the Apostle's injunction in Ephesians iv. 14-15. — With affectionate greetings in the Bonds of the Truth, sincerely your brother,

FRANK J. MORSE.

London, S.W. 4.

* * *

In reading Isaiah xliii. 1-4, does it not appear as if Britain is to throw the mantle of protection over Abyssinia in some way or other? as it seems evident that the same power to whom Egypt was given was also to have Abyssinia, and that country is not Italy. Even if Italy conquered Abyssinia she may not be allowed to reap the full fruits of victory, and may be driven back after the manner of Russia when she defeated Turkey in 1878. Britain compelled the Russians to withdraw from Turkey, and a Treaty signed by the Great Powers resulted.

It certainly looks to us out here as if Britain has a definite policy not yet disclosed, which she will carry out at the risk of war, but will endeavour to try and secure at least the moral support of the League of Nations, which, if successful, will prevent an immediate world war, though that is bound to come later.

The mobilising of the British Navy, and the movements of troops would hardly be undertaken, unless Britain was determined to have her way.

"I gave Egypt for thy ransom, Ethiopia and Seba for thee": this surely indicates a British protectorate or mandate over Ethiopia. We shall expect to see your views in the magazine in due course; no doubt the world is rapidly approaching that stage when time will be no longer, and every nation is preparing for war, the way of the natural man, guns, bayonets, gas, etc. May we all abide the coming day. With love in the One Faith. — Your brother in Christ.

Whangarei, New Zealand.

K. R. MACDONALD.

* * *

We are nearing the end of another year, another milestone in the purpose of our Heavenly Father, yea, another step nearer to the Kingdom. A year ago we thought that we may not see another year out, the Master would be in the earth again: still our faith is strong, we take comfort in the glorious hope which is ours.

What changes we see on every hand, looking abroad in the earth. The turmoil among the nations, the preparation for war on every hand, everything just as it should be: truly the nations are angry, for the time has come for the Wrath of God to be poured out upon an evil generation. As we look at the world to-day, we see it much nearer the purpose of God with regard to the nations, than it was a year ago. We take this opportunity to express to you and your co-labourers, our appreciation and thanks for the splendid effort you are putting forth to maintain such an excellent magazine as the *Berean Christadelphian*. We greatly appreciate the words of Exhortation, also "Reflections," which appear each month and are very timely. May you be spared to continue this good work whilst waiting for the Master's return. May God's blessing rest upon you, and may He give you strength to continue in the good work of upholding the Truth in its purity.

To-day there is a danger to grow weary in the race for life eternal; there seems to be so much taking place which causes anxiety to the brethren in general. Let us all take heed to the exhortation, and hold fast to the profession of our faith without wavering, and walk worthy of our high calling, — for then there awaits for us and all the faithful, that glory and honour, and a place in God's everlasting Kingdom, which we believe will soon be established upon this earth, —Your affectionate brother in Christ,

Hamilton, Ont., Canada.

E. D. COPE.

* * *

Loving Greetings in Christ Jesus.

We look forward to each copy of the *Berean* with great joy, in anticipation of the stimulating influence and comfort we receive from its pages, and we wish to express our heartfelt thanks for the work of those whose unselfish and untiring efforts have made it possible for us to receive the *Berean* each month. May the God of Israel further bless this work in His vineyard, and at last reward the faithful brethren for their labor of love. With best wishes for the success of the *Berean Christadelphian Magazine* until our Lord and Master returns. —We are, your brethren and sisters in the One Hope of Israel,

Buffalo, N.Y., U.S.A.

per L. P. ROBINSON.

* * *

I want to thank you for your kindness in sending me the *Berean Christadelphian* during 1935. I have found much real food for thought in its pages. I wait eagerly for it to come each month. The section headed "Reflections" is particularly good, because it makes us stop and examine ourselves concerning faults we perhaps do not even admit to ourselves. But when they are bluntly brought to our attention, we cannot but see them in all their naked ugliness.

I want you to continue to send the magazine to me. I have recently found work, and I am happy that I can subscribe. Please send the magazine to my new address as above. —Your brother in the patient waiting for Jesus,

Meriden, Conn.

EUGENE E. TURNER.

* * *

Greetings in the Master's Name from the brothers and sisters of Baltimore. May God bless you and your co-workers in spreading the glorious Truth of the scriptures, and of maintaining the same. We all suffer adversity in one form or another, but we differ from those who have "no hope" (Eph. ii. 12), in that we have a glorious hope, of which, at this time we can see fast fulfilling the signs of the times, which tell us that the Master is near. May He soon come, and establish a righteous kingdom which will never be destroyed. I know the brotherhood has suffered a great loss in the death of our bro. F. G. Jannaway, and especially you and those who have been in close association with him. Our hope is a great consolation to us in these matters, as we know that when Christ who is our life appears: he also shall come forth with him. Our duty lies in following the example and precept of our dear brother.

Baltimore, U.S.A.

J. W. MOSIER.

* * *

Loving Greetings in the Bonds of the Truth, and trusting that this brief letter will find you enjoying good health, so that you may be able to carry on your editorial duties in connection with the *Berean Christadelphian* magazine. Faithful brethren who are willing to spend and be spent in the service of Him who has called us to his Kingdom and Glory by the Gospel, are few and far between in these last days. So we say God bless you, brother, in your labor of love on our behalf, and the same to your co-editors.

The loss of brother Frank G. Jannaway and brother G. F. Aue, in the closing months of the year, brought sorrow to our hearts. But, judging from the "signs" which abound around us in the world, their sleep will be a short one. Soon He who has "the keys of hades and of death," will be back

on earth to release His sleeping servants, and reward them even as their works have been. Like our Elder Brother, it is "for the joy set before us" that we press on, even though the road is rough at times.

You will find attached the list of renewals for 1936, and the Money Order to cover. May the Messiah soon come, is the sincere wish and prayer of, —your brother in the Hope of Israel,
Winnipeg, Canada. WILL J. TURNER.

The Covenant with Levi

All who know the Truth realise that the understanding of the Prophets is the key to the understanding of the New Testament. Particularly is the Apocalypse incomprehensible if we fail to appreciate that its symbology is rooted in the books of the prophets. Without the Old Testament, how shall we comprehend the sense in which the redemption of the saints is God's marriage with the true Israel?

Ezek. xvi. describes the birth of Israel, God's care and nurture of her during childhood, her growth to womanhood, and God's marriage to her. Israel's national growth is likened to the birth of children as the outcome of this marriage. Thus, Israel's misbehaviour with her neighbours is regarded as a profanation of the marriage covenant. God says, "Thou hast slain my children . . . I will judge thee . . . I will deal with thee as thou hast done, which hast despised the oath in breaking the covenant. . . . Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant."

Jerusalem is engraved on the palms of His hands, and so will never be forgotten. "I change not, therefore the sons of Jacob are not consumed."

Now it is written in Ex. xxii. 28 (referring to the Levitical priesthood, for it is so quoted by Paul): "Thou shalt not revile the gods, nor curse the ruler of thy people." And Jesus, quoting from the Old Testament, says, "Is it not written, I said ye are gods!" It is a quotation from Psalm lxxxii. which is an exhortation to Israel's judges to judge righteously and with justice. The gods, or judges, were Aaron and his descendants, obedience to whose precepts was compulsory to Israel, for the laws they dispensed were Divine laws, "As I commanded them, so shall ye observe to do. . . . He shall minister in the Name of the Lord."

Just as angels were ministering spirits to Adam, so were the priests ministering spirits to Israel. They were of Divine appointment (and of course there is no other title to priesthood), and so were as fathers to the people in God's stead, Israel being as it were their children. That this conception of priesthood was understood in Israel is seen by the appointment of the young Levite to be both a father and a priest to the Danites.

In a similar way, Jesus, although our elder brother, is a father to all the saints, and will present them to God with the words, "Behold, I and the children which thou hast given me."

It was the covenant which God made with Aaron that constituted his descendants fathers to Israel. Their relation to this covenant was like a marriage, and the children of Israel were thus comparable to children of the marriage. This is the figure employed in Malachi's prophecy, where the departure of the priests from God's ordinances is likened to breaking wedlock, just as is stated of the nation of Israel in Ezek. xvi. "Ye have departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of Hosts . . . Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant (Malachi ii. 8 and 14). Verse 7 reminds them of their covenant to teach the people in God's stead, "for he is the messenger of the Lord of hosts."

But was Israel to perish because the priests failed so lamentably in their duty? No; as early as the days of Eli, God began to raise up prophets who should teach the people, although there was no provision for others besides the Aaronic priesthood, in the Mosaic Law. These prophets were God's messengers, and became fathers to Israel in Levi's stead. How was this possible? Paul tells us that the fact that the Levitical priesthood was not confirmed by an oath was an evidence that it was not permanent. It was not found faultless, and so had to give place to a better; a priesthood after the order of Melchizedek that was not compassed with infirmity, and further, being confirmed by an oath, is unchangeable and everlasting. This Malachi foretold thus: "Behold I will send my messenger and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts (Mal. iii. 1). His coming will result in the rectification of the evil results of Levi's profanation of their covenant for "he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (v. 3). The result of this is the acceptance of the offering of their children, for "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord" (v. 4). It is a re-instruction of Israel in Divine Law, and Elijah has been appointed as its instrument. "He shall turn the heart of the fathers to the children and the heart of the children to their fathers." (Mal. iv. 6.) God will then be re-married to His people, as foretold at the conclusion of Ezek. xvi. "I will establish my covenant with thee and thou shalt know that I am the Lord: that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame when I am pacified toward thee for all that thou hast done, saith the Lord God" (v. 62-63). Thus is demonstrated the immutability of God's purpose (Mal. iii. 6).

It is written, "Thy Maker is thine husband and thy seed shall inherit the Gentiles" (Isaiah liv. 3-5), and Paul tells us that the wife referred to in this prophecy is "Jerusalem which is free," i.e., the mother of us all who through Abrahamic faith are in Christ Jesus, and so are heirs of the promise. Thus we are God's children, as it is written, "He that overcometh shall inherit all things, and I will be his God and he shall be my son" (Rev. xxi. 7).

But, it may be asked, is not Jesus His only begotten son? Yes, and to make our sonship real also we are associated with him by the figure of marriage, so that we may become members of his body of his bones and of his flesh, a complete assimilation into one body in Christ Jesus. That is the consummation of God's purpose, that eventually God may be all in all.

May we be stimulated by a study of these things to appreciate God's graciousness towards us. The Law came through Moses—and the book of the Old Covenant ends with "curse"; but grace and truth came by Jesus—and the book of the New Covenant ends with "the grace of our Lord Jesus Christ." The grace is for us all, for just as the whole nation of Israel was a kingdom of priests, so we are a chosen generation and a royal priesthood, and the warning and exhortations of Malachi are for us individually. Just as the responsibility is an individual one, so is the reward. W. J.

The Principle of Christ's Judgment (By R.R.)

Just imagine the Lord Jesus in the earth again, and ourselves summoned to meet him. What would be the great anxiety on the part of every one of us? Only one. All the anxieties of a lifetime would take flight, except one: "What does he think of us?" That will be the engrossing concern of the moment. Now, what is it that determines Christ's opinion of us? Is it the state of mind that will be produced by the occurrence of his advent? No; for then everybody will be in a state of readiest loyalty; everybody will then see that Christ is really the only important calculation of life; and, of course, they will be prepared with all manner of protestations and professions, with tears, how much they desire him. These will not move Christ. That which determines his opinion is what we are doing now. He has made known the principle of his judgment: "I will give to every one of you according as your work shall be." Therefore, now is the time of action. Let every man look to what he is doing—and every woman. Let us remember that their present daily life (dull, uninteresting, unimportant though it may appear) is really pregnant with our destiny. All depends on how we turn the present time to account.

Signs of the Times

The King's Death. Coming Troubles. Wonderful Signs in Jewry

The death of King George V, has diverted the attention of the British people from other matters during the greater part of the past month. That he was genuinely beloved by his people, the unparalleled scenes in London at the lying-in-state and funeral bore witness. Writers of history who are prone to regard the reigns of kings as though they marked off distinct eras (*e.g.*, the Victorian Era, the Edwardian era) will correctly describe the Georgian era as one of momentous importance in the history of the world. Catastrophic phenomena appeared in the political heavens as a result of the War of 1914-18, not least of which was the setting of the Turkish sun in Palestine. The *Jewish Chronicle* truly says, "Nor ever can we forget that it was during his reign that the one flame of hope was lit in the dark and the mirk of Jewish oppression, and the Balfour Declaration was given to our people." But this paper (which ought to know better) betrays its utter lack of comprehension as to the significance of these things when it adds, "Truly it may be said that in King George 'the redeemer came unto Zion.' "The melancholy fact that he has died is all sufficient evidence that he is not the redeemer of Zion for which Israel's prophets looked.

Although for a nation the death of their King may appear to be a national calamity, it makes no difference whatever to the inexorable accomplishment of God's purpose in the earth. Historians may speak of the Georgian era, and parliaments may date their Acts by the years of his reign, but God's purposes are based upon "times" which are unaffected by the frailty of human nature. Whether it be the 70 years' Babylonian captivity, the 1,260 years of Papal domination, the Seven Times of Israel's downtreading—their exact accomplishment is certain. When the time came for the occupation of Egypt by Britain, the Prime Minister (Mr. Gladstone) was, humanly speaking, the most unsuitable of statesmen to carry out such a work, but it was God's purpose, and it was done. As Dr. Thomas has reminded us in *Elpis Israel*, the intentions of statesmen are of no account in such matters.

Consequently, the rise and fall of Kings and statesmen are not of themselves signs of the times. "What though none on earth assist him, God will realise His plan." Christadelphians have good reason to have grateful recollections of the reign of King George V., on account of the wonderful deliverance from military service which God provided for them in 1916-18.

That the reign of Edward VIII. will see that great deliverance for which all true saints have looked is likely in the extreme; that it will be so should be our earnest prayer continually, the more especially as we see the time of trouble such as never was closing in upon a heedless world.

Assuredly the storm is about to break. Already the newspapers speak of "Europe drifting towards war." Statesmen are helpless, as they were in 1914. The Italian war in Abyssinia increases in intensity, and shows no signs of abatement yet. Alleged atrocities on one side have caused reprisals on the other, and it appears that the war is now being conducted with every feature of barbarism, international obligations being ignored. Sanctions, being applied but half-heartedly, have little effect.

As was anticipated, the colonial adventures of Italy have excited the ambitions of Germany and Japan, neither of which countries are now Members of the League of Nations. It is feared that Japan's activities will presently not be confined to aggression in China, but that she will attack the Far Eastern possessions of the European powers, and possibly attempt to annex the Philippines. The seriousness of the situation is indicated by the debate in the House of Commons on February 5th, when all parties were unanimous in agreeing that something must be done. At the moment, the problem defies solution, for the map of the world cannot be revised without war, yet "without some kind of revision of the existing world order, war is certain." It was generally agreed that a conference was useless, for "it would be foolish, having regard to the present tempers of Germany, Japan and Italy, to imagine that it would eliminate the causes of war. There is reason to fear that only the actual

possession of colonies would satisfy Germany." Mr. Lloyd George declared, "I do not believe you can get peace in the world unless we are prepared to consider the question of mandates." But, of course, the difficulty is to find the mandated territories for these land-hungry nations. In any case, "everyone agrees that if you once started handing over colonies to Germany there could be no confidence as to where the process would lead, or when it would stop." These extracts (quoted from the *Manchester Guardian*, February 7th) are sufficient to indicate the difficulties inherent in the situation. It is impossible to imagine England and France voluntarily handing over territories to Germany—perhaps the Great Powers will privately agree to say nothing whilst Germany appropriates the Portuguese colonies in Africa. Certainly, trouble in Europe cannot be long delayed.

Apart from these difficulties, the apprehensions of all nations are being aroused by Russia's vast military preparations. It is anticipated that her military budget for 1936 will amount to £560,000,000, and will provide for thousands more aeroplanes, four thousand more tanks and armoured cars, and an increase of the army to 1,500,000 men, with a reserve force numbering 10,000,000. Such figures seem almost incredible; no wonder we find the word "multitudes" in Joel's prophecy of the northern army's invasion of Palestine.

One of their military leaders says, "The Soviet Union will not only repulse aggressors, but will complete their extermination on their own territory." This would appear to be in exact harmony with what prophecy leads us to expect, for the result of the King of the South pushing at him (an event referring, we believe, to an act of aggression by Britain against Russia, yet future) is the overwhelming invasion of British territories in the East, including Palestine and Egypt.

Already, Britain's position in the East is difficult, as the constant rioting in Egypt indicates. Britain's interests are at stake there, for the Suez Canal is the most important highway in the world, and must be defended at all costs. One writer says, "Never since the days of the Pharaohs has the future of Egypt been of greater world importance than it is to-day." The Egyptians want their independence, but Britain cannot afford to give it to them; she has not even permitted Egypt to join the League of Nations. She realises that "the rich lands of the Nile might easily be the cockpit of a world struggle for the keys of Asia and Africa," as the *News-Chronicle* puts it, and this is in truth what will happen when Russia sweeps down, for it is written that "the land of Egypt shall not escape." The very description of Britain in Ezekiel xxxviii. as Tarshish, Sheba, and Dedan indicates the prominent part Britain's eastern possessions will play in the coming struggle, so that it is not without significance that defence works are about to be built at Mombasa, the seaport of Kenya.

* * *

The drive against the Jews in Germany continues unabated, and is likely to be accentuated as a result of the murder of a Nazi chief by a Jew, in Switzerland. The realisation that a change in the German attitude will not take place has led to the organisation of emigration schemes on a scale which transcends the wildest dreams of Zionists until now. A vast sum of money, including £3,000,000 from England and the U.S.A. alone, is to be raised to assist the emigration of 100,000 German Jews within four years, then to be followed by their families. At least half are to go to Palestine. But although there is no alternative to this, unless the German Jews are to perish, the Jewish leaders are fearful that even greater evils may arise if their plan succeeds. If persecution drives the Jews out, to what extent will anti-Semites in other lands persecute them in order to achieve a like result? "Their flight seems a staggering and frightening surrender, which will play into the hands of every brutal anti-Jewish conspirator the world over, and sign the death warrant, not alone of the Jewish community in Germany, but of all other communities in Eastern Europe who are to-day in the anti-Semitic danger zone." (*Jewish Chronicle*, Feb. 7th.)

We have frequently remarked how wonderful it is that the time for the re-colonization of Palestine should coincide with such a time of Jacob's trouble, that to find homes there for thousands of Jews is an imperative necessity. There could be nothing more calculated to impress the mind of the saints with the fact that God is at work in the world; that the day of Israel's redemption is at hand. The present rate of development in Palestine would have seemed incredible only a year or two ago. Surely

none of us can be blind to the significance of these things. 1936 will be a crucial year in the history of the world. Let us be sober and be as men that watch with daily anticipation for the coming of the Lord.
W.J.

“To whom Much is Given.”

Jesus, endowed with an increased measure, yea a measureless portion, of the power and favour of the Father, had to be put to a proof equal to the new greatness conferred upon him. For thirty years before, during a private life at Nazareth, he had been subject to the common temptations of men; now, anointed with the Holy Spirit and with power, it was meant that he should be subjected to a corresponding test of faithfulness before going forth in the plenitude of this power to bear the Father's name before Israel. From this we may deduce the lesson, practically applicable to ourselves, that our trials and our temptations will be commensurate with our opportunities, powers and privileges. The privileges of some of the apostles were greater than ours; so were their troubles. The privileges of some at this present time are greater than others living at the same time, and so also will be the measure of their stewardship.

R.R.

Land of Israel News

"For God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession" (Psalm lxxix. 35).

It is reported that the Government of Palestine is preparing important changes in the immigration regulations. These include an increase from £1,000 to £2,000 in the minimum capital required of capitalist immigrants, and the tourist deposit is likely to be raised from £60 to £80.

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Turkey is reported to have banned all Palestinian citrus imports. Turkey's sales to Palestine in 1934 were roughly £200,000, in exchange for under £5,000 of Palestinian products.

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The season's citrus shipments until January 12th, amounted to 2,794,165 cases, compared with 2,045,122 at the same date in 1934. A record quantity of 475,000 cases were shipped last week alone.

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Tourists visiting Palestine in 1935, numbered 107,000, it was reported at a meeting of the Palestine Tourist Association. The meeting urged the Government to extend facilities for tourists and to encourage tourist traffic.

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Dr. Alfred Werner, of the Anglo-Palestine Bank in Jerusalem, has arrived in Athens to conclude an agreement for the transfer of Greek capital to Palestine, and for a trade agreement between the two countries.

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The 1936 Budget of the Municipality of Tel-Aviv amounts to £539,172, compared with £455,313 last year.

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Preparations are in full swing for the Levant Fair in Tel-Aviv, to be held from April 30th to May 30th, under the symbol of "The Flying Camel," indicating the accelerated progress of an ancient Eastern land under modern conditions.

For the first time in the history of the Fair (it was initiated in Tel-Aviv in 1923), America will participate. Switzerland intends to take an increased interest in the Fair this year, and will concentrate on displays of machinery and equipment for industry and transport, thus furthering the commercial pact between Switzerland and the Jewish Agency.

Belgium and Poland will concentrate on emphasising their shipping facilities, and Roumania will lay stress on agriculture. Denmark, Greece, Holland, Norway and Switzerland will all be participating officially for the first time.

Improvements to be made in the Fair Ground include transformation of the "Flying Camel Square," by the addition of a fountain and the laying out of lawns. New buildings are to be constructed to house the special sections devoted to agriculture, ports and shipping, public health and hygiene.

Additional space will be devoted to the exhibition of agriculture and colonisation in Palestine. The Exhibition will include as its main features a general agricultural display, special shows of one or two days duration, and exhibits of agricultural machinery with practical demonstrations and tests.

Ecclesial News

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

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 Australia and New Zealand: Intelligence cannot be inserted from any ecclesia which tolerates the teaching known as "clean flesh", or fellowships those who do so.

As to the United States and Canada: Intelligence will be inserted only from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines known as "Stricklerism."

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

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

"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS WHICH ARE DONE HERE"

(Colossians iv. 9).

* * *

BEDFORD. —53, *Harpur Street Breaking of Bread: 11 a.m.; Lecture, 6.30 p.m.* In the mercy of God we are still endeavouring to sow the Seed in this part of the Vineyard. Although we have not sent a report to the *Berean* for some months past, we now take this opportunity of tendering grateful thanks to all the brethren who have so faithfully assisted us; and although with all our united labours, there appears to be no response, yet we take courage, realising that we must carry on, whether they will hear, or whether they will forbear. The following brethren have assisted us: — I. P. Evans; W. E. White; A. K. Clements; D. L. Jenkins; S. G. Warwick; S. Tarling; F. W. Brooks; L. J. Walker; R. W. Parkes; H.M. Doust; M. L. Evans; S. Burton (Luton); H.T. Atkinson, W. Jeacock, T. Wilson, E. C. Clements, F. C. Wood, and bro. Goodwin (St. Albans). Visitors have been sis. Burton (Luton), sis. Hart (St. Albans), sis. Young (Hail Weston). —W. H. COTTON, *Rec. bro.*

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.* We very much regret to record the

transfer of bro. and sis. Johnson from Blackheath to Dudley; we commend them to the brethren there. On Saturday, Jan. 11th, we held our Annual Sunday School Prize Distribution, and an enjoyable time was spent in singing and recitations by the scholars. We gratefully acknowledge a sum of money, sent by a brother desiring to remain anonymous, for the purpose of relieving distress in our ecclesia, and assure him that the money has been used as requested. We are pleased to state we intend (God willing) holding a series of Special Lectures, five in all, commencing Feb. 23rd, and towards this effort we purpose distributing 5,000 hand-bills in Blackheath, and 1,000 invitation cards. Our visiting speakers since our last report have been: brethren D. C. Jakeman, F. H. Jakeman (Dudley); A. Railton (Birmingham); and T. Phipps (Great Bridge). We have also been pleased to welcome as visitors bro. and sis. Woodhouse, of Birmingham. —C. BENNETT, *Rec. bro.*

BRIDGEND. —*Christadelphian Meeting Room, Caroline Street. Sundays: Breaking of Bread, 11.0 p.m.; Lecture, 6.30 p.m. Bible Class: Wednesdays, 7.30 p.m.* Greetings in Jesus' Name. We tender our sincere thanks to an anonymous brother for his cheque for £5 (per bro. W. L. Wille, Southend-on-Sea), to be distributed to the distressed brethren of our ecclesia; we assure him that it is being prayerfully used to that end. —We were pleased to have bro. W. R. Mitchell, of Clapham, among us on January 5th and 6th, and his exhortation and lecture were greatly appreciated. Four strangers attended the lecture. —On Saturday evening, January 18th, we held the first of a series of lantern lectures, six strangers were present. We are continuing the above lectures at Pencoed, a large village on the outskirts of the town; the first lecture, God willing, to be given on February 8th. We pray that our heavenly Father's blessing may attend our efforts. —GOMER JONES, *Rec. bro.*

BRISTOL. —*Druid's Hall, 8 Perry Road (top of Colston Street). Breaking of Bread: Sundays, 11 a.m. Bible Class: Tuesday Evenings, 7.30.* In reviewing the past twelve months, we realise the great goodness of our Father to us, in the provision He has made from time to time. Since we have been holding our Bible Class on Tuesdays, we have been greatly blessed and encouraged by the attendance of interested strangers. Many evenings we have had 11 to 13 strangers, while the brethren and sisters only number six. Some of our friends have journeyed eight miles, in all weathers, to attend our series of First Principle addresses. We have also included a Lantern Address on the first Tuesday in each month. —Our meeting has been increased in numbers by the removal of bro. and sis. H. Smith, who are now living near the meeting. With sorrow we have to report withdrawal from our blind sister, B. Smith, for continued absence from the Lord's Table, and her association with other so-called religious sects. Our earnest prayer is that she will realize her folly, and return to the Household of Faith, so that she, with us, may find acceptance at the hands of Jesus in the very near future. —We desire thankfully to record the receipt of an anonymous gift of five pounds, which is being used, as desired, in the Truth's Service. —We are very pleased to announce that two of our Sunday School Scholars have given an excellent confession of their Faith, and, God willing, will have put on the All Saving Name of Jesus in the waters of Baptism, by the time this appears in print. Their names are: —GLADYS IRENE ELSTON (21), and PEGGY HIGGS (18). —Fraternally yours, A. G. HIGGS, *Rec. bro.*

BROCKHOLLANDS (nr. Lydney, Glos.). —*2, Paisley Villas.* Greetings in our most Holy Faith. Through ill-health I have had to give up Tyrie Cottage, at Brockweir, and am now living with sis. Jenkins (my daughter) at the above address. Will you please, through the *Berean*, thank the brethren and sisters of Glasgow and Clapham for the many letters I have received from them, giving me hope and encouragement to go on my way rejoicing, trusting, if faithful, to enter into that rest prepared for the children of God. —With love in the Truth to the Household of Faith everywhere, your sincere sister in Christ Jesus, K.E. JAINE.

DUDLEY. —*Christadelphian Hall Scotts Green. Breaking of Bread: 11 a.m.; Lecture, 6.30 p.m.; Bible Class, Wednesday, 7.30 p.m.* We shall hold our Eureka Tea and Fraternal Gathering on Saturday, April 4th (God willing); tea, 4.30 p.m.; meeting, 6.15 p.m. Brethren and sisters in fellowship are heartily invited. We have been pleased to welcome around the Table of the Lord, bro. and sis. T. Phipps, bro. F. Nicklin, bro. W. Southall (Birmingham). We have gained by the transfer of bro. and

sis. Johnson from Blackheath to our ecclesia. —Faithfully your brother in Jesus, FRED H. JAKEMAN, *Rec. bro.*

EASTLEIGH. —53, *Desborough Rd.* Since last report, we have welcomed the following brethren and sisters at the Lord's Table: bro. and sis. H. L. Evans, bro. and sis. M. Kirby, bro. P. Walpole, bro. E. J. B. Evans, sis. F. Brooks, sis. E. Moorhead (Clapham); bro. Kemp, bro. Gray, sis. Gillespie (W. Ealing), sis. Hill (Sutton), bro. and sis. Tilbury (St. Mary Bourne). Since meeting with us, bro. W. Tilbury has fallen asleep, to await the awakening of the Lord. To those who knew him, he was a continual exhortation, and it was with that thought that we assisted in laying our dear brother to rest at St. Mary Bourne, on Saturday, January 25th, bro. G. Clements, of Clapham, speaking words of comfort and exhortation to a small gathering of brethren and sisters and relatives. —A. V. JAMES, *Rec. bro.*

GLASGOW. —*Co-operative Memorial Building, 71, Kingston Street, Tradeston. Sundays: Breaking of Bread, 11.30 a.m.; Lecture, 6.30 p.m. Wednesdays: Mutual Improvement Class, 7.30 p.m.* Greetings in the Lord Jesus' Name. It gives us very great pleasure to again record that in the tender mercy of our Heavenly Father, two more of the children of Adam have been called out from the "spiritual darkness" that surrounds us, into the glorious light and liberty of God's beautiful Truth as it is in Jesus. They are namely Mr. WILLIAM WILSON and Miss MARGARET HAMILTON SUNTER. Mr. Wilson was formerly Church of Scotland, and Miss Sunter neutral; both were brought into touch with the Truth through the faithful sowing of the seed by bro. J. Wilson, and they, having realised after due study, that ours is indeed an "heavenly calling," and further having made a good confession of the name of Jesus Christ and the things concerning the Kingdom of God, were baptised—Mr. Wilson on January 16th, and Miss Sunter on January 23rd. We pray that our new brother and sister will be strengthened to receive the exhortation of the Master—"Be thou faithful unto death," so that their praise may be of God in the day when he shall make up his "Jewels." — On January 12th we welcomed to the Memorial Table bro. Ross, of the Motherwell Ecclesia, who exhorted us in the faith, and in the evening lectured for us; our thanks are due to him for his loving ministrations among us. —Again on January 19th we had the pleasure of the company of bro. Barton, of Wigan, who took advantage of a cheap railway excursion coming north to lecture for us on "Armageddon." We thank our brother for his effort on our behalf, and his witnessing to the Truth, which was appreciated by all. —During the month we received an anonymous gift of £2; we pray that the giver will indeed be rewarded by Him whom we serve, and to whose eyes all things are open. — Faithfully your brother in Jesus, C. CAMBRAY.

HITCHIN. —*Hermitage Hall Sundays: Breaking of Bread, 5.30 p.m.; Lecture, 7 p.m.* Bro. E. C. Austin having gone to Luton in search of employment, he will in future meet with the brethren there, and we pray that in his new surroundings his efforts in the service of the Truth will be acceptable to our Father, and that he may stand with the chosen in the day of reward. Attendance at the proclamation of the Truth is maintained by an average of about six interested friends, and we are hopeful that the good seed may soon take root. We have been pleased to welcome to the Lord's Table since our last report visitors from Clapham, St. Albans, and Seven Kings, and we thank the brethren who have helped us in the work. —HERBERT S. SHORTER, *Rec. bro.*

LEICESTER. —71, *London Road. Sundays: Breaking of Bread, 5.0 p.m.; Lecture, 6.15 p.m. Bible Class, Thursdays, 8.0 p.m.* We have been encouraged in the work of sowing the good seed of the Kingdom, and rejoice to make known that Mr. DOUGLAS FREDERICK GREEN, having rendered obedience to the Gospel, was baptised into Christ on the 10th of January. We pray that he will so run the race that at the end of the journey, he, with us, may have the unspeakable joy of seeing a smile of welcome upon the face of our Lord and Master, and be granted an entrance into His glorious Kingdom, which is the reward promised to all who faithfully serve Him. We thank the brethren who by proclamation of the Truth have assisted one more to turn from darkness into light. The following brethren have recently visited us in the service of the Truth: H. M. Doust, R. W. Parks, S. Tarling (Clapham), J. W. Squires (Luton), and G. J. Barker (Holloway). We have also been pleased to have the

company at the Table of the Lord of bro. L. Feltham (Coventry), and sis. W. Clements (Clapham). — A. C. BRADSHAW, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We are pleased to report the obedience of three more to the command of our Lord to be baptized, and we pray they may each give a good account of their stewardship. On 19th January, PAUL GORDON FORD (Sunday School scholar), son of bro. and sis. P. G. Ford, and grandson of our bro. and sis. C. F. Ford; on 26th January DAISY RANGE-CROFT (sister of our sisters M. Rivers and Nellie Rangelcroft), and Mr. C. J. G. GILL (formerly neutral). We lose by removal bro. and sis. Leal, to Croydon. On 25th January sis. M. Bishopp was united in marriage to bro. H. C. Skuse, and we pray they may be blessed in their new relationship, as heirs together of eternal life. —The following visitors have been welcomed at the Table of the Lord: sis. Milroy, bro. and sis. D. J. Hunt-Smith and bro. Donald Hunt-Smith (Sutton), bro. D. Gray, sisters M. and O. Gray (W. Ealing), bro. G. Hodge and sis. M. Crawley (Luton), sisters C. and I. Penn, and bro. J. Broughton (Welling), sis. Johnson (Nottingham), and sis. Henderson and sis. Potier (Brighton). —F. C. WOOD, *Assist. Rec. bro.*

LONDON (West Ealing). —*Leighton Hall, Elthorne Park Road, W.7. Sundays: Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 8 p.m., at 49, Uxbridge Road, Ealing, W.5.* We held our Sunday School Prize-giving on Saturday, January 18th, when about fifty children and brethren and sisters sat down to tea. During a pleasant evening the children, assisted by some of the brethren and sisters, sang pieces and recited Scripture passages on the theme "Jerusalem," We propose holding (if the Lord will) a Special Effort at the King's Room, Acton Baths, Acton, on Wednesdays, March 18th and 25th, at 8 p.m., and shall be glad of the support of any brethren and sisters from surrounding ecclesias who can come. The following brethren and sisters have been welcomed at the Memorial Feast: bro. and sis. John Davey, bro. Wm. and sisters Susan and Hilda Davey (of Boston, U.S.A.), bro. R. C. Wright, and bro. P. G. Kemp (of Clapham), and sis. E. Hill (Sutton). —T. G. BRETT, *Rec. bro.*

LUTON. —*Oxford Hall, 3, Union Street (off Castle Street).* Greetings in Jesus. —With reference to the Dunstable lectures, these commenced on January 22nd, and (if the Lord will) we shall continue them every other Wednesday for some little time, dates during March will be 4th and 18th. The attendance of strangers recently has been very poor, but we still continue to try to get some to wake up to hear the glorious news of the Gospel. Our visitors during the month have been: bro. and sis. C. Ask, and sis. Goodwin, of West Ealing, brethren M. L. Evans, E. J. B. Evans, C. Wright, and C. H. Lindars, of Clapham, bro. and sis. T. Stevenson, bro. and sis. H. Crawley and bro. J. Hodge, of St. Albans. Brethren M. L. Evans, C. Ask, E. J. B. Evans and C. H. Lindars were with us in the service of the Truth. We purpose (if the Lord will) to hold our annual Tea and Fraternal Gathering on Easter Monday, April 13th, in the Adult Schools, Church Street, Luton. There is a large hall that accommodates upwards of 300 to 400, so there will be ample room, and we extend an affectionate invitation to all our brethren and sisters in fellowship. Tea at 4.15 p.m.; After-Meeting, 6.0 p.m. Subject for the evening: "Lift up your heads, for your redemption draweth nigh." — Sincerely your brother in Christ Jesus, SYDNEY BURTON, *Rec. bro.*

NEWPORT (Mon.). —*Clarence Hall Rodney Road (opposite Technical Institute), Sundays: Breaking of Bread, 11 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m., Wednesday Meeting, 7 p.m.* Greetings in the Master's Name. It is with pleasure we report that on February 2nd we had a visit from bro. H.M. Doust, of Clapham, the first speaker in our special effort of seven consecutive Sundays. Our brother exhorted us to hold fast to our calling, and lectured in the evening, three strangers being present. We were also pleased to welcome at the Table sis. L. Jenkins, of Brockhollands, near Lydney (Glos.). — Sincerely your brother in Israel's Hope, DAVID M. WILLIAMS, *Rec. bro.*

NOTTINGHAM. — *Old Lenton Street Hall (off Broad Street). Sundays: Breaking of Bread, 11 a.m. Bible Class, Tuesday, 7.45 p.m., at 6, Rolleston Drive.* We have arranged a Fraternal Gathering (God willing) for Saturday, March 14th, Tea at 4.30, Meeting 6 o'clock. The subject for consideration is "The Glory of the Lord"; to be dealt with under three headings: (1) Revealed in the Old Covenant; (2) Revealed in the New Covenant; (3) Reflected in the Saints; and the speakers are bro. J. W. Squires (Luton), F. H. Jakeman (Dudley), and W. Southall (Birmingham). An affectionate invitation is given to all brethren and sisters in fellowship. The following speakers have helped us in the work since our last report: brethren J. Allen (Dudley), T. Wilson (Clapham), and J. R. Evans (Clapham). We have been pleased to have as visitors sis. J. Allen and sis. Hazel Allen, of Dudley. —J. B. STRAWSON, *Rec. bro.*

PLYMOUTH (East). — *Christadelphian Meeting Room, Claremont School, Beaumont Road, St. Jude's. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays, Bible Class, 7.30 p.m.* On Friday, Jan. 31st we had a Tea for the children, and distributed the Sunday School prizes, all present having an enjoyable time. We were pleased to welcome at the Lord's Table on February 2nd sister Ella Hosking, of Porthleven. We have secured a room, which is in a much better position for the proclamation of the Truth, and we shall be able to hold the Thursday Bible Class also at our new address, as above: which (God willing) we shall occupy from February 16th. — A. J. NICHOLLS, *Rec. bro.*

ST. ALBANS. — *Sundays: 11a.m. and 6.30 p.m. Wednesdays, 8 p.m., at Pikesley's Hall, 34, St. Peters Street.* God willing, we hope to hold a lantern lecture on Thursday, March 12th, at 8 o'clock, at the Central (Co-operative) Hall, Victoria Street. The subject will be "The Rebirth of a Nation: The Amazing Progress of Palestine." We hope by this means to introduce the true Gospel, and to attract attention to our Sunday lectures. We shall be glad to welcome any brethren and sisters who may find it convenient to come and support us. —S. JEACOCK, *Rec. bro.*

SHERINGHAM (Norfolk). — 1, *Westons Terrace, Beeston Road.* Greetings to all our fellow labourers in the Master's vineyard. This month we would like to express our appreciation of the good work of the brethren with whom the idea of the "Timothy" Library originated. I have spent many happy, helpful and instructive hours in perusing the volumes already borrowed, and hope to continue to do so (God willing). I have had several problems solved by this means, without having to bother any of the brethren, and I would advise all those living in isolation to avail themselves of this unique opportunity of increasing their knowledge and understanding of the Word. Active service in the work of the Truth has been but slow, but I am encouraged by the fact that a man who about eighteen months ago used to visit me for the purpose of conversations (and contention also) has returned. I think I can see signs that constant batterings have begun to take effect upon his "sandy foundations," as he is no longer fierce in his denunciations of Christadelphian beliefs, but has begun to ask questions, which is quite a good sign. The other man with whom I have been in touch says that "he finds the Bible much more interesting when read according to the plan given in the *Companion*." And so we continue in the good work, trying to make the best use of all opportunities that are given to proclaim the Gospel of the Kingdom, being greatly cheered and encouraged by the many letters received from our beloved brethren and sisters. —Your brother in Christ Jesus, ARTHUR STARLING.

CANADA

WINNIPEG. — *Royal Templar Building, 360 Young Street. Sundays: School 9.45; Breaking of Bread, 11.00; Lecture, 7.00. Wednesdays: Bible Class, 8.15.* Loving Greetings in the Name of Jesus to all of our brethren and sisters, far and near. May the Messiah soon come, is the prayer with which we open the new year of 1936. —Bro. S. T. Batsford, of Lethbridge, Alta., spent his two weeks' holidays with us last July. He ministered to us the word of exhortation, and also lectured both Sundays he was here. We thank him for his labor of love, as he greatly refreshed us all. On July 9th bro. Batsford and sister Clara Hazel (late of Hamilton, Ont.) were united in marriage, in the presence of quite a company of those of like precious faith. May they be true helpmates to each other on their

journey to the Kingdom of God. Needless to say, we miss sister Hazel, as she had endeared herself to us all during her year's sojourn in Winnipeg. We also regretfully report the loss of our sister Elizabeth Bowley, to Lethbridge, where she became the wife of bro. Robert Neville. May the blessings of our loving heavenly Father attend them all their days and in all their ways. Our loss of these two sisters spells gain to Lethbridge. —It is our great pleasure to report the immersion of two more of our Sunday School scholars, both young in years and with a good knowledge of the Truth. On November 16th, FREDERIC JOHN HILEY (14), son of bro. and sis. Frederic Hiley; and on December 5th, ANNIE M.B. YOUNG (18), daughter of bro. and sis. William Young. Having remembered their Creator in the days of their youth, may they continue to please Him in the observance of His commandments, and so obtain the prize of everlasting life. —In response to a small ad. in the *Free Press Prairie Farmer*, offering *Christendom Astray* on free loan, we have already twenty replies, and the books have been mailed out. —Other visitors since last report have been bro. and sis. Boux (Brandon), sis. Hazel Craig (Sioux Lookout), sis. C. Pollock (The Pas), sis. Margaret Pollock (Vancouver). —WILL J. TURNER, *Rec. bro.*

UNITED STATES

BALTIMORE (Md.). — *Fishpaw Hall Baltimore and Gilmor Sts. Sundays: Breaking of Bread 11.00 a.m.; Sunday School, 9.45 a.m. Bible Class, Tuesdays, 8.00 p.m.* Greetings in the Lord. We were indeed sorry to hear of the death of brother G. F. Aue and brother Frank Jannaway. Their absence will be felt, and their works and sincere love for the Truth should always be an inspiration for us. We, too, have another death to report: sister Laura A. Kidd fell asleep in Christ on October 9, 1935, being seventy-nine years of age. Although she was an invalid for about twenty-five years, yet was she instrumental in bringing several to a knowledge and understanding of the Truth. She was always glad to hear and speak the Truth with those who visited her. At the funeral bro. D. C. Wilson, of Phila., Pa., spoke words of comfort to all present, and finally left our beloved sister to rest in Louden Park Cemetery, until the coming of the Anointed One. On December 22nd we held a luncheon, after which the Sunday School had their entertainment and annual distribution of prizes. Bro. Paul D. Williams has been reinstated with us again. We are sorry to say that we have found it necessary to withdraw from fellowship, bro. Walter H. Zamzow, because of long continued absence from the Table of the Lord. At the end of the year we held our annual election, in which a few changes were made, the present writer retaining the office of recording brother. We have been pleased to welcome at different times bro. and sis. G. Cooper and bro. R. Frisbie, of Hawley, Pa., bro. and sis. S. Elliott, bro. D. C. Wilson and sis. Butler, of Phila., Pa. —Yours in Christ, HENRY A. CARLILE, *Rec. bro.*

CELINA (Texas). —Brother E. L. Lloyd, formerly of Hebron (Texas), but whose address is now P.O. Box 515, Celina, Texas, has forwarded a delayed report of the examination and baptism of the following: on August 20th, 1933, namely, the Misses LENA MACLLOYD (aged 20) and MARIE LLOYD (aged 16 years) and ALBERT LLOYD (aged 18 years), daughters and son of bro. James Lloyd. The above, together with bro. E. F. Lloyd, son of bro. E. L. Lloyd, meet together every first day at the home of bro. E. L. Lloyd, where all who are in fellowship will be welcomed. The delay was caused by their feeling of virtual isolation, having no hall to meet in. They send love and greeting to all the faithful in Christ Jesus. —B. J. D.

HAWLEY (Pa.). —*Oddfellows' Hall, Main Street. Sundays: Breaking of Bread, 11.30 a.m.; Lecture first Sunday each month, 10.45 a.m.; Sunday School, 10.45 a.m.* We held our Tea Meeting, which is usually held annually, at the hall in Hawley on December 29th last. There were addresses by the younger brethren, and a good program of song and recitation on Bible themes by the children of the Sunday School. We pray that its results may be seen in spiritual growth and increased earnestness and zeal for the Truth. We had with us bro. John Jones and sister Ruth Jones, of Glendale, and bro. Russell Frisbie, who attends school at Washington, D.C., and bro. Garfield Cooper. Bro. Garfield Cooper and sister-wife now reside at Endicott, N.Y., having recently come from Washington, D.C. They attend the Hawley meeting when possible. Our bro. Sweitzer (Jacob) is still confined to his home

with illness resulting from a stroke. Our loving greeting to all true brethren and sisters of Christ, in every land and clime. —H. A. SOMMERVILLE, *Rec. bro.*

HOUSTON (Texas). —910 *Milam Bldg. Breaking of Bread, 11.00 a.m.; Lecture, 7.30 p.m.* On Thursday, Jan. 2nd, bro. Clarence Miller (age 35) fell asleep, to await the return of our Lord from heaven. Burial was in Houston, Saturday, Jan. 4th, bro. J. O. Banta offering words of comfort. Our sleeping brother learned the way of life here, having been immersed in Feb., 1935. We have lost by removal to Rochester (N.Y.), sister R. Knight, and sister D. Phillips; sis. Knight is bro. Clarence Miller's mother, and sis. Phillips his sister; we commend them to the brotherhood in Rochester. —J. O. BANTA, *Rec. bro.*

LOS ANGELES (Cal.). —*Sunday School, 9.30 a.m.; Breaking of Bread, 11.00 a.m.; Lecture, 7.30 p.m.* This is the first intelligence for the New Year. At the close of the last year we had 175 members on the ecclesial roll, and 83 scholars in the Sunday School. We had nine immersions during the year. The Christadelphians Lightbearers' League inaugurated a series of nine lectures in the residential portion of the city. We are thankful to the young brethren who worked faithfully in this direction. The Fraternal Meeting and Sunday School exercises were held on January 1st. Interesting addresses and timely warnings were given by various brethren, and, after lunch, the Sunday School exercises were enjoyed. Approximately 250 partook of the lunch, and a profitable and enjoyable time was had by all. On January 4th sis. Mead and bro. Merritt were united in marriage. The well-wishes of the ecclesia are extended to them in their new relation. We have to announce that bro. and sis. George Young, having joined a religious organization not in our fellowship, cease to be in fellowship with us. At the Annual Business Meeting of the ecclesia held Jan. 3rd, the ecclesia withdrew fellowship from bro. and sis. J. Bissell, bro. and sis. Collister, and sisters Hilda and Ella Goldstrass. This action was taken after long and continued efforts to avoid the Scriptural necessity of withdrawal. We hope the *Berean* will continue to be the source of help and comfort during the coming year that it has been in the past. —L. H. NORWOOD, *Asst. Rec. bro.*

WORCESTER (Mass.). —*Levana Hall, Sawyer Bldg., 393, Main St. Breaking of Bread Service, 10.30 a.m.; Sunday School, 12; Lecture, 7 p.m.* Since our last report, we have been encouraged by the obedience of EDWARD PRENTICE, a nephew of our bro. and sis. John Prentice. He is an attendant of our Sunday School, and a diligent student of the Scriptures. At our last entertainment he recited in full, without the omission of a single word, the 119th Psalm (176 verses), thus setting a good example of attentive study. After passing an excellent examination on Sept. 19th, he was immersed on Sept. 22nd, 1935, and received into fellowship. Our prayer is that he may yield bountifully the fruits of the Spirit unto eternal life. —Bro. and sister Thomas Lumley, formerly of the Boston Ecclesia, have now become members of our ecclesia. They were both immersed here on October 23rd, 1926. Their addition to our number is very much appreciated. —Our visitors have been bro. Geo. Strong and sis. Strong, bro. Robert Wilson and sis. Wilson, bro. H. S. Ricketson and sis. Ricketson, sis. Lumley, Sr., and sis. Elsie Wilson (all of Boston, Mass.). —RUSSELL A. WAID, *Asst. Rec. bro.*

AUSTRALIA

Brisbane, Queensland. —Ewing House, 130 Adelaide Street.

Canberra, Federal Capital Territory. —O.E. Dye, "Naioth," Coranderrk St., Reid.

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

Coburg, Victoria. —James Hughes, 6 Riddell Parade, Elsternwick, Melbourne.

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

Inglewood, Victoria. —W. H. Appleby, Sullivan Street.

Lambton, N.S.Wales. —D. T. James, The Reservoir, Hartley St.

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

Sydney, N.S.Wales. —R. H. Baxter, Albert Hall, 413 Elizabeth St.

Wagga, N.S.Wales. —C. W. Saxon, Sunnyside, Coolamon.

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Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
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Lackawaxen, Pa. —John L. D. Van Akin.
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Notes

DISTRESSED JEWS' FUND. —The following amount has been received during the month: Brimington ecclesia, £2.

CHANGE OF ADDRESS. —Will subscribers who receive their copies of the magazine by post, kindly advise us immediately of any change of address. Frequently some months elapse before we are informed of the change, and we cannot undertake to send duplicate copies.

CORRESPONDENCE. —Under this section we publish from time to time extracts from letters we receive expressing our readers' appreciation of this magazine. Our only object in so doing is that all of our co-labourers who so readily assist in the regular provision of upbuilding matter for the magazine may be assured that their efforts are helpful to many brethren and sisters on their journey to the kingdom. Neither the Editors nor their many helpers seek present praise; nevertheless, to be assured that their labours are appreciated does certainly encourage all to continue in the work.

EUREKA, VOL.1., is out of print. An announcement will be made when a further supply is available.

CHANGE OF ADDRESS. —Bro. E. W. Evans has removed to 9 Leigham Hall, Streatham High Road, S.W. 16.

FORTHCOMING MEETINGS. —St. Albans, March 12th, Lantern Lecture; West Ealing, Special Efforts, March 18th and 25th: Luton, Tea and Fraternal, April 13th. Write respective Recording Brethren for further particulars.

"TIMOTHY" CIRCULATING LIBRARY. —Will all borrowers note address of librarian is now 101 Kingsmead Road, Tulse Hill, S.W.2 (Telephone, Tulse Hill 3476).

THANKS. —To Brother Oswald E. Dye, of Canberra City, Australia, for copies of magazines, booklets and tracts published by the "clean flesh" perverters, in which the writers give currency to much that is not true: Valuable to us as danger signals, of which, the Lord willing, we shall make use. To Brother A. E. Smith, of Los Angeles, Calif., for copy of a "Statement of Faith" by an old and respected adherent of the Temperance Hall Fellowship, in which statement, error boldly lifts its ugly head, looking even worse than ignorance, the curse of God. It is a glaring example of the dangerous errors at which the above fellowship simply winks. To Brother L. A. Cotton, of Vancouver, Canada, for several interesting clippings from the *Vancouver Sun*, relative to Palestine and the Jews. All of the above are useful in our work. Again we thank you, dear brethren. —B. J. D.

"POOR AND OF A CONTRITE SPIRIT." —The word "poor," used in Isaiah lxvi. 1, and elsewhere is not the word rendered "poor" where poverty in worldly possessions is referred to. It is the word elsewhere translated "meek," and this is its true meaning. The poverty meant is poverty of pride, a characteristic which meets with Divine commendation.

BIBLE "DANGEROUS."—A demand that the Bible should be prohibited in Germany is made in the German newspapers by a group of Nazi educators, who declare that the Bible is a "dangerous" piece of literature.

THE JEWS IN GERMANY. —Under the rule of Hitler 80,000 Jews have left Germany; about 400,000 still remain, in urgent need of assistance.
