

# 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 C. F. FORD, W. J. WHITE  
and B. J. DOWLING

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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.

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Volume XXV

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### The Rainbowed Angel

An exposition of the Tenth Chapter of the Apocalypse

By Dr. John Thomas

(Continued from Page 404.)

The Lord Jesus, then, comes first to Sinai, for before he can enter the holy land "from Sinai," "from Seir," and "from Mount Paran," he must come to the places named. He comes to Sinai with ten thousands, who are styled by Paul in 2 Thess. i. 7 angels of his power; that is, all power is given to him—all authority and ability to do whatever is appointed to be done, in heaven and upon earth (Matt. xxviii. 18). He is therefore omnipotent; "for to this end he both died, and rose, and revived, that he might be Lord both of dead and living ones" (Rom. xiv. 9). Hence, everything that is done in "the time of the end," is done by the power, or "energy, whereby he is able to subdue all things to himself" (Phil. iii. 21). But it is not to be supposed that so august and powerful a prince would come to Sinai alone, or unattended, by ministering officials. All the Elohim of olden time, *elohai kedem*, have been commanded to worship, or do service to him as their Lord; for they are all public officials sent forth to do service on account of those hereafter to inherit salvation (Ps. xcvi. 9; Heb. i. 6, 14). They are then his messengers, excelling in strength who do his commandments, hearkening to the voice of his word; his ministers that do his pleasure (Ps. ciii. 20, 21), Hence, they are angels, or messengers, who execute his decrees, and therefore *angels of his power*.

He comes to Sinai with ten thousand of these. But what brings him there with these angels of his power? This is answered in the words, "Thou, Eloah, wentest forth for the salvation of thy people, for salvation with thine Anointed" (Hab. iii. 13). *Thy people*; that is, first, "those who have made a covenant with him by sacrifice," *the saints*; secondly, for the salvation of that people who shall be made willing in the day of his power, *the twelve tribes of Israel* (Ps. l. 5; cx. 3). The saints are those of the circumcision justified by belief of the things promised, or covenanted, to the fathers, said covenant being confirmed and brought into force by the death of the Seed; and those of the circumcision and uncircumcision who, since the crucifixion, are justified by belief of "the things of the Kingdom of the Deity, and of the name of Jesus Christ;" and have been immersed into him, and thereby become Abraham's Seed, and heirs according to the promise (Rom. iii. 30; Acts viii. 12; Gal. iii. 29). These are the saints developed upon the principle of belief of the "exceedingly great and precious promises" of Deity, both during and since the times of the law. Multitudes of these are "sleeping in the dust of the

earth;" and a few living ones are to be found in the British empire, and in these States of America. The dead saints, who are now lying in the dust of divers and remote countries, are to be raised into renewed existence; and, with the few that are alive, and have not tasted death, are to be "gathered together unto our Lord Jesus Christ" (2 Thess. ii. 1). "Gather my saints unto me" is the command; and doubtless, the first to be fulfilled after his descent to Sinai. This command of the Judge can only be delivered to the angels of his power. This is their work in all the earth; for it is written, "He shall send his angels with a trumpet of great sound, and they shall gather together his chosen ones from the four winds, from one end of the heavens to the other" (Matt. xxiv. 31). They will gather them to Sinai; for the prophet, who saw *Adonai Yahweh* go forth with whirlwinds of the south, says, "YAHWEH my *Elohim*, all the saints, shall come in with thee" (ch. ix. 14; xiv. 5). But how can they enter the land of Palestine with *Adonai Yahweh*, *He who shall be lord*, who comes from Sinai, and the south, unless they were first gathered there unto him by the angels of his power? The angels had to do with his own resurrection, when he was delivered from death by the glory of the Father; we conclude, therefore, that, while the saints are raised by the same power, the application of that power in all individual cases, will be made by the angels of his power under his supremacy. The "trumpet of great sound" is not necessarily a sound making a stunning impression upon ears of flesh. It is the power of the seventh trumpet, which has been sounding for seventy years without arresting public attention. It is the power of this period for the resurrection of the saints, which will be loud enough for them to hear; for they respond to it and come forth (Jno. v. 28-29). An angel's whisper can wake the dead, when breathed by the command of Him, who is the resurrection and the life. This would be a "*great sound*," though inaudible to ears of flesh.

When the angels of the Lord's power shall have finished the gathering of the saints from one end of the heavens to the other, they will have collected together "a cloud of witnesses," by whom will be concentrated in one general assembly the living history of all ages and generations. There will be Abel, Enoch, Noah, Shem, Abraham, Isaac, Jacob, Moses, Elijah, David, Daniel, John, and all the prophets and apostles, with a multitude beside, that no man can number; all in their day, intelligent in the word, and zealous for the truth, in the service of which many were accounted fools, and many lost their lives. In the later ages of their separation from the nations, the governments of the Gentiles, symbolized by the beast and his image, made war upon them, and overcame them, or prevailed against them (Apoc. xiii. 7; xi. 2-7; Dan. vii. 21). But, now that the Ancient of Days has come to Sinai, and they are gathered unto him, and approved on the ground of having continued in the faith, rooted and settled, and not moved away from the hope of the gospel (Col. i. 22-23), they are transformed, and become like Christ Jesus in all things, except that he is pre-eminent in rank and authority. They are "equal to angels," who excel in strength (Luke xx. 36).

Now, reader, ascend with me into the Mount of the Elohim, and from the top of the rocks look into the open spaces of this elevated region of the peninsula; what seest thou outspread before thee? What but the goodly tents and tabernacles of the "Holy Nation," the "chosen generation," the "royal priesthood," the "purchased people," the "Israel of God" (1 Pet. ii. 9; Gal. vi. 16); "as the valleys are they spread forth as gardens by the river's side, as the trees of lignaloes which Yahweh hath planted, as cedar trees beside the waters ... whose King shall be higher than Agag (Gog), and his Kingdom shall be exalted." Behold them "abiding according to their tribes"—those tribes apocalyptically "sealed in their foreheads with the seal of the Deity" (ch. vii. 4-9). How beautiful are they in their encampment, who as the four living ones, lie four-square, and as broad as their length, being 144 cubits, which is "the measure of a Man, that is, of the Angel" — even of the RAINBOWED ANGEL (Apoc. xxi. 16, 17); whose altitude is equal to his breadth; an altitude by which his relationship to "the light which no man can approach unto," is established and revealed.

But, why do they lie there in their encampment? What is their angelism? Why are they thus marshalled, "looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Why have they been hastily transported hither in clouds? Why are they here in convention with the Lord in the aerial? Are they to remain here permanently encamped in the elevated region of the peninsula? No, the wilderness of Sinai is only the place of gathering where the saints are organized, and developed into this mighty angel. They are the SWIFT CLOUD upon which the Spirit

rides. In their camp, they are but waiting for "judgment to be given to them," that they may go forth and "take possession of the kingdom under the whole heaven." "He stood and measured the earth." The wings of their flight upon the prey are not yet expanded. Though they had been gathered by the angels of his power into the presence of Israel's King, preparation for action upon the outer world was not complete. Israel after the flesh has to be "made willing" to move in obedience to the commands of Jesus, "as the Leader and Commander of the people" (Ps. cx. 3; Isaiah lv. 4). This may be also the mission of the angels. But this work of the Spirit, however, executed by the angels or by the saints, it would seem to be a necessary preliminary to a general movement for their deliverance. This is after the order of the type. The Spirit's Messenger in the bush sent Moses and Aaron to the elders of Israel to make the people willing to remove from Egypt under their leadership, before any communication was opened with the court of Pharaoh, or any judgment had been inflicted upon their enemies and oppressors.

*(To be continued.)*

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## **Editorial**

### A REVIEW OF 1937.

An eventful year has now nearly completed its course. A year ago we said concerning 1936 that it had "truly been a wonderful year"; with additional emphasis those words may justifiably be applied to the year now ending. Of one thing we are certain: we are twelve months nearer to the consummation of our hopes than when we penned those words. The day of Christ's coming is unquestionably fixed in the mind of God, and although none of us knows the day or the year of his coming, the events of the past year leave a conviction in our minds that the time is very close at hand. The oldest amongst our readers cannot, we are sure, remember a year so full of indications of his re-appearing as 1937 has been. Delay, in the ordinary meaning of the word, is impossible in the working out of the Divine plan; human calculations and predictions as to the actual year of the return of Christ to the earth have oftentimes been falsified, but never before has there existed the same ground for confident anticipation that he is about to fulfil his promise to "come again." Since he left the earth over nineteen centuries ago, no one year has contained within itself so many undeniable evidences of this fact.

To speak of 1937 as "a troubled year" is altogether inadequate to express its true character. It opened with a serious domestic crisis in Britain, which for a short time completely overshadowed all other causes for misgiving. The abdication of King Edward VIII. at the end of 1936 was an event which in most other nations would have precipitated a revolution upon a grand scale. The fact that the abdication of King Edward, and the accession of King George VI., were accomplished with so little visible disturbance is a striking testimony to the self-control and common-sense of the British people. The event, however, was not without its effect upon the world's unrest. The pre-occupation of Britain in its own domestic anxieties was the opportunity for Europe's dictators to further push their activities in the Civil War still raging in Spain. The aid thus rendered by Germany and Italy to General Franco would appear to be most likely to result in the establishment of a Fascist regime in Spain; the outcome of which would undoubtedly be to seriously increase the tension already existing in Europe. France and Russia could not view such a result without the gravest concern. The inevitable consequence of these happenings in Spain and the Mediterranean is an unprecedented acceleration in the re-armament of the nations, preparatory, we are sure, to "the battle of the great day of God Almighty." "Men's hearts failing them for fear, and for looking after those things which are coming upon the earth," describes with the utmost exactness the conditions in existence during the past year. Whatever hopes the world's statesmen may have entertained that Disarmament was possible of accomplishment have been completely and finally proved illusory by the events of 1937. In this matter of re-armament Britain has outlined a programme which far eclipses anything contemplated by the other Powers, and by means of which Britain is no doubt being Divinely prepared for the work she is shortly destined to perform. Russia also is reported to be rapidly equipping herself, not only in the air, but also as a great

naval power, a fact which is particularly interesting in view of the prophecy concerning the King of the North in Dan. xi. 40.

Concurrently with these unprecedented war-preparations, affairs in Palestine have been more prominent in 1937 than for many years past. The conflict between Jew and Arab assumed such alarming proportions that early in the year it was decided to send a Royal Commission to Palestine to investigate conditions on the spot. In July last the Commission's report was published, disclosing their recommendation that Palestine should be divided into three parts; an Arab State, a Jewish State, and a central area including Jerusalem to remain under a new British mandate. The subject is of especial interest to our readers, in that it shows the prominence and importance to which Palestinian and Jewish affairs have now attained, constituting an unmistakable sign of the approaching end of the present age. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

This troubled year is maintaining its character to the end. The antagonism already acute between Britain and Italy has been greatly accentuated by the outspoken pronouncement of the British Foreign Secretary, Mr. Anthony Eden, in which Italy particularly, and all other Powers generally, were warned that whilst Britain is prepared to co-operate with all nations in the interests of peace, she would accept dictation from none. Italy, in espousing Germany's cause in the matter of the restoration of her colonies, is likely to involve herself in much anxiety. In any event, the effect of such plain speaking on the part of Britain is to arouse amongst the nations that feeling of anger which is to characterise them at the time of the end.

As the year draws to a close, the war in the Far East between China and Japan increases in the horrors inseparable from a modern conflict. Aerial bombardments on a scale hitherto unknown have resulted in the killing of immense numbers of non-combatants, the greater part of whom appear to be women and children; the unparalleled savagery of these attacks has called forth repeated protests from most of the Great Powers of the world, but little, if anything, of practical value has been accomplished by the protests. Obviously the Powers are prevented from doing more than issue protests, for fear of precipitating another world-war, which all dread, and in which it is predicted by the world's leading authorities, civilisation itself would inevitably disappear.

The matters we have referred to here by no means cover the whole of the world's troubles in 1937. Jewish persecution in Poland, Germany, Italy and elsewhere; clashes between Jews and Fascists in East London and other parts of Britain; labour disturbances, strikes, and general unrest in practically all parts of the world have resulted in a great increase of the "distress of nations with perplexity," enumerated by Christ amongst the many signs indicative of his return. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Our earnest desire and prayer to God is that all our readers may be found acceptable to Him in the day of His coming.

#### SUBSCRIPTIONS FOR 1938.

This issue of the *Berean Christadelphian* completes Volume XXV. Amidst many difficulties, the Editors have striven to make the Magazine a source of help and encouragement to their fellow-heirs of the Kingdom of God. That the work has been accomplished in weakness, and that their efforts abound in imperfections, the Editors are more than ready to acknowledge. Imperfection pervades everything of man's arrangement, and this Magazine is no exception. It cannot be expected that all of our readers have found all of its contents equally acceptable and helpful in their pilgrimage journey. We do, however, trust and believe that all have found some of the work not only acceptable, but a source of encouragement and help in their wilderness probation. If such be the case, human glorying is excluded: to God alone be the praise.

We desire to thank our many helpers who, by their contributions, have made a continuance of the work possible. Probably only those with experience of conducting a magazine know the anxieties

inseparable from the provision of forty pages of suitable and helpful print punctually every month. We merely mention this fact as an incentive to our many valued contributors to continue their labour of love on behalf of our brethren and sisters. To many in isolation the *Berean Christadelphian* is the only point of contact with those of like precious faith.

Our efforts have been directed during the past year to the provision of all that is essential to the well-being of the Household of Faith. Exposition of the Word, principally by the reproduction of the writings of Dr. Thomas; exhortation, oftentimes from the pen of brother Roberts; warnings and comfort; encouragement in the contemplation of the Signs of the Times and the Land of Israel News; together with Ecclesial News, recording the activities of our brethren and sisters in all parts of the world, have been the principal features of the *Berean Christadelphian* during 1937.

The time has now arrived to invite subscriptions for 1938 (God willing). Will those of our readers who desire the Magazine to continue its monthly visits, kindly complete the Order Form enclosed herewith, and post it to brother C. F. Ford as soon as possible. Early posting will be of great assistance to the Publisher in the preparation of the new mailing lists, etc.

Once again we desire to thank the many subscribers who have generously contributed towards the expenses of our FREE LIST, and by means of which a large number of brethren and sisters, themselves unable to subscribe, are regularly supplied with copies of the Magazine.

#### THE DEATH OF BRO. W. JEACOCK.

With unfeigned regret, and with a sense of great personal loss, the Editors have sorrowfully to record the death of brother W. R. G. Jeacock, who for many years has regularly contributed *Signs of the Times* to this Magazine. After a short illness of only a day or two, our brother fell asleep on Sunday, 31st October, and was laid to rest on Thursday, 4th November, to await the call of Him who is the Resurrection and the Life.

Our loss is great: the *Signs of the Times* appearing in the Magazine during the past years bear testimony to his unfailing ability to profitably direct attention to current events, and to show their relationship to the realisation of our hope. A thorough acquaintance with the Scriptures, and particularly of prophetic subjects, was combined in him with a modesty of disposition and humility of mind to a degree seldom found even amongst those called by the Truth to be servants of God. Our brother's earnest desire was to be of service to those of like faith with himself, and his work in the Truth testifies to the accomplishment of his desire. Our feeling of sadness at the loss of our brother is accompanied by a sense of deep thankfulness to God for his work, and for the willing assistance always cheerfully forthcoming in the conduct of the *Berean Christadelphian*. Brother Jeacock, although only 38 years of age, was an example to all, old and young alike, of painstaking study of the Scriptures, and of the works of Dr. Thomas, as well as of sincerity in all that pertains to the service of God.

His last words written for the Magazine, and appearing on page 427 of the November issue, very fittingly close for the present his work for Christ: —

"But what manner of men and women ought we to be, when we realise that Christ has warned us, 'When ye see all these things, know that it is near, even at the doors'."

Though now sleeping, may our brother by his written words continue thus to warn and to encourage us.

EDITORS.

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## **The Parable of Seed Cast into the ground**

*"So is the Kingdom of God as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself: first the blade: then, the ear: after that, the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle because the harvest is come."*

A knowledge of what God has revealed concerning His Kingdom makes it easy to understand this parable. Although the Kingdom of God is not yet in existence in the sense of an actually developed and visibly established institution in the earth, yet it is a thing for which great preparations have been made "from the foundation of the world," and are still going forward. If we imagine ourselves at the crisis of its establishment (even in the presence of Christ at his return), we can the more easily realise this. For what is the most striking aspect of things then? The retrospective. The past is gathered up into that moment with a reality and a brightness impossible at any other time. Here are "Abraham, Isaac, and Jacob and all the prophets" (Luke xiii. 28). Here are the multitudinous "many" who have come from the east and the west, and the north and the south to sit down with them. "These HAVE *come out of* great tribulation." The joy of the hour is largely made up of what is past. Even the Lord Jesus, the centre of the manifested glory of God, draws much of his joy from looking back: "He shall see (the result) of the travail of his soul, and shall be satisfied" (Is. liii. 11).

The history of the land, the history of the nation, the history of the Gentiles, all contribute their ingredient to the perfect satisfaction that will be the experience of each individual constituent of that wonderful assembly. That history has developed them all. They (the very kernel of the Kingdom of God) are the result of all that has gone before, the hand of God has been the chief agent. For had not God made promises to Abraham: had He not spoken by the prophets: had He not issued an invitation by the hand of the apostles: had He not given His own Son as a propitiation for our sins: had He not raised him from the dead, and exalted him to His own right hand: had He not confided His plan to the hands of the angels (then present in their hosts to witness its completion): had He not taken steps to prepare for Himself a family by the ministry of the Word, and by the guidance of their affairs in chastisement and discipline and instruction, how could the glorious result that will then be manifest have been achieved?

When we realise that the Kingdom of God is the result of a work of long preparation, involving all that God has done in past times, we can see how it is like seed cast into the ground, which, though invisible to the passer-by, is slowly advancing by a process of germination, and a result of harvest that are alike independent of man. The ripening of natural grain comes at a fixed time; and the reapers come at the ripeness. So with the Kingdom of God: the maturity of God's plan will be reached, and the harvesting will come off at a time that is fixed in the nature of things, independent of the knowledge or care or will of man.

R. R.

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## **The Passover and the three days and three nights**

In Matthew's Gospel narrative xxvi. 17-19, we read, "The disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them: and they made ready the passover." So also Mark xiv. 12-16, but especially verse 14, "Where is the guest-chamber, where I shall eat the passover with my disciples." So also Luke xxii. 8, "Go and prepare us the Passover that we may eat "; verse 11, "Where is the guest-chamber, where I shall eat the passover with my disciples."

Now it matters not what explanations may be offered for the fact that the passover of which we claim Christ to have partaken was kept at a time prior to the legal time (John xiii. 1-2); it is at any

rate clear (and no variant versions or translations can alter the unanimous testimony of the three records), that Christ definitely stated that he fully intended to "eat the passover with his disciples."

Remember, this is our Lord speaking, and uttering his intentions! Is it to be supposed that he was misleading his disciples, or that he knew all the time that he was not going to eat the passover? Ponder this question: there can be only one answer to it!

The verses following this plain declaration of purpose to "eat the passover" depict the scene where Christ, reclining with his disciples around the prepared table, adds to his declared purpose "to eat," the fervent "With desire I have desired to eat this passover with you before I suffer" (Luke xxii. 15). If words can mean anything (and again, no variant readings or versions can alter the sense), we can only conclude that here Christ was about to fulfil his declared purpose to "eat with his disciples this Passover." Here surely was the satisfaction of his desire before him, about to be accomplished "before he died." Nothing short of an urgent theory would cause anyone to draw any other conclusion than that Christ now partook of "This Passover" with his disciples. Note very particularly that Christ himself calls this last supper, "This Passover," and all the records of Matthew, Mark, and Luke call it the *Passover*.

The following verse in Luke 22, that is, verse 16, gives the variant version and translation seekers their opportunity, for in this verse the "any more" is omitted in R.V., Emphatic Dia., and many other translations: —"For I say unto you, I will not (any more) eat thereof until it be fulfilled in the kingdom": thus implying that Jesus now definitely altered his "declared purpose to eat" into a refusal to eat. To my mind such a passage must be so interpreted that it does not make such a sorry finish to Christ's declared intentions. To make Christ thus falsify his intentions, and thus to change his purpose is an unworthy use to make of a variant reading or translation; and granting the rendering as equivalent to the Greek original, it does not definitely state that Christ was not going to eat of that supper (called This Passover), and it seems to me to be a fair interpretation of the general sense, taking into account all the narrative and Christ's intentions, to retain the words "any more": those words express to the English mind what Christ meant, even if there be no literal Greek equivalent to them: the idea is there, if not the two words: unless of course we wish to make Christ falsify his own words. An interpretation that will clutch at such omissions must be hard pushed for evidence.

So much for the Passover of which Christ did partake.

There appears to be no dispute that this Passover meal (Last Supper) was not partaken of at the legally appointed time: we admit that, and can only agree that the reason is that at the actual time for the slaying of the Lamb "Christ our Passover was sacrificed for us"—the true antitype of the Passover Lamb. Both W. J. and J. A. B. agree with this: and the typical significance of the Passover is not upset in the least by the position taken up by those who contend that Christ was crucified on Friday. It does not affect the question really. Our contention is that Christ was crucified on the Day of Preparation for the Passover, and that he died at the ninth hour (or 3 o'clock) of this day. The day following was both the Passover and a sabbath, and hence called a high day (John xix. 31): Christ was thus crucified on a Friday, *i.e.*, day before sabbath (see Mark xv. 42; John xix. 14-15; Luke xxiii. 54; Matt. xxvii. 62). Remaining in the grave the second day (sabbath), he was raised again the third day or early the first day of the week, as definitely stated in Mark xvi. 9; and to which the other records agree, and to which the expression "end of the sabbath" or "after the sabbath" must be agreed. The general evidence and tenor call for a raising again early Sunday morning, not late Saturday night. Compare John xx. 1, Mark xvi. 1-2, 9, Luke xxiv. 1, with Matt. xxviii. 1, to get the real sense of the latter passage. The doubtful exegesis of an obscure expression must give way to the undoubted clarity of the plain expressions regarding "early the first day of the week"; although it may have been very early, even dark.

Gathering together the plain declarations, we find the narratives speak only of one sabbath, and that Christ was crucified the day before it, and rose the day after it, thus: —Died Friday, at 3p.m.; rose Sunday (early morn) or third day.

Only thus can the expression, Christ rose again the "third day" be explained, and the explanation fits in with all the unstrained explanations of the other portions of the narrative of these events. Even Bro. J. A. B. feels the force of this argument in his article in November number.

Time will not permit me to deal with some of the other points in this discussion, but they can most of them be resolved by a proper attention to the broad outlines of the narrative, and a little less straining at little details: let us get the broad outline and understand the plain narrative and its unobscured declarations: the details not so clear must then be harmonized therewith. To accept the old explanations that the three days and the three nights is merely idiomatic, leads us into far less difficulties and involves us in much less straining, than that theory which endeavours to show that Christ was in the grave literally seventy-two hours.

I cannot do better here than conclude with some wise words from Alford: —

"The independence and distinctness of the four narratives in this part have never been questioned, and indeed herein lie its principal difficulties. With regard to them . . . supposing us to be acquainted with everything said and done, in its order and exactness, we should doubtless be able to reconcile, or account for, the present forms of the narratives: but not having this key to the harmony of them, all attempts to do so in minute particulars must be full of arbitrary assumptions, and carry no certainty with them."

To which we heartily agree.

WM. LESLIE WILLE.

Southend-on-Sea.

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### **The Serpent's Lie**

(Gen. iii. 4.)

"There is no death, what seems so is transition." Thus the world's, or rather the apostasy's philosophy has declared. The poet adds:

"Dust thou art, to dust returnest:  
Was not spoken of the soul."

This, of course, affirms the entirely artificial distinction drawn by Christendom between a man and his body, a distinction that the Scriptures do not make.

In the declaration referred to in the title of this article there is, however, the foundation of the doctrine of immortal soulism, and certainly it was the first announcement that in some way or other man would live for ever. As it was beyond all question that man would die, the idea arose that the soul and not the body was the real man, and that the soul, the real man, would live for ever. In this way the serpent's lie, "Ye shall not surely die," obtained currency among mankind. It is none other than the strong delusion (2 Thess. ii. 11) which the Apostle predicted should come upon false Christians because of their want of love for the truth in purity, and which completely nullifies the Bible doctrine of the Resurrection.

The first indication of this false doctrine obtaining support appeared in the Christian Church in the days of the Apostles (see 1 Cor. xv. 12; 2 Tim. ii. 18), but it is at a somewhat later date that we begin to find traces of it in Christian literature. The Apostle's Creed, which is believed to have been in existence before the death of John, declared belief in "the resurrection of the flesh." This was altered in the creed of 250A.D. (a revision of the Apostles' Creed) and then reads "the resurrection of the body." This was a concession to the immortal soulists. The creed, however, did not even then plainly

proclaim this false doctrine, from which we may infer that the believers of the Truth were still an influential section of the Christians. It was about this time that the Arabian believers arose who denied the immortality of the soul, and who were, in all probability, believers of the glorious truth that Christ will return and reign upon earth, and that his people will reign with him. This implies the necessity of a resurrection of which Christ was the first-fruits, and in which all who are Christ's will participate, resulting in a glorious immortal company who will reign on the earth.

Throughout history we constantly find some who affirmed these truths, and who waited for the coming of our Lord Jesus Christ. There was a section of the Waldenses called Artlibenses who denied the immortality of the soul. Professing Christians could not have done this, unless they believed in him who is the resurrection and the life, and therefore expected to rise from the dead at his appearing and his kingdom. In a work entitled *Characters, Scenes and Incidents of the Reformation*, it is stated that Calvin "wrote a work designed to refute the belief that the soul, separated from the body at death, remains dormant until the resurrection." The people who are alleged to have believed this perhaps held the Truth, and according to the book had an extensive influence. There were doubtless some who held the Truth in the sixteenth century, and who, like us, waited for the resurrection to life at the appearing of Jesus Christ. If so, they believed the dead to be unconscious between death and the resurrection. The description given above of their ideas concerning the matter is probably only that of their opponents. Later still there were Baptists holding similar views.

That we may all be found approved in that day of glory and blessing, is the prayer of the writer.

J. H. D.

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### **Dogmatism**

No doubt there be those in the household of faith, who, from a want of full knowledge of the Truth, or from other causes, are prone to misjudge the positive teachings of others; calling them dogmatisms, when they are the truthful sayings of a full assurance of faith resting upon a full and well-grounded knowledge of the Truth. In fact, the Truth itself is dogmatic, because it is from God, who alone has the right to be dogmatic; and any saying of another that is according to the truth is simply the dogmatism of the Truth, and not the dogmatism of the person making it. A teaching involving the Truth, and not positive (or dogmatic) in the statement of it, presupposes an uncertain knowledge of the matter on the part of the person from whom the teaching comes. A teacher who is faithful to the Truth will, in all his teachings, use words of no uncertain sound, and positive words, even though the ignorant may accuse him of dogmatism. Wisdom is justified of her children.

L.B.W.

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### **The Watchers**

A PARABLE.

The Lord of the watchers came and found none watching, and of His pity he raised up yet another watcher that should be faithful, for His Kingdom was fast approaching, and He willed not that it should take all men unawares.

The new watcher was indeed faithful and diligent to make known all the things concerning the Kingdom of the Master and the Signs whereby its approach should be known. And many were helped thereby to become watchers also with him.

And the heart of the watcher yearned for the Master, and he gave great diligence to know when He would come. A great expectation grew up in the soul of the watcher that the Master was indeed near; whereat the Master pitied the watcher and said, "It is enough, cease from thy watching and rest awhile; when thy rest is ended, all that thou desirest shall even be."

Among those that had been made watchers by the labours of the watcher that now rested, was one whose diligence surpassed the rest, and to him the other watchers had respect. For thirty years he watched and saw many things that the former watcher had anticipated, which filled the hearts of all the watchers with great joy, so that they again began to say "Surely the Master is nigh."

And when the watcher that was most diligent among them saw that the Master had again given to His ancient people a spirit and a purpose that they should look to their own land again, then did that watcher ask and seek to answer by careful enquiry the question, "Is not the Master very near?" And the answer he found was such as to fill him with great hope, but not to make him quite certain that there was not yet one other way by which the Master might for a time accomplish His purpose. And the Master said of him also, "It is enough. Cease thy watching and rest, for the days are not yet wholly fulfilled."

\* \* \*

The years that followed saw many things accomplished that were to be expected, until finally the rays of the dawn illumined the Land of the Master; whereat they that still watched did rejoice greatly. But with the light there appeared shadows; and it was so that when these shadows appeared that one young watcher sought diligently like those of the past to understand the matter, and his understanding helped others very much. And then it was that the Master said of him also, "It is enough; rest awhile, for thy labours have been great."

And they that were round the Master marvelled greatly and said, "He is but young"; but the Master said, "It is My will; let not others cease from watching, but be diligent also. The joy that cometh shall far surpass all anticipation of that joy." And others pleaded and said, "But it will be a grief to those he leaves watching if he is taken from their midst." And the Master replied, "Do not I understand grief? Remember ye not Bethany? May it not even be that 'a very little while' now means the same to Me as to them?"

A.T.A.

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### **God's Children**

Brethren, those of us who are parents, with what great love do we cherish our little ones; yet our love for them is very small in comparison with the love of God for His children. He knows our weak nature, and when we do wrong He corrects us by His chastisements. To those of His children who are striving to keep His commandments, to walk in His way, how unspeakably great must be His compassion, His tender mercy towards His erring children who turn from their sins and seek His forgiveness with a broken and contrite heart? Yea, we can have no conception of it; and herein is our heart comforted in hope of His mercy through Christ Jesus in the day when He shall choose His children from among the called. If you or I be not chosen, brother or sister, it will not be God's fault, but our own; and we can therefore have no ground of complaint against a loving Father whose mercy is over all, and whose love gathers in all who are of "a broken and contrite heart and who tremble at His word." "Many be called but few chosen." Brethren, those are fearful words. Let us tremble at them, and the more earnestly seek to "make our calling and election sure."

L.B.W.

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### **JEWISH RELIEF FUND.**

In response to our appeal on behalf of the Jews who are in dire distress in Poland, we have received £11 3s. 1d. up to the time of writing, for which amount we have sent a cheque to Mr. D. Frankel, M.P., who is acting as Treasurer of the Committee in London, and which has been acknowledged as follows: —

2-3, St. James's Place, Duke Street, London, E.C. 3.  
Nov. 9th, 1937.

Dear Sir, —I have to acknowledge with very many thanks receipt of your cheque value £11 3s. 1d., donated by readers of the *Berean Christadelphian*, and the pleasing part of it is that this money has been donated by people not of the Jewish Faith.

I think your readers would be especially pleased to learn that the entire proceeds, without deduction whatsoever, are remitted by us to our Central Distribution Committee in Warsaw, and they in turn give immediate relief to some of the thousands who are almost daily clamouring at their doors for the various necessities of life. Unfortunately, the position does not appear to be improving, and in Poland there are now approximately three million Jews who are dependant upon charity, hence our reason for having to issue appeals on their behalf.

I am further instructed by our Hon. President, Dr. M. Gaster, to express to you his deep sense of satisfaction for all that you have done in collecting this money, and to express a further hope that if your readers can, in the tenderness of their hearts, do anything more for these poor unfortunates, they will not fail so to do. —With renewed thanks, yours obediently,

For and on behalf of the Federation of Polish Jews in Gt. Britain,

J. GOLDBERG, *Secretary.*

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### **DISTRESSED BRETHREN AND SISTERS.**

A great work is being done by the contributors to this Fund, and much relief and happiness is being brought into the lives of many of Christ's little ones whose needs are thus being ministered to. A brother and sister in one of the "distressed areas" write, "With sincere gratitude, we thank you for the gift received. It has broken the gloom like a burst of sunshine. We can only repeat the words of Paul, and thank God, who has put the same earnest care for their brethren and sisters into the hearts of all those who have lovingly contributed to the work. Surely it will bear fruit unto Life Eternal." We shall be glad to hear of any case of need; it will be enquired into and promptly relieved, thanks to many whose hearts God has touched. This work is carried on in association with the spare clothing effort, for which there is always need. Since last report, we have helped 32 brethren and sisters, chiefly owing to illness, etc., at an expenditure of £41 8s. 7d.

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GOD IS NOT UNRIGHTEOUS TO FORGET YOUR WORK AND LABOUR OF LOVE, WHICH YE HAVE SHOWED TOWARD HIS NAME, IN THAT YE HAVE MINISTERED TO THE SAINTS, AND DO MINISTER. *Paul.*

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### **THE SUNDAY SCHOOL AT SOUTHMEAD.**

Wonderful is the only word I can think of to express what is happening at Southmead. As I think of and watch the Southmead effort, I feel much like Eliezer at the well; it is all so strange and wonderful that we ask, "What does it all mean?"

Even the parents encourage the effort, and we have found there are modern Nicodemuses even at Southmead. For one evening inquisitive parents stole up to the window and listened to the wondrous story of God's grace told in simple form to the children, and heard their little voices singing praises to the God of Heaven, to whom their attention had been directed. Imagine what the feelings of those parents must have been as they heard their little ones sing:

"God is in heaven; does He care, or is He good to me?  
Yes; all I have to eat and wear, 'tis God that gives it me."

And later on to hear them sing:

"We love the good old Bible, the glorious Word of God;  
The lamp for those who travel o'er all life's dreary road;  
The watchword in life's battle, the chart on life's dark sea;  
The beautiful dear Bible, it shall our teacher be."

And then, to close, they waft the message over all Southmead of the glorious return of Christ, when they sing:

"Christ is coming! let creation bid her groans and travail cease;  
Let the glorious proclamation hope restore and faith increase;  
Christ is coming! Come, Thou blessed Prince of Peace."

And they all sing with fervour and real enthusiasm. It would do your heart good to hear them sing, "Christ is coming."

Such a message has not been heard in Southmead before. And its growth! The day the school was opened there were 7 scholars; the next meeting saw about 18, then there were about 32, and last Sunday evening there were 47, which, with bro. and sis. Smith, myself, and sis. Gladys Elston, made 51, all finding a seat somewhere, and all interested in the beautiful stories of the Bible. We are confronted with a big problem—or I suppose I ought to say bro. and sis. Smith are, for as yet the whole is being done privately by these two. And well do they stand up to the work. It has put new life into both of them; they have the Father's work to do, and right well are they doing it.

Really, it is an inspiration to be out there—it takes one's mind off the sordid things of life, and reminds us of the time when boys and girls will play in the streets of Jerusalem in the glorious age that is to come. Happy! You should see them bubbling over with it. We tell them God intended them to be happy, but it must be God's way, then they will have true happiness. One little chap came to the class one evening, and as he came through the doorway it was noticed he had tears streaming down his face. We did not find out the cause, we were not so concerned about that, but he was not five minutes in the room before his little face was bathed in smiles, while the tears were yet wet on his cheeks. This is the kind of thing bro. and sis. Smith are doing every week.

One little boy is a particular sufferer—heart trouble and other complications. He is exempt from day school, so you can perhaps gather the state of his health. It is pathetic when we speak of Jesus as the great Physician, to see his great eyes drink in the story of emancipation from the ills that have him in bondage; and the tears start in one's eyes when after the meeting he quietly steals up to your side and puts his little arms round you, and without comment looks up into your face, a token of gratitude that there is some one who understands. Brother, sunshine has been brought into this child's life by the work of bro. and sis. Smith, for his poor father is bedridden with gastric ulcers, and his poor mother has to toil for the daily bread. A real broken family, practically without friends (for none wants such), the interest of bro. and sis. Smith in the little broken-down son has struck a true chord of sympathy, brightening their lives, and wishful to know more about Jesus. Thus the good work extends.

What do you think of this? A little mite not more than seven years of age, who has to take her turn at mothering the baby (about 2½ years), Sunday evening, rather than stay away, brings the baby with her. Last Sunday evening after the meeting she timidly put a little note into my hand, neatly folded up. Wondering what it could be, I opened it and read: —

"Dear Mr. Walker, —I like your stories you tells me, and especially Joana (Jonah) where he went away on the boat and where the big fish gobbled him up. from your friend Marjorie Winter, Southmead, Bristol."

I would like to send you the original, but I treasure it too much to part with it.

Half an hour before the meeting is timed to commence, they begin to arrive. On one occasion, the parents sent for some of the children already assembled. We thought perhaps the parents were not going to let them come. About ten minutes afterwards they arrived back, breathless, their faces washed, their frocks changed, and hair attended to. The parents evidently respect the effort.

Then their behaviour. Good isn't the word for it. Imagine 47 crowded in a small room, sitting wherever they can find a perch, bubbling over with interest and excitement; yet we have not the slightest trouble with them. They are dears. I love every one of them. And when I have gone through all of them, my last thought is with little Freddie (the one with the heart trouble), with those great eyes of his, which seem to cry to the Father to send Jesus quickly.

Oh! brother, we have got a task here truly. Bro. Higgs is doing all he can making forms for the children to sit on; helping in instructing the children; and in other ways, which is quite consistent with his character. Sis. Doris Higgs is teaching the seniors, and now I hear sis. Gladys Elston has offered her services to take a class—just like her, work, not talk.

The next thing I am expecting is expressions of envy and jealousy from the clergy of the district. Bro. and sis. Smith have been warned of this, and they are ready if it comes. Further, we heard in a roundabout way, that some of the neighbours have remarked that if anyone sought to interfere with bro. and sis. Smith's work, the interferers would have them (the neighbours) to reckon with.

So, brother, we have no time to be idle in Bristol. "Work, for the night is coming," is our song, inspired by the health and strength the Father has graciously given all of us. We get tired sometimes, but we feel ashamed of ourselves when we look upon those dear little faces, and know that their little minds are waiting to drink in "the sweet stories of old." And when, added to that, we get such encouragement from brethren who are so far away from us, we hear again the trumpet call to battle, and in the strength of our God the brethren and sisters of Bristol set their faces to the work and proclaim the mercy of our God, the reliability of His Word, and the glorious message of salvation.

Brother, you encourage us greatly and we appreciate it.

The magnitude of the work in its future development (should it go on developing) really frightens us. What we shall do with them if they outgrow bro. Smith's room, I know not. But having ransacked my mind, and not being able to find a solution, I am consoled with the apostolic statement, "My God shall supply all your needs, according to His riches in Christ Jesus." Therefore, it will be all right. The Father is watching Southmead more than we are, and in His good time the problem will be solved.

Meanwhile, with such happy thoughts, we work in the vineyard. Truly, the harvest is plenteous at Southmead, and as equally true is it that the labourers are few. We pray God for more helpers; already has the answer come. You have helped, and in a way that gives us confidence in our God.

I think I will stop just here—not because I could not tell you a lot more. There are other duties calling, and so for the present I must close. Thanking you for your interest in our work, and with love in the Truth, —I remain, your brother in Christ Jesus,

FRANK WALKER.

41, Stokes Croft, Bristol, 1.

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## Reflections

The death of "W. J." will create a feeling of personal loss in the minds of hundreds who have never met him "face to face." Greatly esteemed as he was as a speaker, he will be chiefly remembered for the great services he rendered to the brotherhood by his writings in the *Berean*, and particularly by his monthly comments on The Signs of the Times. This was an outstanding feature of the Magazine, and in the opinion of many its most helpful and instructive feature. For about nine years, W.J. undertook this onerous task, and in doing so developed a high standard of writing, due to his wide knowledge and continuous study of the Scriptures and the writings of Dr. John Thomas. He has now finished his course, and uttered his last words of encouragement and warning, and we who have benefited by his labours can say of him as the Apostle John said to the well-beloved Gaius, "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers." May the Master's words addressed to him at the judgment be, "Well done! Thou hast been faithful in a few things, be thou ruler over many."

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Anything from the pen of bro. Frank Walker, of Bristol, the founder and first editor of this Magazine, will always be read with interest; but it is difficult to think of a more interesting subject than his description of the Southmead effort.

Here a brother (unemployed by man, but now fully employed by God) and his sister-wife, both handicapped by physical disabilities and infirmities, with the enthusiasm and zeal which our first century brethren and sisters displayed, but which is not so frequent in these days, are arousing in the minds of an intensely interested and continually increasing number of children, and some of their parents, a love for the Bible, which has hitherto been an unknown book to nearly all of them, and an eager desire to learn more about it. Three times a week, Thursday evening, Sunday afternoon, and Sunday evening, they meet for Bible instruction, the last attendance being 62.

Consider the labours and great efforts which are put forth by an average ecclesia to proclaim the gospel, and the rejoicing if a few strangers attend and one or two show any interest. Here are sixty interested strangers being taught the Truth, and continually asking for more. As bro. Walker says, "wonderful" is the only word for it. If, after reading bro. Walker's account, any of our readers feel they would like to assist this effort, they should write to the Recording brother of the Bristol Ecclesia (which only numbers eight), bro. A. G. Higgs, whose address will be found on page 2 of the cover.

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In the March *Berean*, page 100, we wrote, "Did the disciples who listened to the Sermon on the Mount understand that they were directed to accuse an erring wife before the courts of the Roman judges and demand redress at their hands? It may be said, Of course not, they couldn't." A brother who for a time "did run well," and many times expressed his admiration of the *Berean* and the doctrines it upholds, but who has like the Galatians, been "bewitched" by plausible words and gone astray, writes that we are altogether wrong, and our argument refuted because he has evidence there were such courts in existence, and when Christ spoke as he did to his disciples, he must have been alluding to these courts.

We did not write on the subject without first acquainting ourself with the facts. It is true that there were divorce courts in Rome, in existence from 234 B.C., of varying degrees of authority and powers of punishment. One court for instance could decree absolute divorce, and another court only a limited separation, but to which of these Pagan courts did Christ direct the attention of the disciples? Surely it cannot be seriously contended that he was telling his hearers they could turn to either of them! Christ's brethren and sisters told to go and lay bare the wrong done to one by another before

these heathen! Impossible! As we said before, "Of course not. They couldn't." Not because there were no such courts, but because, to use the words of Paul, they dare not (1 Cor. vi. 1). Our first century brethren and sisters would not even put a small pinch of incense on the fire to save their lives, because it might be taken as sacrificing to Caesar in the eyes of the Pagans, and is it conceivable they would do this vile thing? We hope our brother will diligently study the exhortations and examples of the apostles, and first century believers, before he identifies himself further with this dreadful heresy.

C. F. F.

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## CORRESPONDENCE

Thanks for your references to the writings of our beloved Dr. Thomas and bro. Roberts, re "Three Days and Three Nights." I did not know of the existence of either of the extracts referred to. But they throw no fresh light on the matter. Both Dr. T. and bro. R. R. have worked on the *a priori* argument that Christ must have been crucified on Friday and raised on Sunday morning, and have found ways of trying to harmonise the scripture records on that basis. I think we have all taken it for granted that the Friday-to-Sunday burial was an established fact. But the discovery that it is only a Catholic tradition, and the realisation that the scripture doesn't teach it, throws a new light on the matter. Evidently Dr. Thomas and bro. R. R. took it for granted that the tradition was correct, and so based their arguments accordingly. Maybe the tradition is right—I quite readily appreciate that my judgment is of small value, but I must say that the theory I advanced seems to be a perfect explanation of all the texts involved, and the more I have looked at it, the more I feel convinced I am right. I have read all the commentaries, etc., on the matter that I can find, and feel sure that there is nothing that has escaped the consideration, either of J.A.B. or myself. And I doubt whether any fresh arguments on either side are likely to be forthcoming. Maybe you would like to conclude the matter next month by printing these extracts from Dr. T. and R. R. If so, I will return them.

Needless to say, there is no doctrine involved. The subject is one of interest only, calculated to stimulate the mind in Divine matters. So it doesn't matter who has the last word, nor what conclusions the readers of the arguments accept.

I have been studying the sequel, *viz.*, the appearances at the tomb. But it is extremely difficult, and I cannot solve the harmony satisfactorily, nor have I been able to discover one anywhere. So I shan't worry you with that — anyway at present.

More recently, I have been (and am) studying the plan of Ezekiel's Temple. Maybe I shall submit some ideas to you in due course, but it would not be for some weeks yet. The study is both difficult and lengthy. — Sincerely your brother in Israel's Hope.

W.J.

*(This is the last letter we received from W.J. a few days before his death. —Ed.).*

\* \* \*

We read each issue of the *Berean*, and gain much of "the strong meat of the Gospel" by the perusal of its pages. We have only the greatest admiration for your straightforward and firm stand in regard to retaining the Truth in its purity. Surely, we would like to have the fellowship of the Temperance Hall brethren, but, as you say, if this cannot be done without sacrificing the commandments of Christ, for so long the mainstay of the True Faith, no union must be made. We should, however, shun division wherever possible, and pray that they may see the danger of the rising tide of orthodoxy, and correct the evil while there is yet time.

In regard to the aid of distressed brethren, may I suggest a system employed by a body from "without the camp"?

Some time ago, the Church of Jesus Christ of Latter-Day Saints, called the "Mormon Church," an organisation with nearly 800,000 members in the United States, announced that it would take its 88,000 needy off the relief rolls. It did it by a method which I think admirable, and here it is. Each week, one day is proclaimed a fast day, and upon that day each member is requested to lay up in store that amount of money that a day's food would have cost him had he eaten. This money is received by the treasurer, and distributed to the needy members.

I like this system, because it makes each one realise what it means to "do without" in order that others may have. And how blessed it is to give to these needy ones, for we read (Matt. xxv. 40): "And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Another point in favour of the plan is that it would take our brethren off the Governments' hands, and reduce our obligation to them. In time of war, then, they cannot point the accusing finger at us and say, "You accepted our aid, but you do not expect us to request yours."

To avoid veneration of one day over another, a different day could be proclaimed each week.

I would like to hear comment upon this plan, and its application for our ecclesias.

Keep up the good work in exhorting the brethren to all good works. —

Sincerely your brother,  
California.

GAIL M. TRENT.

\* \* \*

We have read with interest the article in October *Berean*, "*Watchman, What of the Night?*" and agree that the recent revival of Roman Imperialism linked with Austria and Germany is, as bro. B.A.W. suggests, in all probability a further manifestation of the beast of the earth and the beast of the sea, but the suggestion that Russia, instead of attacking in any other direction, thinks to encircle her enemies in Central Europe by a flanking movement through Palestine and Egypt, only to be met and utterly destroyed by Christ, before she comes into conflict with the Central Powers, seems hardly in agreement with Daniel xi. 40.

We have given these verses much thought of late, especially as it is so obvious that we are living in the Time of the End, the very times of which Daniel here is writing.

We start with verse 40, "And at the time of the end, the king of the South shall push at him, and the king of the North shall come against him like a whirlwind, with chariots and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow, and pass over."

This must still be future, as Russia has not as yet overflowed and passed over any countries.

This must also be an overflowing and entering into some countries quite APART from the over-running of Palestine, as it is clearly stated that he shall enter ALSO into the glorious land (for details' of this read Ezekiel xxxviii.).

It is quite possible, then, to expect in the near future England to make some sort of protest, or an attack on some power, followed up by a whirlwind attack and a passing over of the same power by Russia. Then who is this power? Who is the "*him*" of verse 40?

Let us go back a few verses in this chapter. Have we not been reading of the evil doings of the kingdoms of men? Verse 31 reads, "They shall pollute the sanctuary of strength, and shall take away the Daily Sacrifice, and shall place the abomination that maketh desolate." Surely an early phase of the fourth terrible Roman beast.

Verses 37 to 39 we all recognise as another and later phase of the same Roman fourth beast.

Many years elapse between verse 39 and 40, which reads, "And at the time of the end the king of the South shall push at *him*," etc. The same Roman beast as it is in the time of the end, as portrayed in the recent revival of Roman Imperialism linked with Germany, Austria, etc., this further manifestation of the beast of the earth and the beast of the sea, or the *Central Powers*.

Is it a possibility, then, that Italy may in the near future anger Britain by some action (probably in the Mediterranean) that would be in opposition to British interests, that would call forth a protest and a push by Britain? And if this action was also directed against Russia (we know the Italian dislike of Russian interests in Europe), it is easy to see how Russia would be infuriated, and come against him like a whirlwind, bringing his ships from the Black Sea through the Bosphorus into the Mediterranean.

We entirely agree with bro. B. A. W. that we can only suggest the possible course of events. Nevertheless, as he says, the exercise of considering these things can be nothing but profitable.

We should be glad if you could find time to give the thoughts a few moments' consideration.  
—Fraternally your sister,

LETITIA M. WALPOLE.

Epsom.

\* \* \*

I am very glad that you publish in this month's *Berean Christadelphian* bro. Dyer's excellent and lucid letter in defence of Dr. Thomas's teaching. Unfortunately, there are some brethren and sisters that I have met who go so far as to suggest that our brother's writings need revision, whereas what is really needed is a careful consideration of such passages of scripture as bro. Dyer adduces, which fully justify the teaching of the Doctor.

May I add to brother Dyer's references a few further statements from the New Testament scriptures that prove that the name *Yahweh* is rightly used as comprehensive of Jesus and those who are his at his coming. Paul tells us God hath highly exalted Jesus "and given him *the Name* (R.V.) which is above every name; that at the Name of Jesus every knee should bow, etc." (Phil. ii. 9-10, compare Isaiah xlv. 21-25). Peter boldly tells the chief priests, "Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth ... doth this man stand here before you whole... Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved" (Acts x. 12). The angel of the Lord commanded, "Thou shalt call his name Jesus [*i.e.*, Joshua, compounded of Yahweh and Hoshea (salvation)], for he shall save his people from their sins" (Matt. i. 21, compare Luke i. 31; ii. 21). As for those who are his, let James witness to the truth that God hath visited the Gentiles "to take out of them a people for His Name," according as it was witnessed also in the prophets that the name of Yahweh would be called upon the Gentiles (Acts xv. 14-17; Amos ix. 11-12). Finally, we have been baptised into "the Name" (Matt. xxviii. 19), which is elsewhere declared to be "the name of the Lord Jesus" (Acts viii. 16). I for one cannot doubt that the doctrine of the apostles of the Lord Jesus Christ concerning the meaning and implications of the Name which God chose to bestow upon Himself and (for the furtherance of His own Glory) upon His Son and those who believe into him, is correctly expounded by our brother John Thomas.

We should, however, recognise that "without controversy" the mystery is great, and note well that Paul styles it "the mystery of godliness" (1 Tim. iii. 16). "Godliness" is a *moral* term. We can confirm this by studying the way the same word is used in the same epistle (1 Tim. ii. 2; iv. 7, 8; vi. 3, 5, 6, 11). The correct way to approach the subject is therefore from the moral aspect first. This, students of Phanerosis will remember, is what Dr. Thomas does, for he calls attention by way of introduction to "The Renewing Efficacy and Importance of the Subject" before going into "the Subject

itself." Let us remember also that the serpent's main inducement to disobedience was that to eat of the forbidden fruit would make mankind "as the gods (Elohim), to know good and evil" (Gen. iii. 5). The serpent's way to attain God-like-ness leads to perdition» yet it is the way chosen by the world and its leaders, as exemplified in Lucifer, the son of the morning (Is. xiv. 14), and that order of men that the apostasy developed when the true doctrine of God-manifestation was lost to view (2 Thess. ii. 4). This type of God-like-ness gives not the glory to God (Acts xii. 22-23), and as in the incident quoted it ends with the transgressors becoming food for worms (cp. Is. xiv. 11), yet of course it is the policy of Gentile kingdoms (Luke xxii. 25), "But ye (my disciples) shall not be so," said the Lord Jesus, and he has given us an example, which Paul seeks in the most emphatic manner to impress upon us. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies . . . Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not a thing to be grasped (R.V. margin) to be equal with God (compare how he resisted the temptation in Matt iv. 8-11); but made himself of no reputation . . . and humbled himself . . . and became obedient unto death, even the death of the cross" (Phil. ii. 1-9). This is the right way to become partakers of the Divine nature, for only in this way shall we escape the corruption which is in the world through lust, and attain unto the everlasting kingdom of our Lord and Saviour Jesus Christ (2 Peter i. 4-11).

These things should be studied "without controversy" among us, for we have been called to these things; let us all seek to attain "to the glory and virtue" they inculcate (2 Peter i. 3). — Yours fraternally,

ALBERT T. ABBOTTS.

Coulsdon.

\* \* \*

I have received the sad news of the sleep of death of our beloved brother Jeacock—sad for those who are left behind to mourn his absence, sad for us because we have been spiritually benefited by his writings in the *Berean*, also his work for the public proclamation of the Truth. The Dudley Ecclesia will, I feel sure, join in the expression of sorrow. Yet we bow to the Great Behest, his work is done. May he, with us all, rise to newness of life in Christ, to receive the prize wreath. Sis. Jakeman joins me also in these expressions. May God bless those that remain to carry on the faithful work, especially the Editors of our Magazine, who, I know, will miss his monthly contribution, as we shall. —Awaiting the Master, your brother,

D. C. JAKEMAN.

Dudley.

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To the brethren and sisters in Christ Jesus in the U S A. : —

In November of the past year representatives of the various Eastern and Middle Atlantic ecclesias met in Jersey City for the purpose of considering the Military Question as affecting the brethren of Christ.

Brethren Alfred Anderson (of the Jersey City Ecclesia), John Finney (of the Elizabeth Ecclesia), and John Bruce (of the Boston Ecclesia) were appointed as a committee, to be known as The Christadelphian Standing Committee. Since its formation, various letters of advice and suggestions have been sent by them to the different ecclesias, advising especially educational work among the members in regard to the true position of Children of God and Brethren of Christ in military affairs, and things pertaining to the world.

A copy of our request to the President for exemption from all forms of military service, and the acknowledgment of same from the War Department at Washington, has been sent to the ecclesias for their information.

As time goes on, the Committee will keep the Household informed as to the work that is being done, as we ask for the hearty co-operation of the brethren and sisters, individually and collectively, for which we will be very thankful. We will be pleased to hear from ecclesias or brethren in isolation who have not received any advices from this Committee. — Yours in the Master's Service,

ALFRED ANDERSON, Secretary.

92, East Hunter Avenue,  
Maywood, New Jersey, U.S.A.

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The formation of Reconciliation and other Leagues and Associations in the Christadelphian body suggests the existence of strong tendencies to combine at all costs the varying shades of opinion. It is felt that any such combination would be a base betrayal of the Truth which has liberated us from the thralldom of human philosophy. The Clapham (Berean) position is the only one of which it may be justly said that it is faithful to the original basis declared by Dr. Thomas, and so ably sustained by bro. Roberts. As an antidote to this merging influence, the following is offered from the pen of bro. Roberts, as a sincere contribution to the maintenance of doctrinal purity — it is taken from "My Days and My Ways": —

"A reception of the Truth on one point will not condone its rejection on another."

"Nothing short of fidelity to the whole truth can be accepted as a safe policy."

"The things concerning the Kingdom and our Lord Jesus Christ in their scriptural amplitude must be the measure and standard of fellowship. Those who go for less than this must be left to themselves."

"By what means shall a community based on the truth, preserve the truth in purity? Obviously, by exacting of all an implicit obedience to the things which make up the truth in its entirety, and by refusing to associate with those who oppose or refuse to endorse any of those elements."

"Division is the inevitable concomitant of an uncompromising adherence to the truth. Peace purchased at the cost of compromise is doubly dangerous."

"The truth has gradually emerged from the fables, and only an inexorable policy will preserve it from a recurrence of the disaster which drove it from among men after the days of the Apostles."

We think that in these lax times the counsel given above is worthy of every consideration by the friends of the Truth.

K. JACKSON.

Bournemouth.

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Greetings in the Glorious Hope. One feels so stunned by the news of bro. W. R. G. Jeacock's death that it is difficult to realise it is true.

It is difficult for me to write a fitting tribute to our long years of close co-operation in the study of the Word, but the enclosed "parable" has given some of my thoughts release, and may help to fill the blank that (whatever arrangements you will make) will be apparent in the Signs of the Times article for next month. If it serves any useful purpose — I think the allusions are plain — alter, amend, curtail, as you wish. — With fraternal love, your brother in Christ Jesus,

ALBERT T. ABBOTTS.

Coulsdon.

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Sis. E. A. BAXTER (Sydney) writes: "The *Berean* is much appreciated here; we only wish it was published twice a month. The state of the world makes The Signs of the Times very interesting, 'Reflections' also." — Bro. SEAGRAVE (Herts) says: "Your remarks in 'Reflections' concerning God's people . . . I am afraid many of us do not fully comprehend their sufferings, although we rejoice in the knowledge that their salvation is also our own." — Bro. W. J. WEBSTER (Ilford) says: "The sad news of the falling asleep of our beloved bro. W. R. G. Jeacock (W. J.) has caused us great grief. We always enjoyed his writings, and trust another brother will be raised up to continue his good work while the Master tarries. He will be greatly missed." — Bro. S. F. OSBORN (Dorchester) writes: "Please accept our sincere thanks for the continued heart-searching 'Reflections.' These provide a timely warning, especially needed in view of the extreme tolerance shown to us by the alien. So subtle is this influence that friendship with the world can easily be assumed without being recognised as such. May our Heavenly Father bless you in this work and strengthen you." — Sis. MAGGIE SMITH (Notts) writes: "My prayer is that the helpful work of the *Berean* may continue for the little time it will be needed, for the time is short, as the signs foretell." Many similar letters have been received, and are greatly appreciated.

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### **COMMENTS ON ROME, PAGAN & PAPAL.**

The scriptures do not widely separate or differentiate between Pagan and Papal Rome when considering her abominable character. Take the plain statement in Rev. xi. 8, about the street of The Great City (whose limits were by Roman decree made coextensive with the limits of the empire), and looking at the prophecy of the death of the witnesses, which occurred long after Papal Rome was in the Roman heaven, we are told that the Great City spiritually called Sodom and Egypt, was where also our Lord was crucified. Surely it is unnecessary to point out that our Lord was crucified under *Pagan* Rome.

This dark, wicked, abominable city, situated on seven hills, spiritually Sodom, Egypt and Babylon, is one city sometimes pagan, sometimes papal. This is in harmony with Rev. xvii. 18, where the drunken prostitute on the seven hills is said to be "that great city."

Turning now to Rev. xviii. 20, we hear the apostles and prophets (of the first century chiefly) invited to rejoice at her downfall, and note carefully the reason for such rejoicing—"for God hath avenged you on her." The "great city" which martyred the apostles, Pagan Rome, is punished, is destroyed forever, is also called "Babylon," and the apostles are avenged.

Again, from Rev. xvii. 5-6, Rome, "mother of harlots and of abominations of the earth," is said to be drunken with the blood of the saints and of the martyrs of Jesus." A retrospective view of her past deeds proves this to be true under the fifth seal, in the ten day years of tribulation under the Emperor Diocletian, and also the martyrdom of the Apostles, our Lord, and of John the Baptist. This is corroborated by the testimony in Rev. xviii. 24, "and in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

While we all realise the papal horn was not in existence when our Lord was crucified, yet we must admit "the Great City," "Rome," spiritually Sodom, Egypt or Babylon, was very active then. Now when the disciples were told (in Matt. xxiv. 15) to look for the abomination of desolation of which Daniel had spoken, they recognized the standards of Rome as the fulfilment of the prophecy; and therefore, when the standards of the Roman power, the "eagles," appeared, they fled to Pella; because they were told by Jesus, "wheresoever the (Jewish) carcass is there will the eagles be gathered together" (Matt. xxiv. 28). This nation, "swift as the eagle flieth," dispersed Israel and desolated the land which, later, the Moslem power held desolate for long centuries.

H. A. SOMMERVILLE.

Lake Ariel, Pa.

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## Land of Israel News

*"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd does his flock."* (Jer. xxxi. 10).

From the end of July to the end of September, registrations of new enterprises in Palestine consisted of thirteen limited companies, thirteen private companies, twenty-two co-operative societies, forty-seven partnerships, and two foreign partnerships.

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The Palestine Electric Corporation, Ltd., has announced the increase of its capital from £P2,500,000 to £P4,000,000, and the Eretz Yisrael Jewish Agricultural Trust, Ltd., from £P25,000 to £P50,000.

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The financial report of the Treasurer of Palestine declares that there is a falling off of revenue as a result of last year's disorders. "Prosperity," says the reporter, "has given way to depression."

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Considerable damage, amounting to thousands of pounds, has been done to trees and saplings by vandals who set fire to the Balfour Forest at three places simultaneously. Twenty-five thousand trees were totally and ten thousand partially destroyed. The blaze was started along a path running through the middle of the forest, which is used by Arabs who live in the hills around Nazareth to reach their fields in the plains lying below the wood.

The forest consists of 400,000 trees, mostly pines, and is the largest plantation scheme undertaken. During the 1936 disturbances, the Balfour Forest was set on fire six times, and 9,000 trees had to be replaced.

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It is said that the partition of Palestine is to be dropped, and replaced by a plan to make the country a Crown Colony. It is claimed that there is growing enthusiasm for this scheme among British officials and business men.

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4,000 dunams of land have been acquired in the district of Haifa Bay; this is said in the *Jewish Chronicle* to be the most significant Jewish land purchase in recent years.

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## Signs of the Times

### **Angry Nations. Enemies of Britain. Anglo-American Co-operation**

During the past month there has been a further deterioration in friendly relations between the great nations of the world. War in the Far East and the Near West continues, and the dictator Powers are taking full advantage of other countries' embarrassments to further their own interests. Italy has just come into the open as the champion of Germany's claim for colonies, a fact which has called forth some very plain speaking by the British Foreign Secretary. In the course of the debate in the House of Commons on the Government's Foreign Policy, Mr. Eden said, "I must now declare plainly that we do not admit the right of any Government to call upon us for a contribution, when there is no evidence to show that that Government is prepared to make any contribution on its own behalf." He further said that "Britain would co-operate with all, but would accept dictation from none." These emphatic declarations called forth some bitter comments in the Italian Press.

Another illustration of similar tactics is observable in the decision of Italy to join the German-Japanese Anti-Communist pact. This pact has as its object the prevention of the growth of Communism "at home and abroad," and was originally intended to curb the activities of the Russian Comintern. But Soviet circles consider that Italy's adhesion to the pact is more dangerous to Britain than to Russia. According to the Russian newspaper *Isvestia*, Italy sees in Japan an ally against Britain and other countries whose colonies whet her appetite. This view is endorsed in the leading article of the *Daily Telegraph* for November 8th, the writer of which stresses the far-reaching meaning of the words employed by the accredited mouthpiece of Mussolini, Signor Gayda. "The three signatories to to-day's pact can together defend themselves with nearly 2,000,000 tons of warships, which are being constantly and rapidly increased." This information is undoubtedly intended for the guidance of Great Britain, rather than of Russia, seeing that the Russian Fleet at the moment is no great menace to the three Powers concerned in the pact.

The bearing of these developments upon the Signs of the Times is abundantly clear. Britain is being forced into a position of growing isolation. Powers which formerly were her friends are now her enemies. When the great crisis foretold in Ezekiel xxxviii. arrives, the defending forces are "Sheba, Dedan, the merchants of Tarshish, and all the young lions thereof," that is, Britain, her colonies, and probably the U.S.A. No others are included. Moreover, it is noteworthy that Britain's colonial possessions are exciting the cupidity of more than one Power. It may be that when the time is ripe, the example of other nations may prompt Gog to "think an evil thought," and decide to "go up to the land of unwallled villages." The common danger is certain to bind the mother country and the colonies very close together.

Meanwhile, Britain's re-armament plans are going forward apace. In a speech at Darwin, on November 4th, Sir T. Inskip, Minister for the Co-ordination of Defence, revealed that orders for £288,000,000 worth of armaments had been placed during the past nineteen months. Fifty-eight special establishments, either Government owned factories or extensions by the Government of existing works, had been erected. Such progress helps to explain Britain's stiffening attitude in the conduct of her foreign policy, and recalls the words of the prophet concerning the "beating of plowshares into swords, and pruning-hooks into spears" as a characteristic of the time of the end.

There is one other noticeable development during the past month that is worthy of mention. It is the closer co-operation of the U.S.A. with Great Britain in regard to world affairs. On October 5th, President Roosevelt declared at Chicago that the United States cannot stand aloof from economic and political upheavals in the rest of the world. On October 11th he further stated that the United States was determined to uphold liberty. Mr. Norman Davis is the head of the United States' delegation to the Conference now being held at Brussels to find a possible solution to the Sino-Japanese dispute. *The Times* correspondent, in reporting a "long and useful conversation" between Mr. Eden and Mr. Davis, says, "The conversation can safely be assumed to forecast the closest and most friendly collaboration between the American and British representatives throughout the Conference." In the speech of Sir T. Inskip already referred to, an allusion was made to the "happiest possible relations existing between the United States and ourselves." These facts are interesting in the light of our bro. Dr. Thomas's conviction that the U.S.A. would co-operate with Britain in her efforts against the world in arms. Moreover, the inclusion of both America and Japan in the current political situation gives added weight to the Spirit's declaration, "I will gather *all* nations against Jerusalem to battle." It behoves the servants of God to see in these developments a sure indication of the speedy fulfilment of their hopes and desires in the return to the earth of their Lord and Master.

H.T.A.

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## **Ecclesial News**

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the

Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

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: 19, Pearl Street, Clinton, 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).**

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**BOURNEMOUTH.** —Richmond Hall Charminster Road (corner of Alma Road). Sunday: Breaking of Bread, 10.45 a.m.; Lecture, 6.30 p.m. Thursday: Bible Class, 8 p.m. It has again been our happy privilege to assist two more to put on Christ Jesus in the appointed way. On Oct. 29th, on behalf of our brother Osborn (of Dorchester), the baptism took place, at the New Baths, of Mrs. LUCY LOUISA GALE and Mr. EDWIN GALE (Church of England), mother and father of our sisters Helen and Phyllis Gale, whose immersion was recorded in the August magazine. Both witnessed a good confession before our examining brethren. May they ultimately receive the Crown of Everlasting Life. Thus the whole family, with the exception of one son (who is himself diligently seeking into the Truth) have been brought within the fold through the personal efforts of bro. Osborn, in the loving mercy of God. It is singular that in these days of irreverence and laxity such increase should be forthcoming, and we rejoice greatly at the vindication of the Divine Word and the declaration of God's righteousness. A new lightstand now functions at Dorchester, and we pray that our Father will bless their endeavours, that the Truth may shine forth to the enlightenment of others. We record our grateful appreciation of the services of brother Eve, and the helpful presence of Eastleigh brethren and sisters at the immersion. Bro. Eve has also helped us in the proclamation of the Truth. Bro. W. H. Brown and sister E. Brown have resigned membership of our meeting. The labours are acknowledged of brethren L. J. Walker, F. R. Wright, and S. Warwick in the Truth's service; we thank them all, and have been pleased to welcome as visitors brethren H. E. Purser, A. Purser, C. H. Lindars (Clapham), C. F. Clements (Sutton), and Mallard (St. Albans): sisters Lindars, D. Walker, Smith, J. Jackson (Clapham), Phyllis Gale (Dorchester), Mallard and Olive Mallard (St. Albans), Lethbridge, V. Lethbridge, and Clement (Sutton), Wright (Holloway). — KERMEN JACKSON, *Rec. bro.*

**BRIDPORT (Dorset).** —*Home Cot, Bothenhampton. Breaking of Bread, 3.0 p.m.* Greeting in Jesus our Lord. It is with joy and thanksgiving to our Heavenly Father that we make known unto you the things that are done here. On the 29th Oct., Mr. EDWIN GALE and Mrs. LUCY GALE, his wife, formerly Church of England, were baptised into the Saving Name of Our Lord Jesus Christ. The baptism took place at Bournemouth, and brought to a close a lifelong service in the Orthodox Church. Thus is manifested the power of the "Word" of God's grace. Our new brother and sister now rejoice with us in the liberty which is in Christ Jesus. It is our purpose, God willing, to establish a Lightstand in Dorchester, comprising bro. and sis. Gale, sisters Helen and Phyllis, their daughters, and the writer. We record our hearty thanks to our brethren at Bournemouth for their co-operation in this work. Since our last report, we have rejoiced in the company at the Lord's Table of bro. and sis. Jeacock (Croydon), bro. L. Walker and sis. Crosskey (Clapham), and bro. and sis. Mettam (Hitchin). Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever through Jesus Christ our Lord. Grace be with you all. — SIDNEY F. OSBORN.

**BRISTOL.** —*Druids' Hall, 8, Perry Road (top of Colston St). Sundays: Breaking of Bread, 11 a.m. Lecture: Tuesdays, 7.30 p.m.* It is with real sorrow we have to report that in faithfulness to the Master's commands we have been compelled to withdraw from bro. and sis. Chant for continued absence from the Table of the Lord. Yet with depleted numbers our Father has called us to renewed and still greater work for Him, for He has literally created another Sunday School for us in the suburb of Southmead, in place of the one we were obliged to close in the suburb of Shirehampton. Our brother H. Smith formed a Sunday School, at the request of several children who did not attend any Sunday School in the district, and it received the support of the children's parents. At the opening of the School there were seven scholars, and last Sunday, after only a few week's existence, fifty-two assembled to listen to the wonderful stories of God's Book. On that occasion we had the company of bro. W. and sister C. Davis and sister F. Wood (all of Clapham Ecclesia), who, together with our own brethren and sisters, brought the number to sixty-two. We appreciate the presence of our sisters and brother, their helpful conversation giving us great encouragement. Our greatest problem is the housing of such a number. There are no available halls in the district at the moment, but a possibility of one in June, 1938, and we trust it may not be required by that time. There is no difficulty in getting the children — the number is increasing at every meeting held. Nor is the interest confined to the children. Already some of the parents are interested, and in future reports we hope to be able to announce much more than mere interest. The parents freely express their gratitude to our bro. and sis. Smith for taking their children under their care, and surely we must confess that God's hand is in this great work. At present it is bro. Smith's private effort, but already it has almost reached the limits of his control. Such great work! So few labourers!! Brethren, pray that the work may be established, and God's Name glorified. — A. G. HIGGS, *Rec. bro.*

**COLCHESTER.** —*Oddfellows Hall George Street Breaking of Bread, 11.15 a.m. Lecture, 6.30 p.m.* Again we desire to express our sincere appreciation of the continued help we have received from the many brethren who have willingly helped us in proclaiming and expounding the Truth in this town, and strengthening us with their upbuilding exhortations. We are certain there is nothing greater or nobler in this world than to unite our efforts in such a work. In a small meeting such as this, our pleasure is especially centred in the Sunday meetings, and therefore we need and look forward to the visits from faithful brethren to spur us during these perilous times in which we live. And now we can see our united efforts in preaching the Truth have not been in vain, and in these last days God is blessing them. At one of our lectures we had eight strangers, and now, quite regularly, we have had four and five, who appear to be very interested in the Truth as it is in Jesus, and so we feel much encouraged. We announce with pleasure that we have had the assistance of brethren R. C. Wright, M. L. Evans, E. Maundrell, R. Hodge, P. Kemp, H. L. Evans, S. Douglass, H. M. Doust, S. G. Warwick, J. T. Warwick, M. F. Kirby, E. A. Clements, Raymond Parks, F. W. Brooks, W. Jeacock, F. C. Wood, T. Wilson (Clapham). Those, too, who have visited us, we have been especially pleased to see, and to have their company at the Table of the Lord: sis. Bent, sis. E. Moorhead, sis. Russell, sis. L. Bauer, sis. S. Bauer, bro. and sis. Hathaway (Clapham), and bro. and sis. Burton (Luton). —Loving wishes to all who love His Appearing. —L. WELLS, *Rec. bro.*

**HOVE (Sussex).** —*The Gymnasium, 114a, Western Road. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m.* We have been pleased to have the company of the following brethren and sisters around the Table of the Lord during the month of October: bro. and sis. A. A. Jeacock (Croydon), bro. and sis. Mercer, sis. P. Barrett (Sutton), sis. Hall (Brighton), and sisters Learman, K. Ellis, Banter, Fletcher, M. White, B. White, bro. and sis. W. E. White, brethren I. P. Evans and E. A. Clements (all of the Clapham Ecclesia), Bro. Austin (Luton). We are thankful to the brethren who have served us in the Truth. Their work is very much appreciated. Sister A. McCree having removed to London is now meeting with the Clapham brethren and sisters, and has been transferred thereto. Our sis. Spencer, having received so many letters during her recent bereavement, finds it impossible to reply to each one, so will brethren and sisters kindly accept our sister's thanks and appreciation. —E. F. RAMUS, *Rec. bro.*

**IPSWICH.** —78, *Rosebery Rd. Sundays: Breaking of Bread, 11.15 a.m. Lecture, monthly.* Since our last report we have endeavoured to make known that God ruleth in the kingdoms of men, and that it is His purpose that the Earth shall be filled with His glory. At the present time the dictators of Europe seem to be having their own way, yet we know that those very men are raised up to fulfil God's plan, although they thinketh not so. The following brethren, to whom we are thankful, have assisted us by proclaiming the Good News and in exhortation: E. A. Clements, D. L. Jenkins, L. J. Walker, L. R. Hodge, R. C. Wright (Clapham), E. C. Clements (Sutton), and J. Neal (Ely). We were also pleased to welcome at the Lord's Table bro. and sis. Milner (Clapham) and sis. E. C. Clements. — It was with profound sorrow we heard of the death of our beloved bro. W. Jeacock. The sad and sudden loss of one whose voice and pen have been such active realities in the Household; our great enemy Death has claimed him, and silenced that familiar voice and busy pen. He now awaits a glorious resurrection to Life Eternal. Our deepest sympathy goes out to our sister Jeacock and relatives in this severe trial. May our Heavenly Father comfort and sustain them. —W. P. HAYWARD.

**KIDDERMINSTER.** —"*Eureka,*" *Bridgnorth Road, Franche.* Greetings in Christ. Since our last report we have been pleased to welcome around the Table of the Lord: bro. and sis. Wes. Southall, bro. and sis. Passey, bro. and sis. D. C. Jakeman, and sis. L. Wood and bro. C. Wood (all of Dudley). Brethren Southall and Jakeman encouraged us with the word of exhortation on the occasion of their visits, which was much appreciated. It is a source of much comfort in these evil days to meet with those of like precious faith to talk of those things which appertain to our Hope in Christ. We shall be pleased to welcome any brethren and sisters of like faith and fellowship. —With love in the Truth, faithfully your brother in Israel's Hope, H. W. PIGOTT.

**LONDON (Clapham).** —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We have very sadly to report the death of our beloved brother W. R. G. Jeacock. Bro. Jeacock attended what was destined to be his last meeting on Tuesday, October 26th, apparently in good health; was taken ill on the Thursday, and died on Sunday, October 31st. Our loving sympathy is extended to his wife (sister Elsie Jeacock), and his father (bro. W. Jeacock), and also to those other near relatives who mourn his loss. We pray that our loving Father will encourage and sustain them in their great trial. Brother Jeacock was only 38, and was one of our hardest workers; in fact, there is little doubt he lowered his vitality by his constant labours in the Truth. At the age of 18 he went to prison for conscience' sake, and since then he has devoted his life to the Master's service. It would take too much space to review his labours in the Truth, but suffice to say he leaves a big gap in our ecclesia, and indeed in the Brotherhood, which it will be hard to fill. — We have been saddened by the painful necessity of withdrawing from sis. E. G. Clements for marrying an alien; sis. E. J. Rivers, for continued absence from the Table; sis. Ruth Pinchin, who has joined the Anglican Church; and sis. A. M. Young, for joining a meeting not in our fellowship; also from bro. A. Starling, of Sheringham, who professes that it is the duty of a brother or sister to divorce an unfaithful partner by invoking the machinery of the law set up by the State for that purpose. — On Oct. 31st we baptised Miss GLADYS RIDOUT (the sister of our bro. Ridout), who will in future meet with those of like precious faith at Margate. Also, on Nov. 7th, Miss ELSIE EILEEN DENNIS (niece of our sister Appleby). — We lose by removal bro. J. Coulton, to Pemberton, to whose care we commend him in love. —Our Outing to the British Museum and Fraternal Meeting, on Saturday, October 23rd, was a great success, and in the evening the Essex Hall was filled. —The following have been warmly welcomed at the Table of the Lord: sis. Allen, sis. Squire, sisters P. and M. Squire, bro. and sis. Burton, sis. Flood and bro. F. Clarke (Luton); sis. Hatton (Margate); sis. Miles, sis. Warwick and sis. Corfe (Putney); sis. Wilmore, bro. and sis. Coverley (W. Ealing); bro. and sis. W. Rivers, bro. and sis. Mercer, bro. and sis. Williams (Holloway); sis. A. Sharp and sis. Pizzey (Sutton), sis. Mackenzie (Southend), bro. J. Eve (Eastleigh); sis. Mills (Ilford); bro. and sis. Webster (Seven Kings); sisters Margery and Mabel Hayward (Ipswich); bro. and sis. D. C. Jakeman (Dudley); bro. and sis. Strawson (Nottingham); sis. F. Feltham (Coventry); bro. and sis. Higgs, and sis. Doris Higgs, and sis. Elston (Bristol); sis. Mulliner (Shanklin), bro. and sis. Leal (Croydon). —F. C. WOOD, *Asst. Rec. bro.*

**LONDON (Holloway).** — *Delhi Hall, 489, Holloway Road, Upper Holloway, N. (near Royal Northern Hospital, tubes Highgate or Holloway Road). Sundays: 11 a.m. and 7 p.m. Wednesdays: 8 p.m.* Our hearts have been rejoiced by the obedience to the Gospel call of Mrs. DOROTHY MIDDLETON WIDGER and Mr. RONALD MORGAN. They were baptised at the Tottenham Baths on October 15th, on which occasion bro. N. Widger, of Hitchin, spoke appropriate words on the great virtues of faith and obedience. May they both find safety now and salvation hereafter is our earnest prayer. We have transferred to the Nottingham Ecclesia bro. D. L. Denney, who has taken a situation at Newark-on-Trent. We have welcomed to the Table of the Lord bro. and sis. E. C. Clements (Sutton), bro. P. Bath and sis. Grace Brett (Brighton), bro. R. Lovewell (Bishop's Stortford), sis. L. Tozer (West Ealing), bro. and sis. W. Goodwin (St. Albans), sis. R. Nicholson (West Ealing), bro. and sis. H. W. Rivers, sis. Issey, bro. Kitchen, and bro. D. L. Jenkins (Clapham). — GEO. H. DENNEY, *Rec. bro.*

**LONDON (Putney).** —Owing to change of tenancy of the adjoining house, we have been required to vacate the hall in Upper Richmond Road, which we have occupied during the last three years. The notice has been rather short, and at the time of writing we have no alternative accommodation in view. However, we would ask those brethren who have promised assistance in the New Year to reserve the dates given, as we hope to find another hall soon. —Since last report we have been grateful for the assistance in the proclamation of the Truth of brethren C. H. Lindars, M. L. Evans, D. L. Jenkins, F. W. Brooks, H. T. Atkinson, W. P. Lane, and C. Wright (all of Clapham). In addition, the following brethren and sisters have been welcomed to the Table of the Lord: sis. Mitchel and Nicholson (West Ealing), bro. and sis. A. F. Jeacock (Holloway), and bro. Douglass (Clapham). —J. A. BALCHIN, *Rec. bro.*

**MARGATE.** —*Lower Foresters' Hall, Union Row. Sundays: Breaking of Bread, 4 p.m.* Our sister Wyse fell asleep in Christ on Monday, Nov. 1st, after a long and painful illness, and was laid to rest in Margate Cemetery on Saturday, November 6th. She was of a meek and quiet spirit, and bore patiently and without complaint her long trial. Bro. Atkinson spoke words of comfort and hope at the graveside, pointing forward to the return of Christ and the resurrection. Our sister had been in the Truth over thirteen years, and was loved by all who knew her. — We take this opportunity of thanking the many brethren and sisters who have visited us since our last intelligence, and we appreciate the help of our bro. Ridout, and look forward to his visits. —V. LLOYD, *Rec. bro.*

**MOTHERWELL (Scotland).** —*Orange Hall Milton Street. Sundays: Breaking of Bread, 11.30 a.m.; School, 1.15 p.m.; Lecture, 6.30 p.m.* It gives us great joy to place on record the baptism of Miss MARGARET McKAY and Mrs. MARY MURRAY DRUMMOND (sisters in the flesh). As children, our new sisters came under the influence and teaching of a Mother in Israel, the late sis. Dargue, of Hamilton, who will be remembered by older Christadelphians. Although to all outward appearances the seed fell on unproductive soil, yet, on coming in contact with Christadelphians again a fresh interest developed in the Truth (Ecc. xi. 1), so that they both applied their hearts unto wisdom, with the happy result that in the Mercy of God, after witnessing a very intelligent confession of the things of the Kingdom and the Name of Jesus, they were baptised into the Saving Name on Oct. 15th, at the home of the writer. We pray that, having set their steps Zionwards, they may be strengthened to endure and find a name and a place with the elect of God in the Glory soon to be revealed in Jesus our Lord. We purpose, God willing, holding our Annual Fraternal in above hall on Jan. 3rd, 1938. We extend a cordial invitation to brethren and sisters in our fellowship. We welcomed to the Table of the Lord bro. Restall, of Edinburgh. —ROD H. ROSS, *Rec. bro.*

**NEWPORT (Mon.).** —*Clarence Hall, Rodney Rd. (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Meeting, 7 p.m.; Thursdays: Elpis Israel Class, 7.30.* Greetings in Christ our Lord. We are pleased to record that we have been visited by our bro. A. Bickers and bro. D. C. Jakeman, of Dudley, both in the Service of the Truth, a few of the alien being present at the proclamation of the glorious Gospel by these two brethren. Also, we have been pleased to welcome at the Table of our Lord bro. I. Gardner (Cardiff),

sis. A. Bickers (Dudley). —Sincerely your brother in the Bonds of the Covenant, DAVID M. WILLIAMS, *Rec. bro.*

**NOTTINGHAM.** —*Old Lenton Street Hall (off Broad Street), Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 7.45 p.m., at the Peoples Hall, Heathcote Street.* Bro. D. L. Denney (Holloway), having obtained a position in Newark, has transferred his membership to this ecclesia, as being the nearest. We trust that his fellowship with us will be to our mutual upbuilding. We are pleased to say that we have commenced a Sunday School; as we have not been able to obtain a suitable room, it is being held in the house of sis. Ripley. We held four Monday evening lectures in our own room during the month of October, when the attendance of strangers was only moderate. Since our last report, we have had the help of brethren W. Southall (Birmingham) and E. A. Clements (Clapham) in the work of the Truth. We have also been pleased to welcome as visitors sisters B. W. White, B. White and M. White, of Clapham, and sis. M. Smith (Ollerton). — J. B. STRAWSON, *Rec. bro.*

**PEMBERTON (Wigan).** —*Chatsworth Street Sundays: School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m.* Sincere greetings in Christ. Since our last announcement, we have been assisted in the Service of the Truth by bro. J. Allen, of Dudley, who ministered the word of exhortation, and bro. D. C. Jakeman, who addressed the stranger in proclaiming the Truth. On Saturday, Nov. 6th, we held our Fraternal Gathering, when, with the company of brethren and sisters from various parts of the country, an upbuilding and enjoyable time was spent, whilst bro. W. Cockcroft, Junr., of Oldham, bro. J. Allen and bro. D. C. Jakeman (of Dudley) gave three addresses from the seventh chapter of Revelation. In faithfulness to Christ we have withdrawn from sis. A. Berry, for having joined a meeting not in fellowship. Visitors to the Table of the Lord include sis. D. Jannaway (of Southport), sis. D. C. Jakeman, sis. P. Jakeman, sis. J. Allen, and sis. H. Allen, bro. D. Hingley (of Dudley), bro. Heywood (of Oldham), and bro. N. Heyworth (of Whitworth). — B. LITTLER, *Rec. bro.*

**PLYMOUTH (East).** — *Christadelphian Meeting Room, Clairmont School, Beaumont Road, St. Jude's. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Thursdays, at 7.30 p.m.* We are making a new effort to interest the stranger by advertising our lectures in a local weekly newspaper, and by displaying the subjects outside our meeting-room. We hope that this effort may be the means of calling some who may be seeking for the Truth. We are very pleased to report that application for membership has been received from two who are not in fellowship. The result of their examination will not be known in time for inclusion in this "news," but we anticipate good news for insertion next month. —H. R. NICHOLLS, *Rec. bro.*

**ROCHDALE (Lancs.).** —*19, Tonacliffe Terrace, Whitworth.* Loving greetings in Christ Jesus. We have been pleased to welcome at the Table of our Lord, sis. Cook, of Rishton, and bro. Tom Heywood, of Oldham, we had an encouraging time on the Things of the Truth. We are always pleased to meet those of like precious faith; they will have a hearty welcome at the above address. There is little interest taken by our neighbours in the Word of God, nevertheless, God will realise His plan. It is with joy we look forward to the Day of the Lord; we labour not in vain, but work, sowing the seed whenever we can, doing all to the glory of God, that His Name and His Word may be honoured and adored. The *Berean* is a great comfort to us, and we tender our hearty thanks to you and all your co-workers. Trusting you all may continue to provide the good food so helpful to our spiritual welfare, and in the day of account receive the Master's approval and blessing. Fraternaly yours. —T. HEYWORTH.

**ST. ALBANS.** —*Pikesleys Hall 34, St. Peter's Street. Sundays: 11 a.m. and 6.30 p.m. Wednesdays, 8 p.m.* Further to the announcement in the magazine last month, our new hall, in which we hope to meet from the first Sunday in January, is the Oddfellows' Hall, Victoria Street, about three minutes' walk from the city station. Unfortunately, we are not able to obtain the hall on Wednesdays, so will be holding our Bible Class on Tuesdays, commencing on January 4th. With all the Brotherhood, we mourn the loss of brother W. R. G. Jeacock, whose sterling labours in the service of

the Truth we have enjoyed at St. Albans so often. We hope that it will not be long before he wakes from sleep, and finds an abiding place in the Kingdom which was "all his hope and desire." — S. JEACOCK, *Rec. bro.*

**SEVEN KINGS.** —*Mayfield Hall 686, Green Lane. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8.15 p.m.* Since our last report it has been our privilege and pleasure to welcome the following: sis. D. Higgs (Bristol), brethren G. Morse and T. Gardner (Cardiff), bro. Carter (Crayford), bro. Barker and bro. and sis. Mercer (Holloway), brethren Cambray and T. Lambert (Newport), bro. and sis. Mynott (Nottingham), sister Corfe (Putney) bro. E. A. Clements, bro. and sis. Douglass, brethren E. J. B. and M. L. Evans, bro. and sis. Hathaway, sis. G. Lodge, bro. and sis. Squire, bro. Tuckwell, bro. F. J. Westley, bro. R. C. Wright, bro. and sis. F. C. Wood (Clapham). We are grateful to the brethren who have assisted us by exhortation and lecture. — WM. J. WEBSTER, *Rec. bro.*

**SHIFNAL.** —*The Shaw, Shaw Lane.* In accordance with our statement in November news, we duly proceeded with the four lectures in Saint George's (nr. Oakengates), and had a very encouraging response to our invitations. About a dozen listeners came to the first, nineteen to the second, half-a-dozen to the third and fourth. As a result of the interest shown, we are, God willing, holding one each Thursday in the month, so long as the interest lasts. No doubt many came for the novelty of the themes, as instanced by the falling off in the numbers towards the close, but four or five have maintained their interest throughout, and we have hopes of inducing them, by scriptural evidence, to review their positions. Many questions have been put, and very ably dealt with by our brethren from Dudley Ecclesia, but to what depth the light has penetrated we cannot tell. Certain it is that one very old gentleman, after having his questions answered, stated in his last words that he was saved now, that the British were Israelites, etc., etc., and this after listening to a complete exposition of the plan of God, which he himself highly commended our brother for giving. He was in agreement with it, and his intelligence is above the average, and yet still he clings to heaven-going and Immortal-soulism. Truly the darkness is oppressive, but, thanks be to Him who can destroy it, we still have hope. —Your brother in Christ, L. B. FAHERTY.

**SUTTON (Surrey).** —*Grove Hall Bridge Road. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class and Eureka Class (alternately), 8 p.m.* The three remaining lectures on Bible Signs and Present Problems were delivered by brethren H. W. Hathaway, H. T. Atkinson, and W. R. Mitchell, there being an average attendance of six strangers. — Our thanks are due to the brethren who gave their services in the effort. We are also grateful for the lecturing help afforded by bro. W. R. G. Jeacock (who has since fallen asleep in Jesus), brethren S. Burton (Luton), W. R. Mitchell and C. N. Hatchman (Clapham). We have had the company at the Lord's Table of the following: sisters H. Denney, Greenacre, F. Haines, Fletcher, H. James, Kirby, Knight, Joslin, M. Joslin, N. Ramus, J. Southgate, and H. Walpole (Clapham), sis. Piffin (Putney), bro. S. Burton (Luton) bro. D. L. Denney (Holloway), sis. Gillespie (W. Ealing), bro. Whitlock (Hove), and sisters V. and G. Lewingdon (Bishops Stortford). —G. F. KING, *Rec. bro.*

**SWANSEA.** —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m.* We are endeavouring, with the guidance and help of our Heavenly Father, to continue firm and steadfast in the way of life in the midst of these troublous times, indicating the approach of the Master. We hope and pray that when He does come He will find us watching and doing our utmost in the vineyard of the Truth. —W. MORSE, *Rec. bro.*

## CANADA

**ATHAPAP (Man.).** —Love and greeting to all in the One Faith. As there are only two of us in this part of the Lord's vineyard, we were very happy to have visitors in the persons of bro. and sis. G. C. Pollock, of The Pas, Man., and bro. and sis. Leaper, of the Winnipeg Ecclesia. These spent their vacation here, and met with us around the Table of our Lord. Both brethren gave us the word of

exhortation, the latter speaking on the *Book of Life*, by which we were much encouraged and strengthened. We thank them both for their ministrations. We are happy to say that bro. Pollock is a frequent visitor. We also enjoyed a visit from bro. and sis. Charles Buckland, who are in isolation at their home in Flin Flon, Man. We enjoy and esteem these visits very highly. We are greatly helped, comforted and instructed by the monthly arrival of the *Berean Christadelphian*. We hope that its visits may be continued until the Coming of the Master, for by its timely articles we are greatly strengthened in our race for Life Eternal. The grace of the God of Israel be with all the faithful in Christ Jesus. Yours in the service of the Anointed Jesus. —ROBT. C. KLAAS.

**BRANTFORD.** —*Christadelphian Hall 44, George St. Sundays: 9.45 and 11a.m., and 7 p.m. Thursday: Eureka Class, 8 p.m.* On July 1st we enjoyed our annual Sunday School outing at Oaklands Park, Aldershot, near Hamilton; and on Sept. 6th, Labor Day, it was our privilege to join the Fraternal Gathering at London. Visitors at the Table include, from Detroit, bro. Powers, and bro. and sis. Albert, bro. Herbert and Wm. Styles; and from Hamilton, bro. and sis. John Fotheringham, together with sons Harry and James, and bro. Harry Fotheringham, Jr.; from Montreal, bro. Hope Johnson; and from Oshawa, bro. Tackaberry; and finally from Toronto, bro. and sis. Jackson, Jr., and bro. Marsden and McGee; and also sis. Beasley, from Oshawa. Brethren Johnson and Albert Styles gave the word of exhortation, and bro. Wm. Styles lectured. — H. W. STYLES, *Rec. bro.*

**MONCTON, N.B.** — We have been strengthened and encouraged by the obedience to the Truth as it is in Christ Jesus of Mrs. BERTHA STEEVES and Mr. HAZEN HORSEMAN, on August 29th. Our hope and prayer is that they both may run successfully the race set before them, and receive the crown of Eternal Life. Our ecclesia has suffered a great loss by the death of bro. Thomas J. Townsend, after a very brief illness—a brother of long and faithful service in Christ, who was always willing and able to give not only a reason for "the Hope," but also to speak the word of exhortation in season so clearly, beautifully and comfortingly. His knowledge, understanding and ability in the things concerning "The Kingdom and Name" were out of the ordinary. In his death "The Truth" has suffered a great loss. The heartfelt sympathy of the ecclesia goes out to his wife and son, both of whom are in the Truth. We pray our Heavenly Father will strengthen and comfort them both in their bereavement. His funeral service was attended by a large number of friends and acquaintances, who listened attentively while the writer pointed out the hope of the Gospel. Bro. A. Duncan, of St. John, offered the word of prayer, and bro. T. Hull, of Stewiacke, spoke the necessary words at the grave. — WM. E. HAYWARD.

[*It was with much sorrow and deep regret that we received the telegram imparting the sad news of the death of our beloved brother Townsend. For five of the six decades in which the present writer has been engaged in the work of the Truth, our brother Townsend has been a faithful, devoted and diligent co-laborer. His valuable aid will be greatly missed by the Christadelphians of the Maritime Provinces of Canada and beyond. May he, with many others, soon awake to put on the beautiful garment of immortality.* — B. J. D.]

**TORONTO (Ont.).** —*Kimbourne Hall 1484 Danforth Ave, Sundays: 11 a.m. and 7 p.m.* It is with deep regret that we announce the loss of the company of our beloved bro. Benjamin Hird, who fell asleep in Christ on September 10th. A large company of brethren, sisters and strangers assembled at the Wm. Speers Chapel, and were addressed by the writer on the subject of our faith. We then proceeded to Prospect Cemetery, where our brother was laid to rest in the hope of rising again in the resurrection at the last day. To his wife, sis. Ada Hird and his daughters, sis. Emily Feaver and sis. Elizabeth Wilcox, we extend our sincere sympathy, and commend them to the care of a loving Heavenly Father. We are greatly indebted to the following brethren for their assistance in the proclamation of the Gospel: J. D. Baines (Montreal), Geo. Ellis (Oshawa), Lawrence Holt (Hamilton), A. E. Wooliscroft (Canton), Thomas Shaw (Detroit), and J. P. Vibert (Hamilton). We are very pleased to have the company of sis. Elizabeth Leaper and her daughter, sis. Grace Leaper, who have transferred from the Winnipeg Ecclesia to Toronto. The following visitors have also been welcomed: bro. and sis. Robinson, Jr., and bro. and sis. Trautwein (Buffalo), bro. and sis. C. H. Lewis, bro. and sis. E. Higgs, and bro. Fred Higham (Detroit), bro. and sis. A. E. Wooliscroft, bro. Paul Phillips and

sis. Dorothy Whitehouse (Canton), bro. A. Hemingway, bro. and sis. MacCharles (Brantford), sis. V. Martin (London, Ont.), bro. John Hiley (Winnipeg), bro. and sis. Geo. Ellis, sis. Jean Ellis, bro. F. Barnard, bro. C. Tackaberry and bro. K. Gleekoff (Oshawa), bro. Geo. Holt, bro. G. Bolduc, bro. and sis. Wm. Pole (Hamilton), and sis. Tinker, Sr. (Montreal). This year we held our Sunday School and Ecclesial Outing at Woodland Park, on July 1st. It is about sixteen miles from Toronto. The day was fine, and all seemed to enjoy it very much. — On account of long absence from the Table of the Lord, we have withdrawn from bro. Arthur Timms, sis. Fannie Lodge and sis. Rose McKelvie. It is very sad, indeed, that some should give up the faith and return to a hopeless world. — GEO A. GIBSON, *Rec. bro.*

## UNITED STATES

**DENVER (Colorado).** — *Charles Bldg., 15th and Curtis Streets, Room 221. Sunday School 9.45 a.m.; Worship, 11.0 a.m.* Since our last report we have again had cause for sorrow and cause for rejoicing, in that we have lost a sister by death, and gained a sister through the obedience of one whose ear was open to the call of Him who is the Father of us all. On May 30th, sis. Ruby R. Nash fell asleep in Christ, and was laid to rest in the cemetery at Golden, Colorado, the last service rendered in love to our departed sister being presided over by bro. H. P. Corbin, who made known to those in attendance the faith and hope of our departed sister. Her absence from the Lord's Table is a great loss to us, as she was ever a willing and earnest worker in the Lord's vineyard. On August 21st, after witnessing a good and proficient confession of faith, we were, by the will of God, permitted to witness and assist Mrs. EAVE BANTA, wife of E. W. Banta, of Saratoga, Wyoming, to put on the only covering Name of Jesus. Our earnest prayer in the Name of Jesus is that she shall receive strength of Him who is the Father of us all, who is able to keep her from falling, and present her faultless before His glory that she may continue in well doing and remain faithful until the end. — A. A. DOUGLASS, *Rec. bro.*

**HAWLEY (Pa.).** — *Oddfellows Hall Main Street Sundays: School 10.30; Lecture, 10.30 every first Sunday in month. Memorial Service, 11.30 a.m.* We have no new members, and see little interest manifested by outsiders. The world troubles mean little to those who are unenlightened. We have been visited by bro. and sis. Stiehl, and their son and daughter, bro. Otto and sis. Irene Stiehl. Bro. Stiehl exhorted very acceptably for us. Other visitors, bro. and sis. Garfield Cooper, of Schuylkill Haven, Pa., bro. Russell Frisbie, of Washington, D.C., bro. Thomas Llewellyn, of Glendale, Pa., bro. Dan Jochim, of Lackawaxen, Pa. We have lost by removal sister Emily Sommerville, whose work is near Newark, N.J., where she expects to meet in future. We regret her departure, as she was one of our pianists. We also regret we are about to lose two more young members, brethren Kenneth Frisbie and bro. David Sommerville, who will (God willing) be in Washington, D.C., studying electrical engineering by the end of September. Greeting in Christ to all of the One Body everywhere. — H. A. SOMMERVILLE, *Rec. bro.*

**HOUSTON (Texas).** — We are happy to report that on July 4th we assisted Mrs. FOSTER, of Houston, in putting on the Only Name given under heaven whereby we must be saved. She is an ardent and zealous worker in the vineyard, and we feel thankful to the Giver of every good and perfect gift that He saw fit to call her from darkness into the marvellous light of the Gospel. We have lost by removal brother and sister H. R. Johnson, and sister J. O. Banta, Snr., to Refugio, Texas; however, they are not so far away as to render their attendance occasionally at our meetings impossible. They have favored us with several visits, and bro. Johnson is always ready with one of his heartfelt and strengthening exhortations, for which he is so well known in our midst. — Bro. and sis. R. H. Carney are away on an extensive vacation, visiting ecclesias of Texas, Wyoming, Colorado, and Michigan; we surely do miss them; however, we feel sure that they are having a very enjoyable and profitable rest from the routine and drudgery of business. — Several of the brethren and sisters attended the Fraternal Gathering at Hye, Texas, at which bro. Oscar Beauchamp, of Pomona, California, was the principal speaker; they all report an interesting and upbuilding meeting. — Bro. Beauchamp visited the Houston Ecclesia while he was in Texas, and delivered two lectures and one exhortation, all of which were very much enjoyed, and we trust they were heeded with profit to the hearers. — Bro. and sis. H. F. Lucas,

sis. Wyatt, bro. and sis. J. T. Smith and their two daughters, sister Martha and sister Evalon, of the Houston Ecclesia, met bro. and sis. J. H. Lloyd, of Midland, Texas, as they returned from a visit of the ecclesias of the United States and Canada, at Celina, Texas, at the home of bro. Pat Lloyd, where we held our Memorial Meeting. We of Houston felt that our trip was worth while, as we found the brethren and sisters whom we visited rejoicing in the Hope set before them, and, as usual, ready to comfort and cheer us on our way. — With a fervent prayer for all those of like precious faith, we are, yours in Hope. — J. T. SMITH, *Rec. bro.*

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## AUSTRALIA

**Brisbane, Queensland.** — Samuel Gallier, Ipswich Road, Moorooka.  
**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.  
**Wongan Hills, West Australia.** — E.J. York, Evington Vale.

## CANADA

**Brantford, Ont.** — H. W. Styles, 112 Erie Avenue.  
**Guelph.** — J. Hawkins, 9 Elizabeth Street.  
**Hamilton, Ont.** — E. D. Cope, 120 Flatt Avenue.  
**Hatfield Point, N.B.** — J. Ricketson, Hatfield Point, Kings Co., N.B.  
**Lethbridge, Alberta.** — Sydney T. Batsford, 412, 7th Avenue South.  
**London.** — W. D. Gwalchmai, 18 May Street.  
**Moncton, N.B.** — T. Townsend, 11 McAllen Lane.  
**Montreal.** — J. V. Richmond, 2051 Wellington Street.  
**Oshawa, Ont.** — Geo. Ellis, 354 Division St.  
**Richard, Sask.** — Fred W. Jones, Box 30.  
**St. John, N.B.** — A. D. Duncan, 46 Adelaide Street.  
**Stewiacke, N.S.** — T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.  
**The Pas, Manitoba.** — Gordon C. Pollock, Crossley Ave.  
**Toronto.** — Geo. A. Gibson, 294 Glebeholme Blvd.  
**Vancouver, B.C.** — P. S. Randell, 2914, Bryant St., Burnaby, B.C. *via* New Westminster.  
**Victoria, B.C.** — H.G. Graham, 204 St. Andrews Street.  
**Winnipeg.** — W. J. Turner, 108 Home Street.  
**Windsor, Ont.** — William Harvey, 420 Erie Street, W.  
**Yarmouth, N.S.** — Thomas Cummings.

## UNITED STATES

**Ajlune, Wash.** — Mrs. M. Jordan.  
**Akron, Ohio.** — Mrs. L. Johnson, 959 Lover's Lane.  
**Baltimore, Md.** — Henry A. Carlile, Landbeck Road, Haywood Heights, Woodlawn, P.O. Md.  
**Beaukiss, Texas.** — A. C. Harrison, Route 3 Beaukiss, Texas.  
**Boston, Mass.** — H.S. Ricketson 211 Slade St., Belmont, Mass.

**Buffalo, N.Y.** —L. P. Robinson, 1891 Niagara Street.  
**Canton, Ohio.** —P. Phillips, 317 Young Ave., N.E.  
**Chicago, Ill.** —A. S. Barcus, 3639 No. Springfield Ave.  
**Clyde, Texas.** —Mrs. M.A. Tunnell, Route 2, Box 138, Callahan, Co.  
**Copperas Cove, Texas.** S.S. Wolfe  
**Dale, Texas.** —J. Bunton.  
**Denver, Colorado.** — A. A. Douglas, 4139 Tejon Street.  
**Detroit, Mich.** —G. Growcott, 15586 Normandy Ave.  
**Elizabeth, N.J.** —Ernest Twelves, 14 Stiles St.  
**Hawley, Pa.**—H. A. Sommerville, Lake Ariel, Pa.  
**Hebron, Texas.** —J. Lloyd.  
**Houston, Texas.** — J. T. Smith, Goose Creek, P.O. Box 645.  
**Ithaca, N.Y.**—F. Gulbe, Freeville, R.D. 3 Dryden Road, Tompkins Co., N.Y.  
**Jasonville, Indiana.** —J. H. Craig, 235 E, Shanklin Street.  
**Jersey City, N.J.** —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.  
**King Ferry, N.Y.**—Attwater Ecclesia, Edward Palmer.  
**Liverpool, N.Y.**— W.L. Van Akin, 407 Bass Street.  
**Los Angeles, Calif.** —R. R. Livingstone, 6037 Meridian Street.  
**Lackawaxen, Pa.** —John L. D. Van Akin.  
**Lansing, Ohio.** —Joseph Orechovsky, Box 31, Lansing. Ohio.  
**Lubec (North) Maine.** —A. L. Bangs.  
**Mason, Texas.** —E. Eastman.  
**Midland, Texas.** —Joseph H. Lloyd 810 S. Carrizo Street.  
**Newark, N.J.** —W. Dean, 517, So. 21<sup>st</sup> Street, Irvington, N.J.  
**Pomona, Cal.** —Oscar Beauchamp, 261 West 8th Street.  
**Portland, Oregon.** —John T. Randell, 608 N.E. Russell Street.  
**Rochester, N.Y.** —Oscar Knight, 665 Jefferson Avenue.  
**Santa Barbara, Calif.** —W.L. Rutherford, Rural R. No. 1, Box 79, Goleta.  
**Saratoga, Wyoming.** —E. W. Banta.  
**Scranton, Pa.**—T.J. Llewellyn, Avoca, R.D., Glendale.  
**Selkirk, N.Y.**—R. Bedell, Maple Avenue.  
**Seymour, Conn.** —Geo. Carruthers, 31 Pershing Ave.  
**Stonewall, Texas.** —Clarence Martin.  
**Worcester, Mass.** —Russell A. Waid, 75 Olean Street.  
**Zanesville, Ohio.** —J. W. Phillips, 1520 Euclid Avenue.

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## Notes

**JEWISH RELIEF FUND.** —We acknowledge receipt of the following amounts: — Luton Ecclesia, £1/2/7; Psalm li. 18., 10/-; Shifnal, 3/-; A brother, 20/-; Anon. 30/-; Fellow Pilgrim, 10/-; A sister of Christ, 5/-; Romans xv. 27., 5/-; X.Y.Z. 7/6; A sister, 10/-; Coventry Ecclesia, £4; C.A.H. £1.

**SPARE CLOTHING.** —Parcels have been received from Luton; Thornton Heath; Birmingham; Wallington; Bournemouth; Balham; "Inasmuch"; Halesowen, and two with illegible post marks. Address parcels, etc., to 18 Rickman Hill, Coulsdon, Surrey.

**MOTHERWELL (GLASGOW).** —God willing, the brethren will hold a Fraternal Gathering on January 3rd.

**CLAPHAM.** —If the Lord will, the usual Boxing Day Tea and Fraternal Meeting will be held: afternoon (children's) 3 p.m.; tea, 4.30; evening, 6.30.

**WELLING (KENT).** —Commencing December 5th, the lectures will commence at 7 p.m. instead of 6.30.

NEWPORT (MON.). —Recording brother here is now D. M. Williams, 3, Constance Street, Caerleon Road.

BOOKS WANTED. —"The Christadelphian" for July and August 1902 (Mrs. Feltham, 73 Jobs Lane, Coventry). A complete set of "Good Company" (C. A. B. 181 Lea Road, Wolverhampton). "The Berean" for Jan., Feb., March 1923; and any numbers previous to 1923 excepting Nov. and Dec. 1922 (E. H. Burgess, 37 Albert Road, Luton).

CLAPHAM ECCLESIA. —The treasurer asks us to say the following amounts which have been received during the year ending October 1937, have been forwarded to the Hospital in Jerusalem; Los Angeles, 12/-; Hope of Israel, 10/-; Coventry Ecclesia, £2/18/1; Motherwell Ecclesia, 30/-; Plymouth Ecclesia, £2/0/6; Eastleigh Ecclesia, £2/7/0; O.E.O. (Oldham) £4/15/9; Clapham Collection, £8/18/7. (*This annual report must not be confused with the Berean Jewish Relief Fund, receipts for which are acknowledged monthly and which is used as shown on page 457 and in previous issues*).

THANKS. —Sister Dorothy Whitmore asks the many sisters who have ministered to her mother in her long illness and written her letters of comfort, to accept her loving thanks on behalf of her mother and herself.

OUR LATE BRO. W. J. —Sister W. Jeacock, and brother S. F. Jeacock wish to acknowledge the many sympathetic letters of the brethren and sisters which have been sent to them and other members of the family.

PRESTON. —The name of Bro. T. Bailey has been removed from our list of meetings in fellowship, as he has joined the T.H. (Birmingham) meeting. There are now none in Preston in our fellowship.

CORRECTION. —Bro. Wille (Southend) asks us to note on page 382, should read "Ancient Babylon—the Ancient fountain-head of idolatry; enemy and corrupter of Israel." Also on page 383 quotation from Jeremiah should be Jer. li. 37.

DISTRESSED FUND. —We acknowledge receipt of the following amounts: — Coventry Ecclesia, £5/10/0; Holloway Ecclesia, 21/-; "Just a few," £5; W.R.S., £25; An Ecclesia in the South, £5; W., £2; Holloway Ecclesia, 20/-; Fellow Pilgrims, 10/-; G.T., 4/-; X.Y.Z., 12/6; A sister, 10/-.

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