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# The Berean CHRISTADELPHIAN

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

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

Edited by 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; with the object of making ready a people prepared for the coming of the Lord.**

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### **The Rainbowed Angel**

**An exposition of the Tenth Chapter of the Apocalypse**

**By Dr. John Thomas**  
(Continued from Page 284.)

THE SEVEN THUNDERS.

Apocalyptic thunder is significant of war. *Seven thunders* are either so many distinct wars; or, they are war of complete and intense severity; or the wars are styled *seven thunders*, because they are the thunderings of the Seven Spirits of the Deity sent forth from before the throne into all the earth (Apoc. iv. 5; v. 6). This, I believe, is the correct definition. If the spirits of the Deity had been *eight* instead of seven, it would have changed the arrangement of the whole prophecy. There would then have been eight apocalyptic epistles to eight ecclesias, eight seals, eight trumpets, eight vials, and eight thunders. But seven is the Divine Number of the Spirit; and, therefore, all these are numbered sevenfold; and the Spirit IS symbolized by "seven horns and seven eyes," as significative of omnipotence and omniscience.

The Rainbowed Angel is the Seven Spirits incorporate in Jesus and his brethren going forth in their wars into all the earth. Hence the connection between the lion-roar of his voice and the voices of the seven thunders — "And he cried with a loud voice as when a lion roareth; and *when he cried*, the Seven Thunders uttered their voices." If the angel had not crashed forth his voice, there would have been no thunderings reverberating their echoes through the aerial of the Sin-Powers of the world. The thunders are, therefore, the echoes of the voice of the All-powerful and Omniscient Seven. They are the wars of the Saints in the execution of "the judgment written," and "given to them;" and waged against Babylon and the apocalyptic beasts in what remains of the sixth vial after the return of Christ, and in all the seventh, until the wrath of Deity is filled up, and the smoke from his glory and power no longer prevents an entrance into the nave (Apoc. xv. 8).

"And when," says John, "the seven thunders had uttered their voices, I was about to write." The *voices* of these thunders imported the things to be transacted in the wars. When John heard the revelation of them, he was about to make a record of them for the information of the servants of the Deity; but this he was forbidden to do by a voice from the heaven, saying, "Seal up those things which

the seven thunders uttered, and write them not." This shows that the voices of the thunders were their utterances; and that these were things expressed in words that could be intelligibly recorded. To *seal up* is to conceal; and to conceal what he had heard them say, was to obey the command, "Write them not." When the time of the thunderings from the rainbow throne arrives, the things they uttered will be unsealed. The unsealing of them will be the practical development of them in the execution of the judgments by the saints in the time of the end. This also will be the unclosing and unsealing of the words and the book which Daniel was commanded to shut up and seal till the time of the end (ch. xii. 4, 9); and this unclosing and unsealing in that time is symbolised by the little open scroll in the angel's hand. As the apocalypse is a revelation for the sealed servants of the Deity alone, it was deemed inexpedient to write in detail the things in which they would be practically engaged. The apocalypse is not for their enemies; hence the universal failure of all their attempts to expound it. To these, the prophesyings of the thunders were to be impenetrable. They were not to be permitted even to read them; therefore, the Spirit said, "Write them not." Thus, they can only be read in the history of "the terrible doings of the Elohim toward the children of men," in bringing them to submit themselves to the glorious majesty of the kingdom (Ps. lxxvi. 3-7). The utterances of the thunders will be written upon the historic page by the valiant and mighty deeds of all the saints. This is the only record of them the world will be permitted to inspect.

#### THE ANGEL'S OATH.

The oath is the protestation of the saints-spirit swearing by Spirit—by the all-creating Spirit—concerning the termination of the times attested in the oath of the Spirit in the hearing of Daniel (xii. 7). This prophet saw in vision a man clothed in linen, standing upon the waters; and John saw a man clothed with a multitudinous cloud, standing upon the sea. They both have their feet upon the waters; which imports that the peoples shall be subject to them whom they represent. Daniel heard the question put to the linen-invested man, "How long to the end of these wonders?" This elicited an oath from him with uplifted hands to heaven, in which he declared by THE LIVING ONE OF THE FUTURE AGE, that it should be "for a time, times, and a half;" that is, that the ending of the wonders should be synchronical with the end of that cycle of time. In this oath he declared the duration of the wonders, but not the beginning of the period. The duration expressed in figures is 1260 years. Daniel did not hear when they began; but he was informed of a certain event that would characterise their terminal epoch — the concentration of the power of the holy people. So long as the twelve tribes of Israel remain scattered among the nations, their power is scattered. It will occupy forty years after the Rainbow Multitude commence their labours before they will have established the twelve tribes in the Holy Land, an independent, glorious, and powerful kingdom, under David II., their King and Prince for the future age (Ezek. xxxvii. 21-28). When this is accomplished, the multitudinous angel of the covenant will have "accomplished to scatter the power of the holy people; which is the same as to cease to scatter it, or equivalent to restitution in the era of Israel's regeneration (Matt. xix. 28). The development of this work will be terminal with 1260, which ought to be a jubilee year, in which every Israelite of that generation shall return to his possessions (Lev. xxv. 10). Be this as it may, this 1260 will not end so long as "the whole house of Israel" is helplessly trodden under foot of the Gentile governments. It must be restored "as in the days of old" (Amos ix. 11-15; Acts xv. 16); and then the wonders revealed to Daniel will have been fully developed.

Thus he heard, "but," says he, "I understood not;" he then inquired about the end of these times, saying, "O my lord, what the end of these?" — of "the time, times, and a half?" But, the only additional premises supplied was the coeval termination of 1335 years; when his lot or inheritance, should be developed, as the result of wonders elaborated during forty subsequent years; and he should stand in it.

Such was the scanty information vouchsafed to Daniel 2400 years ago. The times, however, still remained incomprehensible to him. He was like other prophets "who inquired and searched diligently, searching what, or *what manner of time* the Spirit of the Christ that was in them did signify, when it testified beforehand the sufferings of the Christ, and the glory that should follow. Unto whom it was revealed, that not for themselves, but for us they did minister the things which are now reported

unto you by them (the apostles) who have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into" (1 Pet i. 11, 12). He might have been told, that the times, or 1260 years, when the glory should follow, would end in a certain year of the world's age. This would have been very gratifying to his curiosity and to ours; but such information was not granted to any "until the time of the end." He was therefore commanded to go his way, which is the way of all the earth. He was to die in ignorance of the year of the world's age when the 1260 should terminate; but he is to rise again in the time of the end, and to become one of the cloud with which the Spirit will then be invested. Then the words will be no longer closed and sealed. He will himself be engaged in the work of unclosing and unsealing in the time of the end, when "the mystery of the Deity will be finished," and fully "opened" to his view.

(*To be continued.*)

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## **Bishops and Deacons**

(I. Tim. iii.).

These are "ecclesiastical" words, and do not at all convey the sense of the original. The R.V. margin for bishop has "overseer," and this word actually appears in Acts xx. 28, a reference to the elder brethren at Ephesus. The Apostle refers to those who by their capacity and wisdom are able to "oversee" the affairs of the ecclesia; while in Titus i. 5-7, it is evident that "elders" and "overseers" are interchangeable terms. The word "deacon" is not changed in the R.V., but in other versions is translated "assistant officer." The Greek word *diakonos* is mostly translated "minister" — by no means indicating the sense in which the word is now used in respect of the clergy, but rather refers to those who assisted the elders in the varied aspects of ecclesial administration.

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## **The Parable of the Good Shepherd**

(*Continued from page 303.*)

THE WOLF. — The nature of this animal is well-known. He will stop at nothing in the gratification of his hunger, provided he runs no risk. He attacks the weak and shies at the strong. In contrast to the sheep, he represents the rapacious character which is common in the world — headstrong, unscrupulous, merciless men who will sacrifice everything but their own skins in the accomplishment of personal ends. They prefer the weak for their prey. Therefore, the sheep are their especial victims, because the true sheep are not given to fighting. "*The wolf catcheth the sheep and scattereth them.*"

The wolf may be taken to represent any danger that arises to the sheep, but more particularly the one danger with which the name of the wolf is particularly associated in the sayings of Christ and the apostles—the spiritual wolf. This wolf is given to disguises. If he came in his open character, the sheep would flee. So he puts on the fleece. He professes to be a true and humble sheep, and above all, a tending sheep, a bell wether, a kind of shepherd sheep.

These are false teachers, clever men of shallow intellect and no conviction, who live by their wits in the religious realm. They have always been a numerous tribe, as at this day. Jesus foresaw their activity, and forewarned his disciples. "Beware of false prophets. They come to you in *sheep's clothing*, but inwardly they are RAVENING WOLVES. Ye shall know them by their fruits." Paul also foretold their advent and success when the restraint of his presence should be removed: "I know this, that after my departure shall GRIEVOUS WOLVES enter in among you, not sparing the flock. Even of *your own selves* shall men arise, speaking perverse things to draw away the disciples after them" (Acts xx. 29, 30). Elsewhere, he speaks of them as "evil men and seducers," who should "wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13). By their ravages, the sheepfold of the apostolic age became emptied and desolate soon after the apostles' death. The fleece-clothed wolves "caught the sheep and scattered them," because of the officialism of —

THE HIRELING. — The apostles were not hirelings, nor were the men who came immediately after them. They were men in earnest love with the work for Christ's sake, at the peril not only of their living, but of their lives, serving in the spirit enjoined by Peter, who said to them, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being ensamples to the flock" (1 Pet. v. 2).

A hireling is a man who is paid for his job, and who works because he is paid, and ceases to work when he is not paid. This class of worker has been numerously developed by the clerical system. Paid work in spiritual things is liable to become poor work and mercenary. Paul, who had a right to be maintained, refused on this ground, "lest the gospel of Christ should be hindered" (1 Cor. ix. 12). He did not refuse occasional help, prompted by love and the appreciation of his labours (Phil. iv. 10, 17). But he declined a set maintenance, as all wise men have done since his day.

The hirelings have no objection to a set maintenance. On the contrary, it is what they most particularly appreciate and aim to secure. The consequence is seen in what Jesus says happens in times of peril: "The hireling fleeth because he is an hireling and careth not for the sheep." When he sees the wolf coming in the shape of any danger, "he leaveth the sheep and fleeth." How little he cares for the interests he professes to have in charge become apparent when he cannot turn them to his personal advantage. To be out of pocket or put up with disgrace is quite out of the line of what he feels himself called upon to submit to. In complete contrast to this is—

THE SHEPHERD WHO LAYS DOWN HIS LIFE FOR THE SHEEP. —This primarily refers to Christ himself, who offered himself a sacrifice of "sweet smelling savour" to Him who required this declaration of His righteousness, "that he might be just and the justifier of him that believeth in Jesus" (Rom. iii.). But it is true of all shepherd-men who have received the truth in the love of it, and estimate the work of Christ as their sweetest occupation and their highest honour. There is "a chief shepherd" (1 Pet. v. 4), viz., "that great shepherd of the sheep," our Lord Jesus, who was "brought again from the dead through the blood of the everlasting covenant" (Heb. xiii. 20). This implies under-shepherds, namely, the apostles and all who enter into their work in the line of things indicated to Timothy in the words of Paul "The things that thou hast heard of me, among many witnesses, *the same commit thou to FAITHFUL MEN*, who shall be able to teach others also" (2 Tim. ii. 2). Men of this qualification are the true "successors of the apostles," and they have been found wherever faithful men of ability have received and espoused the faith of Christ.

(*To be continued.*)

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## **Editorial**

"HOW ARE THE DEAD RAISED UP?"  
(1 Cor. xv. 35).

The preaching of the resurrection of the dead, after being subject to decay and corruption in the grave, caused the philosophers of Athens to style Paul a "babbler"; and in many parts of the world to-day those who bear Paul's message are regarded as being of the same stamp or character.

Not knowing the Scriptures, nor the power of God, the question still rings around the world: "How are the dead raised up? and with what body do they come?"

For beauty, force and simplicity, nothing can excel the inspired reply of the Apostle Paul.

The Spirit-chosen analogy is that of the sowing and raising up of grain.

The argument for living again is derived from the similarity in certain essential particulars in that process, to which the resurrection conforms,

*"Thou sowest not that body that shall be but bear grain" (vs. 37).*

In this connection, King James's translators have made the context to read: "It may *chance* of wheat or of some other grain." This is wrong. There is NO CHANCE about it.

The laws of nature, as established by the Deity, do not work by chance. No man by sowing wheat can raise "some other grain." We cannot raise barley by sowing oats. Never was such an anomaly in nature's laws known to occur, because "it hath pleased God to give to every seed its own body" (v. 38).

King James's translators have given no reason for rendering the Greek word *tuchoi* in v. 37, "it may chance." They should have rendered the word "it may be," as they did in the previous chapter (xiv. 10); that is, "it may be" wheat or "some other grain" that is sown, but in every instance, it hath pleased God to give "to every seed its own body," but never a body different from the one sown.

"To everything there is a season, and a time to every purpose under heaven," and when "the time of the dead" arrives for the earth to "cast out the dead" who hear the voice of the Son of Man: in every instance the body shall come forth, the same elementally as the one sown.

It will be identically the same in substance as that which was laid in the tomb. All the bodily relations will be restored and come forth.

The Apostle's argument runs like this: Seeing that you surely believe in the raising again of the grain in the same form and with all the elementary parts of its former condition, although the seed died; why can't you believe it possible that "Christ died and rose again," seeing that the fact that he was seen alive after his crucifixion, is so well attested and assured, not only by his apostles (doubting Thomas among them), but also "by above five hundred brethren at once, of whom the greater part" were living at the time of Paul's writing (v. 5-8).

If seeing is believing in the case of the grain, why not in the case of Jesus Christ?

Another fact that demands attention is this: In the Spirit's illuminating analogy — the sowing of grain, there is no instantaneous springing up out of the earth of ripened grain; but "a process of sprouting, growing and ripening," and the corresponding relation of this process; in the resurrection is seen in the doctrine of the judgment—first, the coming forth; second, the giving account; followed by the judicial award.

Paul's argument precludes the possibility of an immortal emergence from the grave, and proves that the resurrection is a process, of which the coming forth is but the initial step.

To this agree the words of Jesus, "They shall come forth UNTO THE RESURRECTION" (or standing up) (John v. 29). Also the words of Paul —

*"We shall all stand before the judgment seat of Christ, and every tongue give account."*

"Immortal emergence" renders the judgment seat of Christ nugatory, trifling, and useless.

Another jarring and discordant theory now advanced by a few is that the dead come forth from the grave "no longer mortal." The advocates of

#### THIS DERANGING CONJECTURE

claim that when death occurs the *diabolos* is finally destroyed in the constitution of the individual who dies.

If this were true, then Lazarus of Bethany, and others who were brought again from the dead, came forth "no longer mortal," — exempt from that having the power of death, the *diabolos*, it having been destroyed by their death.

There is no record of any such change having been wrought in their constitution. On the contrary, the inference is that all such were still subject to death, and, if this be so, it unquestionably proves that neither death nor coming forth destroys the *diabolos*, naught but the Spirit "change" can accomplish that.

These mistaken people appear to have overlooked the fact that the destruction of the *diabolos* was not undertaken by the Spirit, for the purpose of placing men and women in the grave, as death invariably does; but, on the contrary, the divine aim was and is, to redeem and release them from "the power of death," which the *diabolos* holds over them. Therefore, the destruction of the *diabolos* is not accomplished by dying, but rather, by "the redemption of the body" from "the power of death" which it holds.

It is the divine purpose, and also the Spirit's prerogative, to destroy the *diabolos*, as it is written:

"I WILL ransom them from the power of the power of the grave, I WILL redeem them from death: O death and O grave, I WILL be thy DESTRUCTION" (Hosea xiii. 14).

The power of death and the power of the grave, are one and the same power, and the *diabolos* hath that power.

As brother Roberts taught: The implantation in the constitution of this principle or element, the *diabolos* which leads to decay; and the infliction of death, are synonymous things (see *Christadelphian*, 1874, p. 88 and 89).

Therefore, when death occurs, the *diabolos* is not destroyed, but, on the contrary, it has then reached the zenith of its power —the power of death; and it retains that power just so long as the person remains dead.

It was required of Jesus, by the Father, that he should lay down his life, or make a temporary physical surrender to this power, and it had "dominion over him" (Rom. vi. 9) for a period of three days.

In this manner, Jesus obtained a full discharge from the claims held by the *diabolos* power over his physically unclean nature, which was the same as ours (Heb. ii. 14; Job xxv. 4).

The faultless life of Jesus—his perfect obedience even unto death, brought him again from the dead (Heb. xiii. 20).

When Jesus came forth from the tomb, he was mortal, like all others who had been restored to life, but, unlike them, he did not remain so.

His mortal body was quickened (Rom. viii. 11), the filthy garment was taken away, and he was given a change of raiment (Zech. iii. 3, 4). The body of his humiliation which had lain in the defiling tomb, was changed and fashioned like unto the glorious divine nature—the mortal put on immortality.

Thus was the *diabolos* power destroyed, and death swallowed up in victory—abolished, or put an end to—in Christ the first-fruits.

As Paul declared in Heb. ii. 14, it was "through death" that the *diabolos* was destroyed, NOT BY DEATH, as the perverters persist in misquoting the words.

The word "*through*" means from the beginning to the end. To read a book *through*, you must read it from the beginning to the end. Jesus began the sleep of death when he died, he reached its limit or end, when he was "brought again from the dead."

It was "through death" because "obedience even unto death" was the command of the Father (John x. 18; Phil. ii. 8); but death by itself, without resurrection, could or would not destroy the *diabolos*, "for if Christ be not raised, your faith is in vain."

Dr. Thomas wrote as follows:

"To destroy that having the power of death, is to abolish the physical law of sin and death, and instead thereof, to substitute the physical law of the Spirit of life, by which the *same body* would be changed in its constitution and live forever" (*Eureka*, vol. 1, p. 248).

In Paul's wonderful treatise on the Resurrection, we are assured that those who "are Christ's at his coming" will be the subjects of the same "change" as that by which Christ was perfected. Their vile bodies are to be changed and fashioned like unto Christ's glorious body (Phil. iii. 21).

In the Apostle's Corinthian letter (1st Ep. chap. xv.), he shows how essential this change is, writing as follows:

*"Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment"* (v. 50 and 51).

The bodies of those who have been restored to life, and "come forth unto the resurrection" (John v. 29), or "standing up" before the judgment seat of Christ, are of the same nature as those who are alive and remain unto the coming of the Lord. That is to say, they will be flesh and blood nature — human nature, with its infirmities, and therefore corruptible.

The Apostle's argument is, that under these conditions, a "change" is indispensable, because "corruption cannot inherit incorruption." The inspired Paul then proceeds to explain how this change will be made.

*"This CORRUPTIBLE must put on incorruption and this MORTAL must put on immortality"* (v. 53).

To this end, the law of sin and death in the nature of all standing before the judgment seat, will, in the case of the righteous, be suddenly — in a moment — abolished; and the physical law of the Spirit of life, now "hid with Christ in God," will be substituted.

Thus the vile body will be changed—the *diabolos* destroyed, and death swallowed up in victory (v. 54).

This change to incorruptibility must take place, not only in the case of the righteous, who are alive and remain unto the coming of the Lord; but also in the case of the righteous who were dead, but have "come forth unto the resurrection of life," for —

"WE MUST ALL BE CHANGED."

On the other hand, the wicked shall be left to —

"Perish in THEIR OWN CORRUPTION" (2Pet. ii. 12).

Sometimes the unwary are misled by being told that Dr. Thomas taught that the dead would emerge from the tomb in a "very good" state. He did so teach in earlier times, but an increase in knowledge convinced him that such teaching was, at its best, but a contradiction of revealed Truth. He therefore utterly discarded the error, expressing himself too plainly to be misunderstood (see *Eureka*, vol.3, pp. 586-9).

As we conclude, we must express our conviction that Paul's inspired argument, based upon the divinely-selected analogy of the grain, is consistent, uniform, and complete; for as the future life of the grain depends upon the essential co-operation of certain elements in the soil, so the future life of man, by virtue of a resurrection from the dead, depends solely upon an elementary knowledge of the Only True God and Jesus Christ whom He hath sent.

The weak and beggarly elements of this world's erudition leaves man lifeless and corruptible, "He lieth down and riseth not: he shall not awake, nor be raised out of his sleep."

B.J.D.

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### **OUR DAILY BREAD.**

Back of the loaf is the snowy flour,  
And back of the flour the mill;  
And back of the mill is the wheat and the shower,  
And the sun and the Father's will.

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### **"We would see Jesus"**

PATTERNS AND SHADOWS. No. 1 THE ALTAR

*The true Messiah now appears,  
The types are all withdrawn,  
So fly the shadows and the stars  
Before the rising dawn.*

Patterns and Shadows — outlines and unrealities — bringing to mind a "form" of that *substance* to which they stand related.

These "Patterns" of things in the heavens, and these "shadows" reflect in different aspects the wondrous image of the Saviour of the world.

Dr. Bullinger defines the word "pattern" as used in Heb. viii. 5, and ix. 23, as —

"A mark or impress made by a hard substance on a softer one then, model, pattern, exemplar, in its widest sense."

As we consider the Law of Moses from various standpoints we shall be able to see how fitting this description is. If we view the whole economy as an unit, it was a model, pattern, and exemplar in its widest sense, in that it declared God's righteousness and man's depravity (Rom. vii. 7-14). Divide it into its various sections and sub-sections, we still see the several parts of that "substance" of which it gives a shadowy reflection. For however great we may esteem the Law to be (and it *was* great, Rom. vii. 10-12), it was helpless to give to unaided man that which was its great objective—Eternal Life.

The Apostle, in Heb. vii. 19, is very emphatic on this point. "The Law made nothing perfect." Was this the fault of the Law? Nay, the fault lay in the weakness of man — he was unable to keep it. So says Paul in Rom. viii. 3:

"For what the Law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh."

To a mind awakened to an intellectual study of these things, the delights in prospect are unlimited; for in the warp and woof of the whole Mosaic economy can be traced the "pattern of things in the heavens" (Heb. ix. 23), showing in a shadowy and imperfect way, though none the less true (for it is the impress of the substance) the beautiful character that has woven in *himself* all these exquisite qualities, making it in its totality "the body prepared, which, when offered to His Father, enabled Him with joy to raise him again from the dead, making him a Power, and giving him that wondrous Name—the *only Name* given under heaven amongst men whereby we may be saved" (Acts iv. 12). To such who would see the Divine "impress" in these "patterns," the words spontaneously come: "We would see Jesus."

But in our studies we must always remember we are only looking at the "pattern"—the impress of the "substance" (or Reality); bearing its *likeness*, but only vaguely exhibiting its beauty, and altogether lacking "life." Therefore, in our endeavour to get the best results from our reflections, we shall avoid the many debatable matters of *precise* measurements, or the exacting details of *how* this was fastened, or *that* was hung; we intend looking at the question along broader lines. Indeed, we often wonder if these debatable points were not *purposely* left obscure, to teach us, if we will learn the lesson, that *it is all a shadow*; and so, turning our attention from the technicalities of "inches," "feet," and "cubits," as such, enrich the mind and strengthen the faith by concentrating on the "substance." Perhaps it was. In any case, for our present purpose, we intend dealing with our subject in this way.

#### THE "BRASEN" ALTAR.

This is the first piece of tabernacle furniture that confronts us as we lift the curtain forming the "door" of the court, and step inside. Exodus xxxviii. gives us the details of its size, and how it was made. It is to be noticed that "shittim wood" is its *foundation*, and this is overlaid with what our Authorised Version translates as "brass," but Dr. Smith, in his *Dictionary of the Bible*, says, under the word "Brass": —

"The word is improperly translated 'brass' in the earlier books of Scripture, since the Hebrews were not acquainted with the compound of copper and zinc known by that name. In most places of the Old Testament, the correct translation would be copper, although it may sometimes possibly mean bronze, a compound of copper and tin. Indeed, a simple metal was obviously intended, as we see from Deut. viii. 9, 'out of whose hills thou mayest dig brass,' and Job xxviii. 2, 'Brass is molten out of the stone,' and Deut. xxxiii. 25, 'Thy shoes shall be iron and brass,' which seems to be a promise that Asher shall have a district rich in mines, which we know to have been the case."

We will see how this translation affects the teaching a little later.

This altar was a capacious superficial square, intended to consume all the offerings brought by the people. On one side of this altar was a door, from which was drawn periodically the "ashes" of the offerings that fell through the grating provided for that purpose. Its size was sufficient for its work—the destruction of *all* sin—which, even in type, was effectively done in a typical way.

At each of its four corners was a "horn;" and through the rings in its sides the staves were put, by which it was carried from place to place. The *staves* and *horns* were all made of the same material—shittim wood, overlaid with "brass"; the grating on the altar was made of "brass," and

finally all the vessels appertaining to this altar — pots, shovels, basins, flesh-hooks and firepans, were "all of brass."

It is well to notice just here that no offering or service of the Tabernacle was acceptable unless in some way it had been associated with this altar—either by *fire* or *blood*—and in some cases by both.

Observe the following:

1—The tabernacle and all its furniture, boards, curtains, tongs, etc., and even the people, were cleansed by being sprinkled with the *blood* of the sacrifice offered upon this altar.

2—The altar, too, was cleansed by the *blood* of its own sacrifice.

3—The lamps were lighted by *fire* from off the altar (in the priest's censer).

4—The incense was lighted by the *fire* from off the altar (in the priest's censer).

5—The Most Holy, on the Day of Atonement, was filled with the smoke of the incense created by the *fire* in the priest's censer obtained from the altar.

These are just a few points. As you study the shadow, more will be seen, but space forbids a further list.

Considering the altar itself, one may well ask, Why was *wood* in its composition at all? seeing that fire would be continually burning upon it. The answer is, that in this two-fold shadow we get the first Divine impress of the "Image." If Jesus had been "Very God of Very God," no *wood* would have been included, for *wood* is a corruptible substance; even the most enduring *wood* requires only *time* to bring it crumbling back to earth. Now in Heb. ii. 14, 16, we have language that is beautifully explanatory of this point. That altar had the decaying element in its nature, but the One who was represented as having it in HIS nature was not allowed to reach the stage of corruption, because of his righteousness (Heb. i. 9); nevertheless, he possessed it, and it is very strongly shown in this "shadow."

What wonder then to hear the Scriptures recording: —

"It was not possible that he should be holden of it (death)."

"... neither wilt thou suffer thine holy one to see corruption." (Acts ii. 24, 27).

But some may say, The *wood* was overlaid with *metal*, and this would *preserve* it from corruption. That *sounds* all right; but when we learn what the metal represented, we find that instead of preserving, it was an aid to its *corruption*.

We have in this metal a very strong "shadow" indeed. You will remember when Korah, Dathan and Abiram offered "strange incense" unto the Lord (Num. xvi. 36-40), Moses was commanded to take "the censers of these sinners against their own souls" (which were made of "brass") and make them into broad *plates* "for a covering of the altar." Thus the metal represented "sin" in some form or other. The hallowed censers that had been associated with the *active* sin of presumption, is now made a part of that altar already covered by the *same metal*.

Now remembering Dr. Smith's remarks concerning "brass" —that it should be "copper"—we observe that "copper" is the *natural* product of the earth; and the earth being under the Adamic curse, the altar, both in its *wood* and in its "brass" aspect, is directly associated with the earth — "of the earth, earthy." But the Divine word shows other "shadows." It shows that the metal with which the altar was originally covered was not lying under the curse of presumptuous sin, like the broad plates of the censers of those sinners. There was a distinct difference. The original altar was the result of God's

special intervention—His own making—and made out of the natural product of human nature. And so we have that beautiful description of God calling that altar into being, hewing it from the human quarry, and making it according to "His" pattern (Luke i. 30-32), "*who did no sin, neither was guile found in his mouth*" (1 Peter ii. 22). And it seems quite possible that the Apostle had in mind those superimposed "broad plates" of the sinners' censers on that altar, when he wrote two verses further on:

"Who *in his own self* bare our sins in his own body on the tree."

Then, as to its size. Remember the constant stream of sinners wending their way to the tabernacle all day long. Directly they were conscious of sin, the sacrifice must be taken and the sin forgiven in the way prescribed. It is not difficult to visualise what this would mean to that great concourse of people—about two-and-a-half million of them. What *man* could estimate the size of the altar that shall bear away on its bosom the sins of all this people? It often appears to me, when I think of it, that the pile of the offerings on that altar must have been very high sometimes, with the possibility of some of them slipping off. Have you ever thought of the words of David? (Psa. cxviii. 27): —

"Bind the sacrifice with cords, even unto the horn of the altar."

But we *never* read of a complaint that there was *no room* on the altar for the sinner's sacrifice. The great Designer *knew* what was required. Its *size* is sufficient to take ALL who will bring their "sin." *They* have heard the call, "Come unto Me," and have obeyed it. Do we catch the picture this beautiful "shadow" reveals? Are we as anxious as David was that our sins might be destroyed? Do we cry out earnestly and truthfully, as he did, realising the mighty power vested in that altar to "take away sin." "Bind the sacrifice with cords, even unto the horns of the altar"? If we do, then, like David, we shall have seen Jesus.

But we must pass on. The horns—one at each corner—are the next things that attract us. Still wood overlaid with "brass"—human frailty, but *made strong*. The Scriptures are full of this kind of imagery. "Thou hast raised up an *horn* of salvation," says Zacharias (Luke i. 69). The Lamb is described as having "seven *horns*" (Rev. v. 6), or "All power" (Matt. xxviii. 18). Many other instances will occur to the mind.

Applying this to the altar, we see the "shadow" teaching us that although composed of this decaying and sin-stricken nature, the loving Father has made Him a "Power" in the "four corners" of the earth. "Whosoever will," covers it all; and this is supplemented by the words of the prophet Micah:

"He will turn again, he will have compassion on us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea" (Micah vii. 19).

And again:

"I will *forgive* their iniquity, and I will *remember their sin no more*" (Jer. xxxi. 34).

What a Power; *Sins forgiven and forgotten*—through him who is the embodiment of all that this altar teaches.

Let us sum up the "shadow" teaching of the altar; it represents one of the human family (the *wood* and the "*brass*"), "specially prepared" by God (according to His pattern), associated with the human race (the seed of Abraham), *made strong* (the same *wood* and "*brass*," but "*horns*"), for the destruction of sin (consumed by fire).

Have we caught the reflection of the Divine impress on these "shadows"? Then, in so far as we have, we *have* seen Jesus.

But one very important matter strikes us concerning this altar. *It is inanimate*. It is *wood* and *metal*. From whence, then, has come its life-giving power? We look round, and there before us, and waiting to show us its teaching in "shadow," stands a "lamb." Notice how they scrutinise it. Hear its bleating, as it seems to say, "Behold the Lamb of God which taketh away the sin of the world" (John 1. 29).

But we must reserve our consideration of this "shadow" until next month (God willing).

F. WALKER.

Bristol.

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## CORRESPONDENCE

It needs unlimited patience, and to be a good listener rather than talker, and yet not to take heed to all words spoken . . .

Coming to world affairs, I have been thinking of writing something on the British-Italian pact. I note Mr. Lloyd George calls it the second Roman Conquest of Britain. Now there is a lot in this. If you look up a Bible Atlas, you will see that, in the event of this pact holding, you have the Roman Empire rebuilt as it was in 100 A.D. Looking at this map, you will see England, France, Italy, Jugo-Slavia, Greece, and Turkey (Spain will come in later), these all being in agreement appears to fulfil Daniel ii. 43.

Now this combination of Powers is certainly a great obstacle to German aspirations, and if it holds, will cause Germany and Russia to see they are fenced off, so to speak, and they may come together peaceably. The only other alternative would be war.

If the settlement of Palestine is to be almost immediately effective, there cannot be a war in which Britain would be engaged, as it would require a peace-time operation to effect this settlement in accord with Ezekiel xxxviii.

Britain will have to adopt drastic measures to put down the present disorders in Palestine.

However, this all requires further study, but I think the New Roman Empire including Britain is significant. — Love in the One Faith, your brother in Christ,

K. R. MACDONALD.

New Zealand.

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Just a few words of appreciation of T.W.'s article on "Sound Speech" and "Reflections" commenting on it in August BEREAN. The Scriptures solemnly declare that if Charity or Love is not cultivated, all our work in the Truth is unavailing. The prevailing habit of scandalising our brethren and sisters is dreadful, and so is the neglect to observe Matt. xviii. 15.

Where is the love, when evil surmising and evil speaking and judging one another is going round from mouth to mouth (losing nothing in the telling)? Where is the charity? Where there ought to be confidence, there is distrust, and love is supplanted by hatred, and the teaching of Christ by the thinking of the natural man, from which the Truth has or ought to have delivered us and separated us for ever.

On the other hand, see how many troubles have been cleared up by observing Matt. xviii. 15. To disregard this commandment is as clearly disobedience to Christ as it is to take the sword or make munitions —With sincere love in the Truth, your co-labourer,

HAROLD SMITH. Bristol

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## Reflections

### FIRE.

"Reflections" for August, quotes James iii. 6, "And the tongue is a fire," etc., in connection with the misuse of this member in speech. This opens up a theme which is also worthy of our meditation: the scriptural use of fire in its symbolic and figurative application, which is based upon the literal and natural. The literal fire can become our friend when under proper control. It can bring warmth, heat and comfort to us, and becomes a very valuable asset among the necessities of life. But this same fire may also become our enemy, if uncontrolled and unchecked. It may become our master instead of our servant, and may destroy our life and property. The small fire on the heath that is beneficial to the camper may, through sheer neglect, start the conflagration that burns acres of woodland and trees and shrubs, and bring ruin in its devastating and destructive work.

\* \* \*

So we consider this great manifestation of God and His majesty and power. He caused fire to become a friend to Israel, as they journeyed by night into the wilderness. This gave them light. It gave them safety; whilst it was a warning to any approaching enemy. And in the time of Elijah, fire was used to destroy the Baal worshippers, and so declare Elijah's God to be the only true God. Many other illustrations could be given.

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There are also illustrations of the use of fire literally and figuratively. In Isaiah l. 11 we read, "Behold all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks ye have kindled. This shall ye have of mine Hand; ye shall lie down in sorrow." Israel were "players with fire," and they were burned. They played with the literal fire when they cast their offspring to Molech in Topheth, and when they offered the maimed for burnt offerings, and burnt strange incense, all these were the product of the heart that was fired by wicked thoughts turned to wicked and abominable practices.

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They also allowed their hearts to be fired with all those tendencies which by its nature they could develop. Hence, the fire within them was the human fire of passion, anger, malice, deceit, violence, and all those lusts of the flesh which were against the law of their God, and this fire which burned within them and caused them to do all that was abomination in the sight of God became their enemy, and destroyed all with its consuming ravages. There were but a few who allowed the Divine fire to fill their hearts, which in its working would keep the human fire under, because it purged and purified.

\* \* \*

This Divine fire, therefore, as it manifests the holiness and purity and righteousness of God, destroys that which is perishable, and establishes the imperishable in its perfection, in as far as the fire of the Love of God can remain in hearts of flesh to produce those perfect characters well pleasing to the Father. This fire manifests itself in a consuming hatred of sin; therefore it cannot endure anything in its presence but what is in accord with that which is holy and just and true, and manifests the love of God through implicit faith and obedience.

\* \* \*

We have an illustration of the working of this Divine fire recorded in Psalm xxxix., and it does suggest the Apostle James had read this, and so framed his description of the tongue upon it: what it can do if left in its natural state, and what it can do when under the Divine fire of love. This Psalm opens with an excellent resolution from David, "to watch narrowly against the temptation of giving offence with his tongue, even under the stress of severe trial and difficulty." What a powerful

exhortation to us to ponder over the effect of our words, especially when the sinner is besetting our path. We may feel that to exalt the Truth we ought to speak out when we are reviled, and our position as Truth bearers is assailed. But, on the whole, the sounder advice is to keep silent. The Psalmist, rather than give expression to the evil speaking of those around him, allowed the Divine fire to operate. He says, "My heart was hot within me; whilst I was musing the fire burned." Then possibly thoughts would arise, What shall I do, What shall I say, in reply.

\* \* \*

Here was not a pent-up feeling. Like leaven in a stoppered barrel, the gases within must find the weakest spot to burst forth; so out comes the cork, followed by the contents. But note how David suppressed all this. No answering; no recriminations. But with "that humility of mind the fire of God's love alone can foster, he turns from the wicked to his God, and says, "Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am," etc. This frame of mentality came by allowing the Divine fire to destroy the carnal and develop the spiritual, even an heart in tune with his God. What an exhortation for us, to keep the fire burning that is kindled by the love of God dwelling richly in us. Let us strive to keep this fire burning by putting on the coals of compassion, zeal, longsuffering, patience, temperance, hope and faith, with the larger lump of charity.

\* \* \*

This Divine fire was in Jeremiah. Those two disciples on the way to Emmaus said, "Did not our hearts burn within us," etc. God requires to-day men of burning hearts, full of the fire of love and zeal for purity of fellowship and truth, in these days of evil, who are eager only to maintain the truth inviolate at whatever cost, trusting and hoping in God, so that when Christ shall appear, and the words from the prophet find their application, Gods mercy shall be extended toward us. "Who shall abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' sope. And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

D.C.J.

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## **"Consider Him"**

THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST.

### XI. —ARK.

"The longsuffering of God waited in the days of Noah, while the ark was preparing," said the Apostle Peter to the elect. A few souls were saved from the catastrophe which overwhelmed a faithless world. Eight only took refuge in the ark which Noah, then five hundred years old, built, under Divine supervision, "for the saving of his house" (Heb. xi. 7).

He had 120 years allowed him for its preparation. To curious inquirers, this nobleman was willing to explain the matter and. "to give a reason for the hope that was in him."

The outcome of this long period allowed for repentance is confirmation of the Spirit's teaching in Isaiah xxvi. 10: Let favour be shewed to the wicked, yet will he not learn righteousness.

Ribald mirth would echo through the highways, mingling with the sound of axes and hammers, but the stedfast man of faith and prayer was not to be turned aside, or to grow weary of the taunts of the so-called wise of that world.

On the fatal day, when the population is engaged in its commerce and pleasures, the God of glory thundered, "the fountains of the great deep are broken up." There is the rush of waves and roar of the elements, the wild shrieks of despair and blasphemous curses of the erstwhile scoffers.

Whilst we can have no adequate conception of the terrible scene, let us take to heart the lesson that man cannot temporise with the Creator of heaven and earth and sea. Nothing is so lofty but His power can reach it, and none escaped save Noah and his family, for "the Lord shut him in" — and shut all others out.

Doubtless, some attempted to cling to the ark as it rode upon the rising flood, and appealed to Noah's clemency. Too late they realised their responsibilities, those disobedient spirits to whom God (by His servant Noah) preached in vain, were consigned to the prison prepared for them (1 Peter iii. 19-20). The Apostle then proceeds to point to "the like figure whereunto baptism doth also now save us."

Through an exhibition of faith in "the resurrection of Jesus Christ, and obedience, we take refuge in the Ark of God's appointment. Just as in the deluge, the vessel Noah built was the *only* place of safety, so the name of Christ is "the *only* name under heaven given among men whereby they can be saved." He is the one refuge from the storm.

As the type was of God's appointment, and, being planned by Him, was exactly adapted for its purpose, so in the Divine plan of salvation, Jesus Christ is the appointed Saviour.

Again, the rain which beat upon the ark, and the waves which tossed it about were unable to wreck it, so, "in Christ." His people — "few in number, little flock" — are shielded from desolating judgments, which the Scriptures show, have always been restrained till security has been provided for them.

Realising this, David, referring to the godly, said, "Surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place, thou shalt preserve me from trouble, thou shalt compass me about with songs of deliverance" (Psalm xxxii. 6-7)

It is over a century since a humble doctor was used, in God's providence, as the instrument whereby "the Truth as it is in Jesus" was again to be brought to light, with a view to the completion of that age-long plan, the "taking out of the Gentiles a people for God's Name."

During those years, the Word has been faithfully preached. Warnings of vengeance to come have been clearly sounded. The prediction of their Master has oftentimes been set forth to emphasise the dangers which beset this generation, who in the main, scoffingly and laughingly set aside the testimony, saying, "Where is the promise of his coming?"

Noah, for 120 years, "worked out his own salvation." Let us not weary as the crucial hour approaches, for "as in the days that were before the Flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark ... so shall also the coming of the Son of Man be" (Matt. xxiv. 38). The simple words, "God remembered Noah . . . in the ark" (Gen. viii. 1) are a sure indication of the overruling hand in the lives of those who put their trust in Him.

The same God—who slumbers not nor sleeps—remembered us in the judgments of 1914-18, and delivered those who had "in Christ" taken refuge. Shall we not be again? Shall His arm fail? The nations to-day are as "floods, lifted up" (Ps. xciii. 3). We live in a world which either knows not God or else, steeped in self-glory and self-satisfaction, has "a form of godliness but denying the power thereof." The heavens are black, the (political) air is sultry, rumblings, once distant, grow daily louder, and the deluge will soon break.

At the close of last century, brother Robert Roberts uttered the following words anent his times. True then, but how much more so now. He spoke of —

"Noah's solitary faithfulness in the midst of a population abandoned to the pleasures of society, among beautiful women and strong men, and holiday delights; God's way disregarded

and corrupted, and prosperity crowning the path of the disobedient, as saith Job: The wicked live, become old, yea, are mighty in power. ... They say unto God, Depart from us, we desire not the knowledge of Thy ways."

"Noah's faithfulness in such surroundings tells us to be stedfast in our day. The wide-sweeping destruction that came by water upon the world of the ungodly reminds us of the terrible visitation in store, by which the present order will be utterly destroyed in the day of the Lord's vengeance, while Noah's safety from fear in the ark, which had been the butt of the ungodly's ridicule, finds its parallel in the salvation which will be ours in Christ, in the great and terrible day of the Lord, if we are not ashamed of Him and His Word in this wicked and adulterous generation." — (*Seasons of Comfort* No. 12.)

Guided like the worthies of old by Divine orders, our "going in" and "coming out" are assured, safety is promised even to the end, and in that day of darkness, prior to the bursting forth of the Sun of Righteousness, we shall hear the invitation, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

M. J.

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## **Signs of the Times**

### ECCLESIASTICAL.

*"The woman sat upon a scarlet coloured beast" (Rev. xvii. 3).*

POPE AND DICTATOR. For the first time since the signing of the concordat between the Vatican and the Italian State in 1929, there has been an open disagreement between the Pope and Signor Mussolini. It appears to have arisen because of the Duce's expressed determination to begin a race crusade, mainly against the Jews, modelled on the lines of Germany. There are about 55,000 Jews in Italy, and a number of anti-Jewish regulations have now been put into force.

Said the Pope: "Why should Italy copy Germany with such unhappy imitateness?"

When Herr Hitler visited Rome, the Vatican closed its Museum, and would not welcome the head of the German State, the grievance being the endeavour of Herr Hitler to subordinate the Catholic Church in Germany to himself. The Pope claims that his people's first allegiance is to himself. Cross against cross is now to be seen, Germany having made

THE SWASTIKA. the Swastika its national emblem. This cross is earliest seen in Babylon, afterwards in India and China. It is always a religious symbol. Some relate it to sun worship, and some to the trinity of the Gods. The Buddhists use it as a symbol of Buddha. The Roman Catholic church used it from about the sixth century A.D. It may be seen, for instance, in the embroidery on the mitre of Thomas a Becket, killed at Canterbury, and again on the brasses in some old churches. We saw it at Lewknor church in Oxfordshire, where it is still preserved.

*"Rumours of wars" (Luke xxi.).*

### POLITICAL.

CZECHOSLOVAKIA: Probably the most important event of the month has been the appointment of Lord Runciman, formerly LORD RUNCIMAN's in high office in the British Government, to go

MISSION. upon a special mission to Prague, the capital of Czecho-Slovakia. He is to make contact with the Czech Government, and with the leaders of the Sudeten Germans.

The German Press expresses grave doubts as to the possible success of his work, and declares that no compromise is possible between the two divergent views. Our view is that Germany is making these Sudeten Germans a cats-paw for its own ambitions. They are by no means a suppressed or persecuted minority, and Germany can surely have no grievance against any other Power on this head, in view of her own despicable treatment of the minorities within her own power.

It is just part of the development of armed preparation visualised in Joel iii. and Rev. xvi. and falls under that classification, as far as we can see. When in due time the next great conflict opens for the control of the European Continent, this and all the other present causes of disturbance on the Continent will be seen to have played their part in the great development.

As soon as possible, Dr. Hodza, Czech Prime Minister, is to discuss with Lord Runciman a complete English translation of the final draft of the Nationalities Statute and accompanying Bills.

Mr. Neville Chamberlain is exerting his utmost strength to prevent, or in any case to delay, the outbreak of war in Europe.

#### WARS.

*"Evil shall go forth . . . from the coasts of the earth" (Jer. xxv. 32).*

SPAIN. The resistance of the Republican armies to the combined might of General Franco, his Moors, and his Italian and German allies continues to astonish the world. This conflict has now been waged for over two years. There must have been in the Socialist element in Spain a tremendous hatred of the old Catholic and Royalist regime, the result of centuries of oppression, or the struggle against such great odds could never have gone on.

There does not seem to be any possibility of a final victory for the Government, but it would certainly appear that the help of Russia has been greater than has been openly acknowledged in the British Press. The German and Italian newspapers have featured this side of the matter very impressively.

JAPAN, CHINA AND RUSSIA. Japan seems to have served, by her aggression in China, what had not been contemplated as possible, *i.e.*, the development of a nationalistic military spirit. China gets more and more inclined and ready to hit back.

Russia now takes a hand here, and provides a diversion on the frontier of Manchukuo, where several conflicts have taken place between Japanese and Soviet troops. It is not easy to define the aggressor in these incidents.

The future of Japan is not easy to foresee. She seems dominated by a military caste, and probably her role is to stir up preparations for war generally in the spirit of Joel iii.

GENERAL WAR. Sir Walter Layton, head of the News-Chronicle, speaking at the Liberal Summer School at Oxford, said the danger of a great general war was not very far away. We were in the throes of a world crisis. Britain needed to be as strongly armed as possible. He suggested that the Government should take representatives of the Opposition into conference, to consider with them how best the man-power of the nation might be organised to meet the possibility of war.

In every country in the world, more or less preparation is taking place, he said.

*"All the young lions"* (Ezekiel xxxviii.).

BRITAIN  
NOT  
AGGRESSIVE.

Professor R. Coupland, Professor of Colonial History at Oxford University, addressing the British Empire Summer School at Cambridge this month, set out to prove (and made a very good piece of work of it) that Britain gained her Empire in no way by wars of offence or predation.

All her possessions were the result of either wars of defence or peaceful penetration, the result of commercial enterprise. He was well backed up by Professor Ernest Barker, Professor of Political Science at Cambridge, who sought to show how peace rather than war, and family feeling rather than a seeking for domination, had contributed to the building together of the component parts of the Empire. These gentlemen illustrated quite unwittingly two points from the Divine Word in Ezek. xxxviii. "The young lions" is a good expression of the family idea, and the peaceful commercial penetration is brought to mind by the phrase "the merchants of Tarshish."

EGYPT.

As a result of conversations between the Empire Government representatives and the Premier of Egypt, Mohammed Mahmud Pasha, an important modification is to be made in the terms of the Anglo-Egyptian treaty, so far as it affects the erection of barracks for British troops in the Suez Canal zone. Under the treaty, Egypt undertook to bear the full cost of these, and estimated the cost at £5,000,000. The British Government has now agreed to share this cost with the Egyptian Government. "I gave Egypt for thy ransom" retains its importance in this connection (Isaiah xliii. 3).

MALTA.

A new and somewhat liberal Constitution has been given to this very important outpost of Empire. Announcing this in the House of Commons, Mr. Malcolm MacDonald said its main purpose was to bring together the best elements in Malta to act with the representatives of the British Government in building up the prosperity and proper defence of the Island.

CONSCRIPTION  
AND  
QUAKERS.

Believing that Conscription for military service may come at any time in England, the Society of Friends have just addressed a letter to each member of the British Cabinet. By their courtesy, we are allowed to quote from this letter: "We wish, as representatives of a Christian Society, to declare to you our adherence to the principle of individual freedom, and our conviction that all forms of conscription or compulsory registration and training of men and women for military purposes, whether in time of war or peace, are fundamentally wrong."

*"Gog of the land of Magog"* (Ezek. xxxviii.).

KERENSKY  
AND  
RUSSIA.

From time to time in these Notes, we face the fact that either Fascism or Communism must triumph in Europe. We wait in patience the outcome of events. This month's contribution to the matter is that of the one-time Prime Minister of Russia, M. Kerensky. Speaking at a crowded meeting in Kensington Town Hall, London, this month, he declared that the overthrow of the Soviet dictatorship was bound to come. Said he: "It will come, it must. I am no prophet, and cannot say whether it will be three weeks or three years, but *come it must*. All opposition is driven underground, but it is there, and one day the people will stand no more. Then Stalin will go."

If so, the Army leaders will come to the top.

"When they shall say, *Peace*" (1 Thess. v. 3).

PEACE. Mr. R. L. Thornton, President, Mercantile National Bank,  
A U.S.A. Texas, U.S.A., commenting in an address recently given at  
COMMENT. a District Conference at Dallas, Texas, on the present  
world situation, said, "A customer of my bank, the head of  
a world-wide business, whose name is a household word  
everywhere, told me recently, 'My Company does business in every country of the world. We are  
happy to hear from every country, and we hear every day, either by cable or letter, of the desire for  
peace. If the countries of the world had tried as hard to keep out of war in 1914 as they are trying to-  
day, there would have been no war in that year.'"

"WAR Under the title *The War Against the West*, an extremely  
AGAINST important book, written by Dr. Aurel Kolnai, has been  
THE WEST." published by Messrs. Gollancz (18/-). Both writer and  
publishers are Jews. The volume is largely composed of  
quotations from a long list of Nazi authorities, and anyone  
who reads these throughout will probably at the end ask himself the question whether any chapter in  
the whole history of man could be more sombre or forbidding. Commenting upon the book, Mr. H. A.  
L. Fisher, one-time Minister for Education, says:—"There now exists in Europe, it appears, a great  
nation which has been brought under the strain of historic events to profess a creed of unbridled  
material power, which believes that morality and reason, pity and love, and every form of  
humanitarianism with sentiment and social effort, are contemptible. This nation exults and idealises  
war and violence, spurns such ideas as the rights of man, freedom of speech, and parliamentary  
government, and finds in a blind obedience to primitive racial passion its supreme ideal and  
inspiration."

The book proves this to be true out of the mouths of Germany's own leaders and teachers. A  
nation which thus frankly abandons truth and righteousness, and treats God's own chosen people so  
shamefully among others, is storing up for itself the curses which belong to oppressors, and which are  
so well portrayed in Isaiah ii. 12: "The day of the Lord of hosts shall be upon every one that is proud  
and lofty, and he shall be brought low."  
G.H.D.

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### **The Land and People of Israel**

The Conference at Evian on the refugee problem has now been transferred to London, where  
work will now commence in the endeavour to provide assistance for the great numbers of Jews who so  
urgently desire to leave Germany and Austria. There are manifold difficulties in the way, as Jews are  
not allowed to take more than a tenth of their possessions with them, although their departure is so  
much desired by the Nazis. None of the countries represented at the Conference was able to offer any  
substantial hope of accepting refugees, their own domestic and unemployment problems being bad  
enough. Britain has hinted at migration to Kenya being possible, but in any case only on a small scale.  
(This is reminiscent of the offer of land for settlement in East Africa, made to the Jews 35 years ago,  
an offer then rejected.) Little was said about Palestine, for the British Government still maintains its  
policy of restricting immigration to a comparatively low level, and not according to the absorptive  
capacity of the country. In view of the increasing spirit of anti-Semitism, the impossibility of settling  
the Jewish problem will become more and more apparent. We know that no solution will be, or can be,  
found, until the Redeemer comes to Zion.

\* \* \*

Fruits of the German - Italian friendship are now to be observed in the gradual adoption in  
Italy of Nazi ideas and methods of treatment of the Jewish population, less than 50,000 out of over 40  
million inhabitants of the country. A group of Italian professors recently produced a report declaring

that the Italian race was pure Aryan, so making it clear that Jews were alien to the race. The Pope has expressed disapproval of the "curse of exaggerated nationalism," but this does not stop the Fascist Government from proceeding with a policy that bodes ill for the Jews in the future.

\* \* \*

Persecution in Germany and Austria continues, and the Nuremberg laws have been applied to the latter from August 1st. A special Austrian number of the anti-Jewish "Stuermer" has been issued, and on the front page are the words, in large type, "Wherever the Jew lives, the peoples must die: where a nation wishes to survive the Jew must die." The German authorities certainly cannot believe in the efficacy of the Divine promise, "I will bless them that bless thee, and curse him that curseth thee."

\* \* \*

The Commission sent to Palestine to define details of the proposed Partition scheme, has now returned to England. It was not at all welcomed by Arabs, who would not give evidence before it, they being totally opposed to Partition. The Report of the Commission is not to be expected for some time. The British Government is not, by any means, completely committed to a policy of Partition, and in any case the approval of the League of Nations would be required before any change in the administration of Palestine could take place.

\* \* \*

The most pressing problem is the effective dealing with the acts of violence that are increasing throughout Palestine. July was a particularly bad month, during which 208 persons were killed, and 457 wounded (including 60 and 210 Jews respectively). The trouble is caused by acts of lawlessness on the part of Arab gangs against both British and Jews.

\* \* \*

An evidence of the Turkish desolation of Palestine was to be seen not so long ago, in the treeless state of so much of the country. The decay and depredations of centuries had denuded the hillsides of their trees, with the result that terraces had fallen into ruin, and centuries of rainfall had washed away the soil cover, leaving grey, barren rock, burning in the sun. Zionist activities, however, have done much to repair this evil.

The Jewish National Fund has given special attention to afforestation as a means of improving climatic and agricultural conditions, and for providing timber supplies for future needs. Experiments with various kinds of trees have been made, and the pine, oak, eucalyptus and sycamore, are now familiar features of the landscape. On thousands of acres of hill-land in Judea and Galilee, the Fund possesses forests of 2½ million trees. What will the land be like when a Divine hand makes the country as the "Garden of the Lord"?

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

During the past month we have expended £29 10s. 0d. on behalf of a number of brethren and sisters in need, and many letters of warmest thanks have been received, with requests that the brethren and sisters who have supplied the means may be assured of the gratitude of the recipients. Acknowledgments of further receipts up to August 7th are shown on Cover Notes.

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### **JEWISH RELIEF FUND.**

A further cheque for £7 12s. 6d. has been sent to the Federation of Polish Jews, and acknowledgment received. Letters from Poland continue to speak of dreadful sufferings being inflicted on the victims, who in many cases—the town of Kosow Huculski is mentioned in particular—wander about homeless, foodless, almost clothesless, and quite hopeless. We are assured that the little we can

do to help does alleviate the sufferings of a few of these "most miserable wretches," as the letters from Poland describe them.

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### **THE HOME OF 1,000 YEARS.**

A house is built of bricks and stones,  
Of sills, and posts, and piers;  
But a Home is built of loving deeds,  
That stand a thousand years.

Beautiful thoughts by a French poet! Christadelphians love to dwell upon that home of a thousand years the Millennial rest for the people of God which is being built upon faithful and loving deeds after the pattern of the example of Christ Jesus.

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### **Gleanings from the Daily Readings**

JULY 11 — I SAMUEL XXIV

The principal incident of this chapter illustrates what is meant by the saying that David was a man after God's own heart. Here was Saul intent upon killing David without a shadow of reason, entering the cave for a rest, which was already occupied by David and his men. What a grand opportunity for David to put an end to Saul's evil design—once for all. In fact, it was the very chance God had promised him. His men said, "Behold the day of which the Lord said unto thee, behold I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose and cut off the skirt of Saul's robe privily. David's heart smote him upon inflicting that slight indignity upon the Lord's anointed. Few indeed would have resisted the great temptation to kill his enemy. He need not have done it himself even His men badly wanted to do it like Abishai in chapter 26. But David was inflexible. He would not permit any violence to the Lord's anointed on his own behalf. He had faith that the way to the throne would be cleared for him by the Providence of God, and refused to put himself in the wrong by anticipating events.

Saul was much touched by David's forbearance, but alas, the good impression was soon lost, and he renewed his attempt upon David's life only to meet with further humiliation. Then, as David predicted, Saul went down into battle and perished, and David (the beloved) was elevated to the throne of the Kingdom of the Lord over Israel. The prototype of him who will be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds.

JEREMIAH 1.

In this chapter we have one of the most striking instances of God's foreknowledge. Jeremiah himself had not the faintest ambition for the prophetic office. Like Moses before him, he at first refused the honour but finally had to bow to the will of God.

His Divine appointment antedated his very conception — like that of Christ. Verse 5 reads, "Before I formed thee in the belly *I knew thee* and before thou earnest forth out of the womb I sanctified thee, and I ordained thee a prophet to the nations." This passage sheds a valuable light upon those sayings of Christ which seem to indicate his pre-existence. Such passages as "The glory I had with thee before the world was," are no more difficult to understand than the sanctification and appointment of Jeremiah *before he was born*. Jeremiah urged his inability to speak as a prophet not realising that God's strength is made perfect in weakness.

The wise literary critics of this world may belittle the fact of inspiration but it would be difficult to imagine a more palpable instance than that of Jeremiah. Verse 9 reads, "Then the Lord put

forth his hand, and touched my mouth. And the Lord said unto me, Behold I have put my words in thy mouth.

The situation, nevertheless, required faith and courage on Jeremiah's part. For instance, verse 17, "Thou therefore gird up thy loins, and arise, and speak unto them *all that I command thee*, be not dismayed at their faces lest I confound thee before them. The subsequent history shows how faithfully the prophet carried out his commission, and how God delivered him according to his promise. Let us take the lesson in these last perilous times.

## MATTHEW XII.

This chapter gives point to the exhortation of Hebrews xii. 3, to consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. The Pharisees, making a stilted and mechanical application of the letter of the Law, condemned the disciples for plucking and eating ears of corn on the Sabbath. The answer of Christ came like a polished shaft, and was irresistible. He cited the case of David *when he was hungered*, eating the shewbread in the house of God, which ordinarily was unlawful. The *need* sanctified the seeming desecration, but that was too high for his accusers. He showed that the priests themselves on the Sabbath profaned the Law, and were blameless. In other words, man was not made for the Law, but the Law was made for man.

We are afraid that brethren, in mistaken zeal, have sometimes overlooked this wholesome truth. At every turn he convicted them of ignorance sometimes of the simplest provisions of the Law, and also of the sublime truths of the Prophets. "If ye had known what this meaneth I will have mercy and not sacrifice, ye would not have condemned the guiltless." Having such a material and limited view of the promised Messiah, they failed to understand that "he was greater than the Temple, and also was 'Lord of the Sabbath.' "

The case of the man with the withered hand, shows the Pharisees and their fellows in still worse a light. In the case of a sheep falling into a hole on the Sabbath, they were quite willing to take a chance on breaking the Law by pulling it out. But in the case of a human sufferer—oh, dear, no, he must not be rescued for fear of breaking the Sabbath. But, of course their object was to condemn Christ and they failed ignominiously.

The reference to Isaiah in verse 17, is useful as disproving the theory of some modern critics, that the latter part of his book was written by a much later writer. The citation from Isaiah xlii. is one of a number in the New Testament that ascribe the later parts to the same authorship as the earlier parts of the Book. The character of the Messiah, and the call of the Gentiles, is beautifully shown in this passage, but how few perceived its import in Christ's day.

In the incident of the blind and dumb man being cured, the presumption of the Pharisees attains a climax. They actually ascribed the merciful works of Christ to Satanic agency. No wonder that the Master remarked, that such blasphemy was unforgivable. Generation of vipers aptly describes them. A solemn allusion to the day of judgment, closes the reference to this contradiction of sinners against the only one of our race "who did no sin."

The chapter closes with an incident that is specially interesting to us Gentiles. His mother and brethren stood outside, and were unable to get to him on account of the crowd. On being informed of their desire to speak with him, Jesus looks around upon his listeners, and puts the searching question who is my mother? and who are my brethren? And, extending his hand toward his faithful disciples, he gives this wonderful answer, "Behold my mother and my brethren, for whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother." What an unspeakable honour for us, if we fulfil the required qualification.

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B.A.W.

## 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**

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

(Colossians iv. 9).

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**BISHOPS STORTFORD (Herts.).** —*Fincham's Hall, Hockerill Street, Breaking of Bread, 3-45; Lecture, 6-30.* Loving greetings in the name of Christ. Our numbers have been increased by the attendance of bro. J. Neal, (Cambridge), bro. P. Robinson (Bury St. Edmunds), and bro. Phillips (Sutton). We lose by removal to Birmingham our bro. Richard Lovewell. We are still blessed with the attendance of the strangers now and again, and we are grateful to God for the help and encouragement given by bro. and sis. Wade, bro. Wade, Junr., sis. Warren (Colchester), bro. and sis. Christmas, sisters Robinson and Palfrey (Bury St. Edmunds), bro. R. Taylor (W. Ealing), bro. and sis. Strawson, sis. B. Strawson, and bro. Stubbs and G. Denny (Nottingham), bro. and sis. Burton (Luton), bro. and sis. Wright, bro. and sis. Beardon, sis. Evans, bro. and sis. Wicks, bro. E. Williams, bro. C. H. Bath, and bro. Bath, Junr. (North London), bro. Balchin (Putney), bro. and sis. Jeacock, bro. Seagrave, bro. and sis. Headon (St. Albans), bro. Doust, bro. and sis. Squires, bro. E. A. Clements, bro. R. Wright, bro. L. Walker and sisters Singleton, M. Evans, M. Bird and M. Arminson (Clapham), and sis. Osborn (Bridgport). We thank the brethren for their labour in the Truth. We hold a Bible Class each Wednesday and Friday at 7-30, and extend a welcome to all who pass by. —With love in the Truth, GURTH T. LOVEWELL, *Rec. bro.*

**BOURNEMOUTH.** —*Richmond Hall Charminster Road (corner of Alma Road). Sundays: Breaking of Bread, 10-45 a.m. Lecture, 6-30 p.m. Thursdays: Bible Class, 8-0 p.m.* Since last report we have been encouraged by the attendance of several "strangers to the covenants" at our evening lectures, and the Gospel has been faithfully proclaimed. We pray our Heavenly Father may bless the seed sown, to his own praise and glory. In this work help has been given by visiting brethren whose labours are acknowledged and appreciated. With us in service have been brethren I. P. Evans and W. E. White (Clapham), S. Shakespeare (Dudley), Cambray (Newport), while acceptable exhortation has been ministered by brethren E. J. Light (Plymouth), Gomer Jones (Bridgend), Neal (Bury St. Edmunds), A. Cochran (Sutton). At our Bible Class we are considering together *Nazareth Revisited*, which has provided much that is helpful to spiritual growth and uplift in these ungodly times. Visiting brethren and sisters have been welcomed as follows, and their companionship enjoyed on the way Zionwards. Brethren Christmas (Bury St. Edmunds), Higgs (Bristol), T. H. Karley, M. Smith, D.

Neate (Clapham), C. F. Clement (Sutton), H. Woodgate (Hove), Hayes (Eastleigh), George Gate (Dorchester), F. Lewis (Newport), Cockcroft, Senr. (Oldham). Sisters Light (Plymouth), Gregory (Ealing), Christmas (Bury St. Edmunds), Higgs, Peggy Higgs and Elston (Bristol), B. Karley, A. Karley (Clapham), Lethbridge and V. Lethbridge (Sutton), Briant (Plymouth), F. Clement (Sutton), Jones (Bridgend), Hayes, and Esther Hayes (Eastleigh), Shakespeare (Dudley), Lewis (Newport), Neate, Lily Neate, N. Taylor, D. Whitmore, W. E. White, Beryl and Mavis White (Clapham), O. Holder (Hove). —K. T. JACKSON, *Rec. bro.*

**BRIGHTON.** —*Y.M.C.A. Lecture Hall Old Steine, Sundays: Breaking of Bread, 11-15 a.m.; Lecture, 6-30 p.m. Wednesdays: Bible Class, 8 p.m.* We have been pleased to welcome to the Table of the Lord bro. and sis. Drummond (Crayford), sis. Childs, sis. P. Barratt, bro. A. Cochran (Sutton), sis. Southgate, bro. D. Southgate (Clapham), sis. V. Perring (Hove), sis. T. Jones (Bridgend). It has been our painful duty to withdraw from our bro. Charles Buss, for long and persistent absence from the Lord's Table, every effort having been made in an endeavour to help him to realise the error of his way, and to choose that path which alone can lead to "the peace which passeth all understanding." Bro. H. Southgate (Clapham), bro. Gomer Jones (Bridgend), and bro. G. H. Denney (Holloway) have been with us in the service of the Truth, giving us the word of exhortation, and lecturing to an interested assembly of strangers, as many as sixteen giving heed to the Gospel message so ably delivered by the servants of our God. Our desire is that the word will take root, and bring forth fruit to the honour and glory of our Heavenly Father. — E. JONES, *Rec. bro.*

**BRISTOL.** —"*Berean Hall, Ascot Road, Southmead. Sundays: Breaking of Bread, 11; School, 3-15; Evening Meeting, 6-30. Tuesdays: Bible Class, 7-30 p.m.* Judging from numerous letters received from brethren and sisters who have read *Jehovah Jireh*—the history of God's wonderful work here— they seem to have appreciated the little effort to chronicle the doings of our God in this place. The writing of this book accounts for no news appearing recently in the pages of the BEREAN concerning our work, but now that is completed we shall be able to keep you in touch with us by the occasional record of our progress. —The work of the Sunday School at Southmead is still progressing. The hard-worked brother and sisters who are engaged in this laborious task were greatly encouraged and helped recently by a gift from a brother which, together with the ecclesia's "mite," enabled us to give the children a day's outing at the seaside—25 miles away—much to the astonishment of those around us. The local Church of England and the Baptists had joined hands, and were pooling their resources to enable them to work economically in giving *their* Sunday Schools a treat to the same place. Teachers canvassed the district to *raise the necessary funds*. Judge their astonishment when, soliciting help from the parents of our scholars, they were told that *our scholars were being given a days outing "free."* Knowing the smallness of our numbers—not to say anything about the financial side—the parents were promptly told, "It can't be done." Jubilantly the answer came back, "Well, my child *has* his ticket, *and he's going!*" Ah, these people know not the workings nor the power of the God of Israel. Had they been at the Berean Hall at 8 o'clock on the morning of July 16th, they would have witnessed a charabanc full of happy children, with bro. Higgs' car also called into requisition, departing for Sand Bay, Weston-super-Mare. A most enjoyable day was spent. We had the company of bro. Tandy, of Bleadon, Weston-s.-Mare, and bro. C. F. Ford (Clapham); also our sister Smith, who is staying in London at present on medical advice for the benefit of her health. The Superintendent filled the day well with entertainment for the children, and the time passed all too quickly. The company returned tired but happy, about nine o'clock, to look forward to another day next year. Maybe it will not be required—a happier day may have arrived. But if it should be required, we are already wondering if it will be possible to repeat it. *Jehovah Jireh* must be our watchword, as hitherto, and that which is best for us, and consistent with His work here *will be provided*—And the School is still thriving. On Sunday afternoon, July 24th, an open School was arranged. They were taken into the fields behind the hall, and 57 sat on the grass under the canopy of heaven and listened to the wonderful stories of God's handiwork in Dame Nature especially dealing with Trees, and exhibiting their beauties and their contrivances. In this way, Nature was made the stepping-stone to Nature's God. We trust our afternoon's exercises tended to draw us all *nearer* to the Great Original. Our attendances continue to be good, despite the warm weather and the natural tendency of the youngsters to "go for a walk."— We are also pleased to be able to report a growing interest is taking place in the minds of some of the

elders. Do but sow it, *it WILL grow*, though the *way* you may *not know*," is the rule to which we are working—wearying work sometimes, when one is so anxious for the harvest," but we remember that Paul *may* plant, and Apollos *may* water, but it is the mighty God of Jacob who must give the final blessing. To Him, then, be all the glory. Reverently we keep our hands on the plough, and our eye on the goal. —During the month we have had the company at the Table, in addition to our sis Smith, of bro. C. F. Ford (Clapham), bro. Tandy (Weston-s-Mare), bro and sis Burrows (Coventry), sis. Quin (Plymouth), and sis. Corfe (Putney) Bro C F Ford gave us words of exhortation at the Lord's Table which we all appreciated. — F WALKER, *for Rec. bro.*

**COLCHESTER.** —*Oddfellows' Hall George Street. Sundays. Breaking of Bread, 11-15 a.m., Lecture, 6-30 p.m.* We appreciate the labour among us in the service of God of the following brethren G. Barker (Holloway), H. L. Evans, F. Brooks, W. E. White, C Parks, S Douglas, T. Wilson, I. Evans, H. Southgate, M. Joslin, E. J. B. Evans, W. P. Lane, H. M. Doust E. Maundrell, J. Squires, S. Warwick (Clapham), L. Carter (Welling) S. Burton (Luton), and we have also been very pleased to see and have the company of the following brethren and sisters around the Table to remember Christ our Master: sis L. Clark (Putney), bro. and sis. Goodwin (St Albans), sis. R Ell, bro. and sis. R. Mercer, bro. and sis. H. Beardon, sis. D. R Evans, sis Vane, bro. Bath (Holloway), bro. E. C. Perry (Putney), sis. Brewer, sis. Squire, Snr, sis P. Banter, sis. Bent (Clapham), bro. Hayward, Senr., bro. R Hayward, sis. Mabel Hayward, sis. Marjorie Hayward (Ipswich), sis S Burton, sis. Burgess, sis. Blake (Luton). — On Monday, June 6th, we again held our annual tea and Fraternal Gathering, in the Oddfellows' Hall, George Street. We were very pleased to see about 66 sit down to tea, and a larger number to the After-Meeting, comprising brethren and sisters from the following ecclesias Holloway, Clapham, Brighton, Luton, Seven Kings, Ipswich, Bury St. Edmunds, Putney. Under the heading of *Who Shall Stand When He Appeareth?* four very sound, upbuilding, and faith-strengthening exhortations were delivered by brethren F. Beighton, H. W. Hathaway, H. L. Evans, and F. C. Wood, and our attention was focussed upon the fact that only those who walk uprightly, and worketh righteousness, will be able to stand when Christ appears. —We are pleased to say we have been encouraged lately with a few strangers at our public meetings. —L. WELLS, *Rec. bro.*

**CRAYFORD (Kent).** —*Co-operative Hall Crayford Way Sunday Breaking of Bread, 11 a.m., Lecture, 6-30 p.m. Bible Class, Wednesday, 8 p.m.* We are very pleased to be able to report an increase in our membership by the transfer of bro. and sis. Harrington and bro. L. Penn, from the late Welling Ecclesia, and sis. Newton, from Horns Cross. Their company is very welcome, and we hope that our labours together will be of mutual benefit on the way to the Kingdom soon to come. Our experience here in the proclamation of the Truth does not seem to differ from that of other ecclesias, in that there is a general apathy towards the invitation extended to those around, although every effort is made to arouse interest. Nevertheless, we have a duty to perform in maintaining a lightstand, and we do so with the able assistance of the many brethren and sisters who visit us. Recent visitors have been: bro. and sis. A. A. Jeacock (Croydon), bro. and sis. S. Jeacock (St. Albans), bro. Hunt-Smith (Sutton), bro. C. Wright (Putney), bro. and sis. J. L. Young, bro. J. and sis. Squires, sis. Irish, sis. N. Kitchen, bro. Brookes and sis. Banter (Clapham), bro. and sis. Widger (Hitchin), and sis. Widger (Holloway). The brethren were with us in the service of the Truth, and we thank them for the help and encouragement so willingly given. —E. R. CUER, *Rec. bro.*

**CROYDON.** —*Ruskin House (Room 3), Wellesley Road. Sunday: Breaking of Bread and School 11 a.m. Lectures, 6-30 p.m. Wednesdays (at Y.M.C.A., North End), Bible Class, 8 p.m.* Since our last Report we have lost by transfer to the Clapham Ecclesia, sis. D. Whitmore, who wished to join that meeting in the hope of being able to assist in bringing to a knowledge of the Truth her father, who lives in Landor Road. We have, however, gained by removal sister Oakey, from the Putney Ecclesia, whom we are pleased to welcome amongst us. — At an Ecclesial Meeting held on the 6th July, the following resolution was unanimously adopted by the ecclesia: "That the time has arrived when, after all the exhortation, warning and admonition on this subject, those brethren and sisters who persist in those occupations which can be interpreted as being (a) directly parts of the war machine for the express purpose of the destruction or injury of human beings; and (b) which causes the adversary to speak reproachfully: and (c) causes the ministry to be blamed; we shall deem it our duty to withdraw

from them, but that each case must be dealt with separately on its merits, as in all other cases of disorderly walk."—We have been saddened by the falling asleep on the 28th July of sis. M. A. Daniels. Our sister, who was a member of the Clapham Ecclesia, was 82 years of age, and was laid to rest on August 3rd, at the Croydon cemetery, the writer being privileged to do what was necessary in the chapel and at the graveside; a few brethren and sisters from Croydon and Clapham being present. Our sister had been in the Truth about 27 years, and we pray that the sadness caused by her death may induce some, if not all of her family to consider the things in which she so surely believed; particularly we hope it will mean the return of one who was formerly with us. —We take this opportunity of thanking those brethren who have so willingly assisted us in our work in Croydon. —A. A. JEACOCK, *Rec. bro.*

**GLASGOW.** — *Co-operative Memorial Building, 71 Kingston Street, Breaking of Bread, 11-30 a.m.* Greetings. Our hearts have been cheered during the past few weeks by the visits of the following brethren and sisters: bro. Widger and sis. Fraser (Plymouth), sis. Singleton (Clapham), sis. Wright (Bishops Stortford), sis. Hill and sis. Gillespie (Sutton), bro. and sis. Cuer (Crayford), sis. Sowerby (Clapham), bro. G. Dickson (Motherwell), sis. Tod (Rothesay), bro. and sis. D. C. Jakeman (Dudley), bro. and sis. Appleby (Clapham), bro. and sis. Hart (St. Albans). Their company around the Table of the Lord was indeed refreshing, and we appreciated the word of exhortation given by brethren Widger, Dickson, Cuer, and Jakeman. —With love to the Household, your brother and fellow-labourer, JAMES L. WILSON, *Rec. bro.*

**ILFORD.** —96, *Cranbrook Road. Sundays: Breaking of Bread, 5.30 p.m. Lecture, 7 p.m. Thursdays: M.I.C. and Eureka Class, 8 p.m., at 27, Wanstead Park Road.* We are pleased to report another immersion into the saving Name of Jesus. On July 28th, Mrs. Florrie Marling, wife of our bro. Marling, was baptised, and we pray our sister will receive the promised reward of faithfulness. Since our last report we have been pleased to welcome the following visitors: bro. Hunt-Smith (Sutton), bro. W. L. Wille (Southend), bro. and sis. F. R. Wright (Holloway), bro. and sis. Burton (Luton), and bro. D. L. Jenkins, bro. and sis. Deadman, bro. and sis. Young (Clapham). To the brethren who assisted by lecturing, we tender our hearty thanks. — P. J. A. COLIAPANIAN, *Rec. bro.*

**LONDON (Clapham).** —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9-45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We are pleased to report the baptism of four more who have separated themselves from the world in obedience to the commandments of Christ, namely, 10th July, JOSEPH FRANK STONELL and his wife ELSIE RHODA STONELL (both ex-Baptists), and, 17th July, JOHN LANG and ERNEST WILLIAM EVANS (both neutral). We pray that they may endure unto the end, and gain the coveted prize of Eternal Life. We regret to report the death of our aged sis. M. Daniels, who has fallen asleep after a long probation, and was laid to rest in the Croydon Cemetery. On the 3rd July, bro. Cecil Parks was united in marriage to sis. Helen Rangecroft, and on the 30th July, bro. M. L. Evans was united in marriage to sis. Violet Draper. We pray that these may be blessed in their new relationship, and as "heirs together" be help-meets in their journey to the Kingdom. The following visiting brethren and sisters have been welcomed at the Table of the Lord, namely: sis. Hall (Brighton), bro. Harrington, bro. L. Penn (Crayford), sis. Hayward (Ipswich), sis. M. Squires and sis. Allan (Luton), bro. and sis. E. Hart (Bedford), bro. and sis. Phipps (Great Bridge), sis. Osborne (Bridport), sis. P. Barrett, and sis. Sharp (Sutton), sis. Everiss, sis. Powell, bro. and sis. Smith, bro. R. Smith and sis. D. Smith (Birmingham), sis. Heyworth, and bro. and sis. Leal (Croydon), sis. Acock (Bristol), bro. and sis. A. F. Jeacock, sis. Piffen (Holloway), sis. Hatton (Margate), sis. Pettett, and sis. E. Pettett (Hove), bro. Thomas (Ilford), sis. Eato (West Ealing), bro. D. C. Jakeman and bro. F. H. Jakeman (Dudley), sis. Clark and sis. R. Clark (Putney), and bro. H. Linggood (Fulham). —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 numbers have been increased by the transfer of bro. S. Crosskey (Clapham) to our ecclesial

roll. During the past month, we have welcomed to the table of the Lord, bro. M. L. Evans and sis. V. Draper (Clapham), bro. S. Burton (Luton), sis. L. Tozer (W. Ealing), sis. Singleton (Clapham), bro. Bagley (St. Albans), sis. C. Jenkins (Bridgend). We purpose, God willing, holding a Fraternal Meeting in the late Autumn; programmes will be sent in due course. We are also looking forward to a series of Special Lectures to be held on Monday evenings during October and November, at the Foresters' Hall, Bounds Green Road, near the tube station. The help of brethren and sisters will be appreciated. — G. J. BARKER, *Rec. bro.*

**LONDON (Putney).** —*Amleside School, 125, Upper Richmond Road, East Putney.* *Sundays: 11 a.m. and 6-30 p.m. Thursdays: Bible Class, 8 p.m.* It is proposed, God willing, to hold a Fraternal Meeting on Saturday, 8th October, at 6-30 p.m., and we would take this opportunity of inviting all brethren and sisters to encourage us with their company on this occasion. Our last fraternal was so well attended that we have again engaged the smaller hall at the Wandsworth Town Hall for the purpose. This means that we shall have nearly 400 seats to fill—it is for the brethren and sisters to help us fill them. Programmes giving further details will be issued in due course. — Sis. E. Oakey having moved to Selsdon, has been transferred to the Croydon Ecclesia. We are sorry to lose the continued company of our sister, from which we have benefited so much in the past, but we recognise that our loss is Croydon's gain. —We would like to record our appreciation of the generous spirit displayed by a brother (anonymous), in his continued gifts to the necessitous saints in the Household. We pray that, as he hath done his alms in secret, the Father will reward him openly in the great day of the Kingdom. —We have been grateful for the assistance of the following brethren, who have spoken at our Sunday and mid-week meetings: A. L. Deadman, H. L. Evans, H. W. Hathaway, C. H. Lindars, P. Ridout and J. Squires (Clapham), R. Jeacock (Croydon), C. R. Crawley (Luton), F. Beighton and W. J. Webster (Seven Kings), and C. A. Ask and A. H. Warry (West Ealing). Further, since last report, we have had the company at the Table of the Lord of sis. D. Higgs (Bristol), bro. D. Bayles and J. Miles, and sisters Bayles, Senr., and D. Bayles (Clapham), bro. C. R. Crawley and sis. P. Squires (Luton), and bro. Warry (West Ealing). We thank them all for their help. — J. A. BALCHIN, *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, 7-30 p.m. Thursdays: Elpis Israel Class, 7-30 p.m.* Greetings in Jesus' Name. At an ecclesial meeting held on July 27th, the following resolution was agreed to: "We believe that the principles of Christ are opposed to the brethren and sisters making ammunition for the destruction of human life. That brethren and sisters who persist in occupations which can be interpreted as such, and which causes the adversary to speak reproachfully, or the ministry to be blamed, will be approached in the spirit of Matt. xviii.; whilst refusal to recognise the scriptural teaching involved will necessitate withdrawal, in faithfulness to Christ. But each case must be dealt with on its own merits, as in all other cases of disorderly walk." — We are pleased to report that on August 7th we had another visit from our bro. J. Widger, of Plymouth, who gave us words of exhortation in the morning, and lectured in the evening, a few strangers being present. We have also been pleased, since our last report, to welcome at the Table sis. Jaine (Brockhollands, near Lydney), bro. G. E. Morse (Cardiff) and bro. J. Widger (Plymouth). — Sincerely your brother in the bonds of the Covenant, DAVID M. WILLIAMS, *Rec. bro.*

**NEW TREDEGAR (Mon.).** —We wish to make it known that our attitude towards munition-making for the purpose of destroying human life has not changed, and we whole-heartedly accept the resolution framed by the Scots Green (Dudley) Ecclesia in reference to the same. Our number has been increased to seven by the return to fellowship of bro. T. Carroll and the transference from Newport Ecclesia of his sister-wife, sis. M. Carroll. —Your brother in Christ, IVOR MORGAN, *Rec. bro.*

**NOTTINGHAM.** —*Old Lenton Street Hall (off Broad Street).* *Sundays: School 10 a.m.; Breaking of Bread, 11 a.m. Lecture, 6-30 p.m. Bible Class, Wednesday, 7.45 p.m., at the People's Hall Heathcote Street.* If the Lord will, we hope to hold a Fraternal Gathering on Sept. 17th, tea 4-30 p.m., meeting at 6-0p.m., when the following subjects will be dealt with: (1) The Beast, His Image and His

Mark, Revelation, xiii., speaker, bro. F. H. Jakeman (Dudley); (2) Those who worship the Beast, Revelation, xiv. 9-11, speaker, bro. M. L. Evans (Clapham); (3) Them that had gotten the Victory over the Beast, Revelation, xv. 2-4, Revelation xx. 4, speaker, bro. F. C. Wood (Clapham). We have been pleased to have the help of the following brethren: E. A. Clements (Clapham), J. R. Evans (Clapham), H. L. Evans (Clapham), M. L. Evans (Clapham), E. Hingley (Dudley), and N. C. Widger (Hitchin), and to welcome as visitors sisters J. R. Evans and Draper (Clapham), E. Hingley (Dudley), N. C. Widger (Hitchin), bro. and sis. G. M. Mercer (Holloway), bro. W. C. Newell (Sheffield), sis. Spencer (Hove), sis. Hodges (Dudley), sis. N. Eato (Leicester), and sis. M. Smith (Grantham). — J. B. STRAWSON, *Rec. bro.*

**PEMBERTON (Wigan).** — *Chatsworth St. Sundays: School 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6-30 p.m. Wednesdays: Bible Class, 7-25 p.m.* We have been assisted in the service of the Truth by bro. W. Cockcroft, Junr. (Oldham), and bro. R. Barton (Prescot). Their services were very much appreciated. Bro. R. Barton and sis. sister-wife have left this district, and will in future meet with the ecclesia at Prescot. We commend them to the brethren and sisters there. Furthermore, sis. M. Bullough, as mentioned in the Ecclesial News from Prescot, for August, has also joined the Prescot Ecclesia. Whilst sorrowing to lose brethren and sisters in this manner, we realise that what is loss to us is gain to them. Visitors to the Memorial Table have been bro. and sis. Hart (St. Albans), bro. and sis. Frost (Dudley), sis. D. Jannaway (Southport). Our sympathy is extended to sis. J. Silcock in the loss of her mother, and to brethren R. and J. Barton, whose mother has also passed away. — B. LITTLER, *Rec. bro.*

**PLYMOUTH.** — *Oddfellows' Hall 148, Union Street (near Railway Arch). Sunday: Breaking of Bread, 11 a.m.; Lecture, 6-30 p.m. Thursday: 7-15 p.m.* We are pleased to report the continued attendance at our lectures of one or two friends whose interest in the things of the Kingdom and the Name of Jesus Christ appears to be growing. — Our bro. A. J. Nicholls and sis. A. M. Williams were united in marriage on July 23rd. — Since our last report, we have been cheered by the company of the following brethren and sisters at the Memorial Table of our Lord: sis. E. Moore (Clapham), bro. and sis. S. G. Hodge (Luton), brethren Aston and Dale, and sisters York, Aston, and Dale (Coventry), and sis. Hilda Dale (Birmingham), whom we have been pleased to welcome. — Will those brethren taking their holidays late, please remember us, and that a word of exhortation delivered in an unaccustomed voice (maybe of differing pitch or timbre, and employing phraseology not usual to this locality) has an awakening effect on watchers for the Dawn, so much needed these days (Romans xiii. 11). Sisters, too, are of course welcome, but will the brethren please see Acts xvi. second part of verse 9? — J. WIDGER, *Rec. bro.*

**PRESCOT (nr. Liverpool).** — *5, Brookside Road, Shaw Lane. Breaking of Bread, 3 p.m.; Bible Class, Thursday, 7 p.m.* Once again we have had in our company around the Table of the Lord bro. and sis. R. Barton (Pemberton), sis. Lily Coulton (Pemberton), sis. E. Mallinson (Liverpool). Also we are pleased to report that our number has been further increased by two, bro. and sis. R. Barton, formerly of the ecclesia at Pemberton, whose loss is our gain. Bro. R. Barton, having obtained employment, and now residing in this district, will be a great help to the ecclesia at Prescot. One thing we always remember, that wherever our lot falls in the vineyard, our service is for one Master, who will give us wages according to our work. Let us so strive that our wages will not be of sin, which is death, but of righteousness, and receive the Deity's Gift, Eternal Life, through His Anointed One. We hope to report in our next ecclesial news our oneness of mind on the Dudley Ecclesia's resolution "Re Ammunition Making." — Sincerely your brother in Israel's Hope, G. W. PARK.

**ROPLEY (Hants.).** — Greetings in the Master's Name. We have to record that on 16th July, sis. Phyllis O. Marchant was united in marriage to bro. Clement A. King. They will in future meet with the Sutton Ecclesia, of which bro. King is a member. Our fervent prayer is that they will gain spiritual strength in their new relationship. We commend sis. King to the members of the Sutton Ecclesia. During the month we have welcomed to the Table of the Lord brethren C. A. King, and C. F. Clement, and sis. C. F. Clement (all of Sutton), of whom bro. Clement greatly helped us with the word of exhortation. — S. MARCHANT, *Rec. bro.*

**RHONDDA (Glam.).** — 4, *Railway Terrace, Penygraig. Breaking of Bread, 3 p.m.* Since our last intelligence, we have been thankful to have had the company of bro. and sis. Nutts (Dudley), and brethren from Newport and Cardiff, and the words of exhortation they gave us. We were also very pleased to have the company of bro. Stanley Hughes (Dudley). We are very thankful to our anonymous brother for his kind gift to us. We also thank our beloved sister, of Clapham, for the weekly forwarding of the exhortations delivered there. — C. LATCHAM.

**ST. ALBANS.** — *Oddfellows' Hall 95 Victoria Street. Sunday: 11 a.m. and 6-30 p.m. Thursdays: 8 p.m.* God willing, our Fraternal Gathering will be held at the Central Hall, Victoria Street, on Saturday, Sept. 24th. Tea will be at 4-30, and the meeting at 6 o'clock. Programmes will be sent out in due course, and we shall be glad to welcome all brethren and sisters who can come, that we might all be strengthened to hold fast our faith in these difficult and evil days. In the next issue of the magazine, we hope to provide details of three Special Lectures we are arranging for Hatfield, a town some four miles away, which has expanded considerably in the last few years. It is still a matter of regret that so little response is being obtained to our Sunday evening lectures. — S. JEACOCK, *Rec. bro.*

**SHIFNAL (Salop).** — *Sundays: Breaking of Bread, 3-30 p.m. Exhorting Brethren, First Sunday in each month.* Greetings in the Master's name. We have been pleased to welcome the following visitors around the Table of our absent Lord: bro. and sis. S. Stanway (of Coalbrookdale), bro. Jeacock, Senr., and bro. and sis. A. V. Sweeting (Clapham). Bro. A. V. Sweeting gave us the words of exhortation. As reported in our last issue, for the convenience of the members of the above ecclesia, the Breaking of Bread will now take place (if the Lord will) at the house of bro. W. C. Townsend, c.o. Bata Shoe Store, New Street, Wellington, Shrops. All future ecclesial communications should be addressed: "Belmont," Holyhead Road, Oakengates, Shropshire. — Sincerely your brother in hope of Eternal Life. — N. DRAPER, *Rec. bro.*

**SOUTHEND-ON-SEA.** — 76, *Ruskin Avenue (bus from L.M.S. or L.N.E.R., via Corner, to Ruskin Ave., or Tennyson Ave., thence a minute or two's walk). Breaking of Bread, 6 o'clock, by arrangement, but not 1st Sundays.* Since our last report we have been gladdened at the Table of the Lord by the presence of the following brethren and sisters: bro. and sis. Young, sis. Bauer, Snr., and sis. Bauer, Jr., sis. Norah Allwood, sis. Hutley (Clapham), and bro. Grey, sis. Grey, sis. M. Eato, bro. and sis. Ask (West Ealing), and sis. Joan McLarty (St. Albans), bro. and sis. Goodwin (St. Albans), bro. and sis. Hart, and bro. and sis. Hodges (St. Albans), bro. and sis. Wicks (Holloway). To many of the above brethren, we have been indebted for help in the service or by word of exhortation. We have greatly appreciated such company. We have had week-day visits from bro. and sis. Mettam (Hitchin), and bro. Thomas (Ilford). — W. LESLIE WILLE, *Rec. bro.*

**SUTTON (Surrey).** — *Garden Hall, Wellesley Road (adjoining Sutton Station), Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class and Eureka Class (alternately), 8 p.m.* We have pleasure in reporting the obedience of Mrs. SARAH ANNE ASHTON, who was baptized at Avondale Hall, Clapham, on August 7th. May our new sister "endure to the end." Bro. C. A. King and sis. P. O. Marchant, of Ropley, have been united in marriage. They have our best wishes in their new relationship. We have been assisted in the proclamation of the Truth by the following: brethren G. M. Clements and F. G. Ford (Clapham) and A. A. Jeacock (Croydon). Visitors from other meetings during the month: brethren G. M. Clements, Boxall and J. Squire, and sisters Greenacre, Haines, N. Kamus and J. Southgate (Clapham), bro. Vince (Croydon), sis. Gillespie (W. Ealing), and sis. K. Evans (Brighton). — G. F. KING, *Rec. bro.*

**SWANSEA.** — *Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6-30 p.m.* Greetings in our Lord's name. We are thankful to our Heavenly Father that we are able to keep the light burning here. We had the company of bro. and sis. John Evans (Clapham) and sis. Doris Morse (Cardiff), on July 17th. Bro. Evans greatly refreshed and encouraged us by the

faithful word of exhortation which he gave at the Breaking of Bread. — With love in the Truth to those of like precious faith, your brother in Christ, STANLEY J. BOWEN, *Rec. bro.*

**SWANSEA (Plasmarl).** — 98, *Llangyfelach Road, Brynhyfryd. Breaking of Bread, Sunday, 6-15 p.m. Bible Class, Wednesday, 7.30 p.m.* It is with great pleasure that we report our success of obtaining a new meeting room, which is situated at the above address. It is suitable in all ways for meeting the alien in the proclamation of the glorious Gospel of our Lord Jesus Christ. On June 5th, we had the company of our beloved sister Muriel Bullen (Clapham) around the Memorial Table. — Sincerely your brother in Christ, LESLIE H. BOWEN, *Rec. bro.*

**SWINDON (Wilts.).** —58, *Manchester Road. Breaking of Bread at 6-30 p.m., or by appointment.* Will correspondents please note further change of address. We are thankful to our Heavenly Father that in His mercy, through the kindness of brethren and sisters, we are still able to keep the lamp burning in this dark quarter. There are not wanting indications that some are at length aroused to consider seriously the dangerous position in which, by the slackness of the Temperance Hall Ecclesia in 1923, they have allowed themselves to be placed. Also, a more general interest is being shown by the stranger in the Truth itself. We thank God and take courage. —J. H. DYER, *Rec. bro.*

## AUSTRALIA

**PERTH (West Australia).** —12, *Hay Street, Claremont.* Greetings to all of like precious Faith. There is little to report from this corner of the Master's vineyard. We are still sowing the seed, but the labourers are few, and the ground seems very barren. Since last report we have been encouraged by visits from bro. Smith, of Boogardi, and brethren Newton, Gee, and York, Junr., of Wongan Hills, who have spoken to us at the meeting. We have pleasure also in reporting visits to Perth of bro. and sis. York, and sis. Newton, of Wongan Hills. We regret to lose by removal to the country bro. and sis. Tapper. — R. E. BROCK.

## CANADA

**EDMONTON (Alta).** —Bro. G. Luard reports the death, on March 3rd, 1938, of our beloved bro. Crawford, who was a patient sufferer for several years from partial paralysis. He was a faithful attendant at the Table of the Lord, whenever it was possible to be present. He was formerly with what is now known as the Birmingham Central fellowship, but when the Editor of the *Christadelphian* pronounced bro. A. D. Strickler "fundamentally sound," bro. Crawford, with many others, repudiated the Strickler heresy, and those who fellowshiped it. He was ever an earnest contender for a pure fellowship. At the funeral, brethren Tyson and Jones, Senr., of Richard, Sask., spoke words of comfort to the bereaved, and explained the "One Hope" of the Gospel to the strangers assembled. —On June 25th, we had the pleasure of assisting Mr. and Mrs. T. STUART, of this city (formerly Presbyterian) to put on the sin-covering Name of Jesus by baptism into his death. Bro. and sis. Stuart, after a diligent search of the Scriptures, made a good confession of the "One Faith," and now rejoice with us in the bonds of the covenant, in the hope of Eternal Life. — On June 27th, we had a very pleasant visit from bro. and sis. W. J. Turner, of Winnipeg, which was greatly enjoyed by the brethren and sisters at Edmonton, Clover Bar and Oneway. Bro. Turner is our most frequent visitor, instructing, encouraging and comforting us in the way of salvation. Other visitors have been bro. and sis. Jones, Senr., sisters Hilda, Mary and Edith Jones, brethren Fred and Arthur Jones, bro. T. Lofting, all of Richard, Sask.; and bro. and sis. A. R. Nicholson, of Cairns, Alta. We welcome visits from those in our fellowship. — G. LUARD, Clover Bar, Alta.

**LETHBRIDGE (Alberta).** —*Berean Christadelphian Hall 633, 7th St. South. Sundays: Memorial Service, 11 a.m.; School 3-0 p.m.; Lecture, 7-30 p.m. Wednesday, at 8 p.m., Lecture.* While we have been silent in the Ecclesial columns for some time, yet we have not relaxed our efforts to sow the good seed of the Kingdom, and while our efforts have not met with the response we could so fondly desire, we continue obeying our Master's injunction, during his absence, "Occupy till I come,"

and we have been able to attract some to hear the glad tidings. We were favoured with a short visit from our bro. and sis. Will J. Turner, of Winnipeg, last summer, when bro. Turner ministered to us by way of an address which was much appreciated. The visit was all too short, as they were on their way to the coast cities. Bro. W. Laflamme and sis. Irene Moores have removed from our ecclesia, have since married, and are now living at Tulsa, High River, in isolation. We have lost by death our sis. Mary J. Moores, who died on March 27th, and was laid to rest on April 1st, the writer conducting the service at the undertaking parlours, and at the cemetery. Our sister has been a great sufferer from asthma for many years, and death comes as a happy release from much affliction patiently endured. May it be her happy lot to be counted amongst those who will be called from the sleep of death, to enjoy life clothed with immortality, when sickness and pain are known no more. Bro. L. Moores, husband of sis. Moores, has left us in search of work, and is now living in Ontario, in isolation. In the midst of life's changing scenes, we are more than ever convinced that to "Fear God and keep His commandments is the whole duty of man." Coupled with a two-handed service of Christ's interests, and a continual recognition of the Truth's claims upon us. This wonderfully simplifies the situation, and keeps us from the wide-gate multitude, for the more humble pilgrimage-life appointed to those who are merely passing through the tribulatory preliminaries, that will lead us at last into the Kingdom of God, if we never allow ourselves for a moment to forget the pilgrim character of our present calling and work in Christ. —SYDNEY T. BATSFORD, *Rec. bro.*

## NEW ZEALAND

**HUNTLEY (Auckland).** — *Hakanoa St.* On May 27th our brother James Graham fell asleep in his 61st year. Although our brother has been in failing health for some time, the end came rather unexpectedly. Since he embraced the Truth just over two years ago, although living in isolation, 80 miles from here, he has visited us once a month to remember our absent Lord. We laid him to rest in the glorious hope of a resurrection to immortality, bro. Macdonald doing what was necessary at the grave-side. —A. SURGENOR, *Rec. bro.*

**WHANGAREI.** — It is some time since Intelligence appeared from ecclesias in New Zealand, the reason being difficulties having arisen through wrong procedure in relation to brethren not in our fellowship, having caused division. These difficulties have now been adjusted, and we are pleased to say that the brethren are united in spirit and doctrine, with one or two individual exceptions, they not being able to realise the practical application of the Spirit's teaching in relation to offences as we see it. We sincerely trust that the difficulties through which we have passed will be visualised in their true spiritual perspective, and a full realisation of Joseph's admonition to his brethren written so long ago, "See that ye fall not out by the way." There is need for this admonition in view of the day fast approaching, when all wrongs will be righted, and every man will be rewarded according to his works. With thanks and glory to God, the Giver of every good and perfect gift, and may we abide the day of the coming of the Son of Man in power and glory — K. R. MACDONALD, *Rec. bro.*

## UNITED STATES

**DETROIT (Mich.).** — *F.O.E. Hall 275 Ferry Ave. E. Sundays. 10 a.m. 11-30 a.m., and 7-30 p.m. Thursdays, 8 p.m.* Sis. Higgs has returned from England. Sis. Lillian Johnson left here in May last for Houston, Texas, her intention being to spend a short time only in Missouri on the way. She has not since been heard from, and we have no address. Will any brethren or sisters who receive information of her, please communicate with us, or the Houston Ecclesia. Sis. L. Richards has left Detroit, and we understand has found employment at a location which enables her to meet with the Chicago Ecclesia. Sis. A Hickman has left for Iroquois Falls, but sis. Esther Hickman remains with us on an extended visit. On April 29th, we enjoyed an evening of song and praise, under the guidance of the Singing Class, the main theme being Daniel, the man greatly beloved. On July 16th, we joined the Sunday School in a boat ride to a wooded island about twenty miles from Detroit, where we spent a very pleasant afternoon. Visitors bro. and sis. Taylor (Saginaw), sis. Linton Robb (Toronto), bro. and sis. Fotheringham (Hamilton), bro. and sis. Tinker (Montreal), sis. John Sommerville (Jersey City), bro. and

sis. Jackson, Senr. (Toronto), bro. Paul Phillips sis Dorothy and Rachel Whitehouse, sis Helen Boyle (Canton), sis. Arleen Carney (Mansfield). Giving welcome to those of like precious faith from other places is a privilege and a pleasure. Bro. Tinker gave the word of exhortation, to our comfort and edification. —G GROWCOTT, *Rec. bro.*

**GLENDALE, AVOCA (Pa.).** —*Meetings held at Glendale, every Sunday, at 3 p.m.* We have been strengthened and encouraged by the obedience to the Truth as it is in Christ Jesus our Lord, of ROBERT STRONG and BLODWEN BURKE, daughter of bro. and sis. Burke, also HANNAH BRUCE, daughter of bro. and sis. Albert Bruce. Our hope and prayer is that they will run the race successfully, and be found worthy at our Lord's return. — Recent visitors have been bro. and sis. H. A. Sommerville and bro Garing, of Hawley, Pa. We are grateful to bro. Sommerville, who assisted us by the word of exhortation. For all workers in like precious faith, we offer our fervent prayers. — THOS. J. LLEWELLYN, *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.** — E. Dando, 51 Hickey St., Cessnock.  
**Melbourne.** — James Hughes, 6 Riddell Parade, Elsternwick.  
**Launceston, Tasmania.** — Carmel Gee, 14 Frankland 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.  
**Edmonton, Clover Bar, Onaway, Alta.**—G. Luard, Clover Bar, Alta.  
**Guelph.** —J. Hawkins, 9 Elizabeth Street.  
**Hamilton, Ont.** —E. D. Cope, 120 Flatt Avenue.  
**Iroquois Falls, Ont.**—C. H. Styles, Box 335.  
**Lethbridge, Alberta.** — Sydney T. Batsford, 412, 7th Avenue South.  
**London.** —W. D. Gwalchmai, 18 May Street.  
**Moncton, N.B.**—Wm. E. Hayward, 11 Waterloo Street.  
**Montreal.** — J. V. Richmond, 2051 Wellington Street.  
**Mount Albert, Ont.**—Howard Toole  
**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.  
**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 16 Glenrose Ave., East Braintree, Mass.  
**Buffalo, N.Y.** —Geo. Kling, 79 Mang Ave., Kenmore. N.Y.  
**Canton, Ohio.** —P. Phillips, 317 Young Ave., N.E.  
**Chicago, Ill.** —W. J. Clements, 5807 Magnolia 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.  
**Glendale, Calif.** —B. A. Warrender, 532 Spencer Street.  
**Goose Creek, Texas.** —J. T. Smith, P.O. Box 645.  
**Hawley, Pa.**—H. A. Sommerville, Lake Ariel, Pa.  
**Hebron, Texas.** —J. Lloyd.  
**Houston, Texas.** — J. T. Smith, Goose Creek, P.O. Box 645. Telephone No. 546J.  
**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.** —L. H. Norwood, 1801 San Marcus Street, Compton, Calif.  
**Lackawaxen, Pa.** —John L. D. Van Akin.  
**Lansing, Ohio.** —Joseph Orechovsky, Box 31, Lansing. Ohio.  
**Lubec (North) Maine.** —A. L. Bangs.  
**Midland, Texas.** —Joseph H. Lloyd 810 S. Carrizo Street.  
**Newark, N.J.** —W. Dean, 517, So. 21<sup>st</sup> Street, Irvington, N.J.  
**Philadelphia, Pa.**—Carl E. George, 3330 N. 15<sup>th</sup> Street.  
**Pomona, Cal.** —Oscar Beauchamp, 742 E. 6<sup>th</sup> Street.  
**Portland, Oregon.** —John T. Randell, 2411 N.E. 7<sup>th</sup> Ave., Portland.  
**Rochester, N.Y.** —Oscar Knight, 67 Alexander Street.  
**Sacramento, Calif.**—John Kensley, Box 33, West Sacramento, Calif.  
**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

FRATERNAL MEETING —PUTNEY, Saturday, Oct 8th, 6.30 p.m. (see Ecclesial News),  
 ST. ALBANS, Sept 24<sup>th</sup>.

JEWISH RELIEF FUND —We have received the following contributions to this fund —  
 W.T., 12/6, R.G., 10/-, J., 1/-, Aus. A.Y., £2/10/0, Ipswich, £1, Z. 5/-, A sister, 4/-, W.T. 10/-, B& M.,  
 £2.

NEW ZEALAND —News of the reconciliation of the 5 Ecclesias has been received with great pleasure. Many thanks to bro. MacDonald and other brethren for advising us with particulars. All who are real friends of the Truth will rejoice. The irreconcilables can be disregarded.

THE RAINBOWED ANGEL —Bro. G.L. wants this published in book form, but there is no need for this, as it is taken from *Eureka*, which can be obtained from most ecclesial libraries. (Write H.T.A. "Timothy Library")

THANKS —TO Sis. M.S., Brn. G. L., B. D. Sis. B. W., Brn. A.S., F.W., H.S., and others to whom we have not been able to reply personally. Your kind expressions have greatly encouraged us.

"JEHOVAH JIREH" —Attractive cards 4½ x 3 drawing attention to this book have been prepared and can be obtained from bro. F. Walker, 4 Stokes Croft, Bristol. They are intended for distribution at Ecclesial meetings, sending out with correspondence, and in other ways which will occur to brethren and sisters desiring to help.

A BROTHER (USA)—Your kind assurance of confidence and approval gives us much pleasure. The letters from "strife makers and meddlers" which you have received from England and other parts are best as you say, consigned to the incinerator, which no doubt is the American equivalent of our WPB.

A BROTHER MATTHEW XVIII. 15 —To say that this command "does not apply" is a frequent excuse for not obeying it. The spirit of Christ's teaching here always applies.

DISTRESSED FUND —We have received the following anonymous contributions Holloway, £1, R.G., 10/-, J., 1/-, Anon 10/-, 10/-, £10, Aus. A.Y. £3, Luton, 12/-, Ipswich £2, An ecclesia £5.

SPARE CLOTHING —All correspondence, parcels, &c., should be addressed to 19 Grove Road, Brixton, S.W.9. We shall be glad to hear from Rec. brethren and others of cases of need.

"PEACE PACTS A DREAM "—Admiral William Leahy, chief of operations, United States Navy, said to the American Legion at Ashland (Wisconsin) "To expect that modern diplomacy will safeguard the property of a nation is to expect too much. To believe in the efficacy of pacts to protect us against international brigandage is a dream of visionaries. To think seriously there is any hope for the limitation of arms within the life time of any man now living shows a lack of information in regard to the forces that have been unleashed by imperialistic States in their fight for world supremacy."

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