

Price 8d

October 1938

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

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

Published by C. F. FORD, 19 Grove Road, Brixton, London, S.W.9.
to whom all orders and subscriptions should be sent.

B. J. DOWLING, 19 Pearl Street, Clinton, Mass., U.S.A.

Subscription ...8/- per annum, post free.

| CONTENTS | Page |
|--|-------------|
| The Rainbowed Angel (Dr. John Thomas) | 361 |
| Prophetic Geography | 363 |
| Editorial— | |
| The Bible—The Evidence of Fulfilled Prophecy | 364 |
| “Why stand ye here all the day idle?” (Jesus) | 367 |
| The Supremacy and Eternity of Love | 368 |
| Palestine | 374 |
| “We would see Jesus” | 376 |
| Reflections | 383 |
| The Land and People of Israel | 385 |
| Signs of the Times | 386 |
| Distressed Fund | 389 |
| Jewish Relief Fund | 389 |
| <u>Ecclesial News </u> | <u>390</u> |

CROSSKEY BROS., PRINTERS, HIGH STREET, LEWISHAM, S.E.

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

ACCRINGTON (Lancs.)—*See Rochdale (Lancs.)*

BEDFORD. —W. H. Cotton, “Wescot,” Bromham, Bedford. (B.B. 11.15 a.m.)

BEWDLEY. —H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Rd., Franche, Nr. Kidderminster.

BEXLEY HEATH. —*See Welling.*

BIRMINGHAM. —W. Southall 10 Bragg Road, Birchfields. (B.B. 11 a.m.)

BISHOPS STORTFORD (Herts.). —G. T. Lovewell, 31 New Path, Castle St. (B.B. 3.45; Lect. 6.30).

BLACKHEATH (Staffs.). —C. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley. (B.B. 11 a.m.)

BOURNEMOUTH. —K. Jackson, 138 Portland Road. (B.B. 10.45 a.m.)

BRIDGEND. —Gomer Jones, 88 Grove Road. (B.B. 11 a.m.)

BRIDPORT (Dorset). —Mrs. E. Miller, “Home Cot,” Bothenhampton. (B.B. 3 p.m.)

BRIGHTON. —E. Jones, 4a Rosebery Avenue, Woodingdean.

BRIMINGTON. (Chesterfield). —R. Wharton, Station Road.

BRISTOL. —A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston, (B.B. 11 a.m.)

BROCKHOLLANDS (Gloucester). —Mrs. Jenkins, 2 Paisley Villas, Brockhollands, Nr. Lydney.

BURY ST. EDMUNDS (Suffolk). —H. P. Christmas, 29 Well Street.

CAMBRIDGE. —Mrs. Lewington, 29 Rathmore Road.

CARDIFF. —G. Morse 42, Stanway Road, Ely. (B.B. 6.30 p.m.)

COALBROOKDALE (Salop.). —S. Stanway, 16, Woodside.

COLCHESTER. —L.H.W. Wells, 45 Drury Road. (B.B. 11. 15 a.m.)

COVENTRY. —Oliver Clee, 52 Broadway, (B.B. 11.30.)

CROYDON. —A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey. (B.B. 11 a.m.)

DORCHESTER. —S. F. Osborn, 23 Dagmar Road, (B.B. 7 p.m. by appointment).

DUDLEY. —F. Jakeman 48 Stourbridge Road, Scotts Green. (B.B. 11 a.m.)

EAST DEREHAM (Norfolk). —Miss Wells, The Neatherd Farm, The Neatherd Moor.

EASTLEIGH (Hants.) —A. V. James, 53 Desborough Road. (B.B. 3. 0 p.m.)

EDINBURGH. —F. P. Restall, 22 Dalrymple Crescent, Grange.

GLASGOW. —J. L. Wilson, 28 Barterholm Road, Paisley, near Glasgow. (B.B. 11.30.)

GREAT BRIDGE. —T. Phipps, 91 New Road.

GUILDFORD. —A. Cochran, 27 Church Road.

HANWELL. (London, W.7) —A. H. Warry, 8 Cardiff Road Boston, Road, W. 7.

HITCHIN. —N. G. Widger 4 Robin Hood Green Robley Hth, Welwyn, Herts. (B.B. 5. 30 p.m.)

HOVE (Sussex). —E. F. Ramus, Halstead Cres. Drive, Woodingdean, Sussex (B.B. 11.15 a.m.)

ILFORD. —P.J.A. Coliapanian, 113 Herent Drive, Forest Gate, E7. (B.B. 5.30 p.m.)

IPSWICH. —W. Hayward, 78 Rosebery Road. (B.B. 11. 15 a.m.)

KIDDERMINSTER (Worcs.)—W. Piggott, Senr., Ashgrove, Bridgnorth Road, Franche.

LEICESTER. —A. C. Bradshaw, 52 Beechfield Avenue, Birstall. (B.B. 5 p.m.)

LICHFIELD. —S.M. Harrison, 102 Birmingham Road.

LONDON (Fulham). —G. Cattle, 8 Bradbourne St., Parsons Green, S.W. 6. (B.B. 4 p.m.)

LONDON (Holloway, N.). —Geo. J. Barker, 38 Ecclesbourne Gdns., N 13. (B.B. 11 a.m.)

LONDON (Putney). —J.A. Balchin, 28 Mount Road, Wimbledon Park, S.W.19.

LONDON (South). —F. Button, 1 Hillsboro' Road, S.E. 22. (B.B. 11 a.m.)

LONDON (West). —J. M. Taylor, 39 Gloucester Road, Ealing, W.5. (B.B. 11 a.m.)

LUTON. —S. G. Hodge, 301 New Bedford Road.

MANCHESTER. —H. S. Nicholson, 3 Henley Place, Burrage, Levenshulme.

MARGATE. —V. Lloyd, "Loxley," Maynard Ave. Westbrook. (B.B. 4.0 p.m.)

MOTHERWELL. —J. Brown, 42 Range Road, Flemington. (B.B. 11.30 a.m.)

NEW BARNET —F. R. Wright, 71 Woodville Road.

NEWPORT. (Mon.) —D. M. Williams, 3 Constance Street, Caerleon Road.

NEW TREDEGAR. (Mon.) —Ivor Morgan, Pentwyn House, Cwmsyfiog. (B.B. 6 p.m.)

NOTTINGHAM. —J. B. Strawson, 6 Rolleston Drive (B.B. 11 a.m.)

NUNEATON. —W. H. Wilson, "Trewethern," Weston-in-Arden.

OLDHAM. —W. Cockcroft, 43 Werneth Hall Road. (B.B. 2.30 p.m.)

ORPINGTON (Kent). —E. R. Cuer, 61 Sevenoaks Way, St. Paul's Cray.

PEMBERTON. —B. Littler, 33 Litchfield Street, Pemberton, Wigan. (B.B. 3 p.m.)

PLYMOUTH. —Oddfellows Hall, 148 Union St. (B.B. 11 a.m.), J. Widger, Rouken Glen, Watts Road, Tavistock.

PONTEFRACT. (Yorks.)—J. H. Lambert 50 Clayton Avenue, Upton, Nr. Pontefract

PORTHLEVEN (Cornwall). —Miss Ella Hosking, Peverel Terrace (B.B. 3. 0 p.m.).

PRESCOT (nr. Liverpool.)—G. W. Park, 5 Brookside Road, Shaw Lane.

REIGATE (Surrey). —W. H. Whiting, "Copse Way," Lonesome Lane.

RHONDDA (Glam.)—S. Latcham, 4 Railway Terrace, Penygraig.

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

ROPLEY (Hants). —S. Marchant, Monkwood.

SEVEN KINGS. —W. J. Webster, 72 Meath Road, Ilford. (B.B. 11 a.m.)

SHANKLIN (I. of W.)—Mrs. A. Mulliner, “Berwyn,” St. Martin’s Ave.

SHEFFIELD. —W. C. Newell, 379, Glossop Road, Sheffield 10.

SHERINGHAM (Norfolk.)—Owen Woodhouse, Beachdene, Beeston Road.

SOUTHEND. —W. L. Wille, 76 Ruskin Avenue, (B.B. 6 p.m.)

SOUTHPORT. —Miss Doris Jannaway, 73 Oak Street. (B.B. by appointment).

ST. ALBANS. —S.F. Jeacock, “Eureka,” 45 Cambridge Road. (B.B. 11 a.m.)

SUTTON (Surrey). —G. F. King, “Hillmead,” Buckles Way, Banstead, Surrey. (B.B. 11 a.m.)

SWANSEA. —W. J. Morse, “Fair-view,” Glynderwen Crescent, Derwen Fawr. (B.B. 11 a.m.)

SWINDON (Wilts.). —J. H. Dyer, 58 Manchester Rd.

THORNE (Near Doncaster). —E. Foster, Caravan, 1 West Street.

TIER’S CROSS. —H. Thomas, Deer Parks, Tier’s Cross Haverfordwest, Pembroke. (B.B. 2. 30)

WALSALL. —A. M. Jordan, 12 Edward Street.

WELLINGTON (Salop). —W. C. Townsend, c/- Bata Shoe Store, New Street, (B.B. 3.30 p.m.)

WESTON-SUPER-MARE. —A. E. Tandy, Fairhaven, Bleadon Hill, Bleadon.

WIGAN. —R. Barton, 573 Warrington Road, Spring View, Nr. Wigan.

WORCESTER. —H. Blake, 56 St. Dunstan’s Cres.

NEW ZEALAND.

CAMBRIDGE, Waikato. —Herzl Connolly, William Street.

HUNTLEY, Waikato. —A. Surgenor, Hakanoa St.

WANGANUI. —E. W. Banks, 48 Roberts Avenue.

WELLINGTON. —J. Morton Troup, 74 Glen Rd., Kelburn.

WHANGAREI. —K. R. MacDonald, 27 Stanley Street.

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.

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

Published by
C. F. FORD, 19 Grove Road, Brixton, London, S.W.9.

Volume XXVI OCTOBER, 1938 NO. 310

The Rainbowed Angel

An exposition of the Tenth Chapter of the Apocalypse

By Dr. John Thomas

(Continued from Page 324.)

Six hundred and thirty-eight years after Daniel went his way (he died in the first year of Cyrus' sole reign, B.C. 540; which was the *third* from the capture of Babylon, and the death of Lucifer—Dan. i. 21; x. 1; Isai. xiv. 12; Dan. v. 30), John was favoured with a vision of the same man seen by Daniel, only instead of seeing him clothed with linen at the time, he saw him "clothed with a cloud." He had to communicate with John upon the same subject he had been treating of with Daniel — upon the "How long to the end of the wonders?" In effect, he swore by Him who lives for the Millennial Future, that when he should stand upon the sea and upon the earth, *Time should be no longer*; that is, "the time, times, and a half " should expire; therefore, he adds, "But *in the days* of the voice of the seventh angel, *when he shall sound*, the Mystery of the Deity should also be finished; as he hath declared the good news, to his servants the prophets" (ch. x. 6, 7). The *time*, concerning which Daniel inquired, saying: "What the end of these times?" is to continue "no longer" than the sounding of the seventh and last trumpet. When this shall sound, *the 1260 time* of Dan. xii. 7, will all be in the past — this time will be longer; but will be superseded by another "manner of time," commonly styled, "The Millennium;" by Daniel, *hah-olahm*; and by John, as in verse 6, *the cycles of the cycles*, which constitute YAHWEH'S TIMES, or the *future age* (Isai. xxxiii. 5, 6),

Such is the angel's oath. It is to be remarked, that he did not swear, that the 1260 time should be no longer than when the seventh angel should *begin* to sound, as rendered in the English Version; but "when he shall sound," which sounding will occupy "days;" for he said, "*in the days* of the voice." This indicates an indefinite continuance of the voice; indefinite as far as the words of the oath are concerned. In the days of sounding; neither at the beginning, nor in the middle, of the sounding; but when the sounding shall be progressing, the mystery shall be finished. The sixth trumpet ended with "the remnant giving glory to the Deity of the heaven" (Apoc. xi. 13); which was nationally proclaimed May 7, A.D. 1794. Since that event the seventh angel has been sounding. He is sounding his trumpet at the present time. It is "the third woe," in the development of which, direful calamities befall the catholic and protestant "worshippers of the daemonials and idols," not expressly detailed. This American woe, which afflicts the old and new worlds, is, doubtless, an unwritten calamity of the

seventh trumpet. It is a just punishment upon "the spirituals of the wickedness in the heavenlies"—in Church and State, and upon the blind multitude which is led by them into the ditch, "the last ditch," which will engulf them all. This seventh trumpet is "the last trumpet;" and will not cease to sound until "the mystery of the Deity is finished as he hath declared the glad tidings to his servants the prophets;" that is, until the end of the seventh vial, in the consummation of which John heard the announcement from the throne, "IT IS DONE!" (ch. xvi. 17). What is done, or finished? The only answer possible is, "the Mystery of the Deity is finished."

Now, on the ground of the commencement of the seventh trumpet "quickly" after the ending of the sixth; that is, in the same year; the seventh trumpet has been sounding seventy years in the current A.D. 1865. But it will probably continue to sound forty years longer, or till A.D. 1905-8; making in all a period of one hundred and ten years. Hence, this century and a fraction answers to the "days of the voice of the seventh angel." *In these days* the mystery is to be finished; and the "time" of the mystery "will be *no longer*"—the 1260 will be all expired, and the thousand years begin. Looking at the events of the past seventy years, and at the present woeful condition of this "evil world," no one can be so blind as to say that the mystery is finished. Its finishing then, is unquestionably in the future; which will be an epoch of the world's history—"a time of trouble, such as never was since there was a nation to that same time" (Dan. xii. 1): "Blessed is he that watcheth, and keeps his garments;" and is able to discern the time (Apoc. xvi. 15).

(*To be continued.*)

Prophetic Geography

"*God hath determined the times before appointed and the bounds of their habitation*" (Acts xvii. 26).

THE SONS OF HAM. —Out of the four sons of Ham, Cush (Ethiopia) and Phut (Libya) are with the rest of the nations under the banner of Gog. In Daniel xi., "The Lubim (Libyans) and the Cushim (Ethiopians)," "Shall be at the steps of the king of the north."

In spite of different names being used in Ezekiel and Daniel for Libya, there appears to be sufficient grounds for believing the same people is referred to in each case. The Egyptians are said to have called the peoples of the west of Egypt either *Tehenu*, *Pit* or *Phiaiat* and *Rebu* or *Lebu*. The last two pairs of names corresponding to the Hebrew names *Phut* and *Lub*. Josephus definitely states, "Phut was the coloniser of Libya." To-day the name has been revived by the Italians to denote their colony to the west of Egypt, formerly known as Tripoli.

Strangely enough, the official name of the country recently conquered by the Italians to the south of Egypt was *Ethiopia* or *Cush*. Readers of the BEREAN CHRISTADELPHIAN will know that certain difficulties attend this identification of the country occupied by the Italians with the Biblical *Cush*, because in Isaiah xliii. 3, Egypt, Ethiopia and Seba are promised for Israel's ransom, and the course of history has shown that "the ransom" took the form of the occupation of Egypt and the Anglo-Egyptian Sudan or Nubia by the British Government, leading to the development of British interests in Palestine and the issue of the Balfour Declaration.

The difficulty, however, is capable of easy solution if we take the Ethiopia or Cush of Isaiah xliii. to be qualified by the other name *Seba*, reading "Ethiopia, *even* Seba," a rendering which is quite permissible. There can be no question that it is Seba which is the equivalent of Nubia or the Sudan, for, according to Josephus, "Cambyses (the successor of Cyrus) gave to Seba, *the capital of Ethiopia*, the name of Meroe after his sister." Meroe was situated a little above the modern Khartoum.

Turning to Psalm lxxii. 10, "the kings of Sheba and Seba" submit to Christ with gifts, and the 13th verse of Ezekiel xxxviii. proves that Sheba is a name of some territory under British sway. It is reasonable to understand the Psalm as referring under the name Seba to yet another British territory. Therefore, the evidence is that Seban Ethiopia remains British to the end.

There must then be a Cush or Ethiopia beyond Seba or Nubia which is with the confederacy of Ezekiel and Daniel.

In further confirmation of this explanation, it is to be noted that Britain, although the Abyssinian Ethiopia was easily penetrated by British troops in 1867, has never shown the slightest desire to accept the country as a "gift." Evelyn Waugh tells us, "In 1885 (three years after the occupation of Egypt) . . . we persuaded the Italians to take on our responsibilities and occupy Massawa on the Red Sea, and from then, for fifty years, our policy was to encourage the Italian penetration of Abyssinia" (*Waugh in Abyssinia*, pages 14-15). A.T.A.

Editorial

THE BIBLE —THE EVIDENCE OF FULFILLED PROPHECY. (Continued from page 287.)

To the mind unspoiled by human philosophy and the dark-minded reasonings of the apostasy, there are few, if any, more convincing evidences of the Divine inspiration of the Bible than its fulfilled prophecies. There are no other prophecies to be compared with those which the Bible contains: they are unique.

We have only to contrast man's utter failure to predict the course of events, with the authoritative and unhesitating declarations of what *shall come to pass* with which the Bible abounds, to perceive that it is on an altogether different and incomparably higher plane than even the best of human literary productions. Man guesses, and estimates the probable course that future events will pursue, and most often the guesses are useful only as demonstrations of his utter inability to penetrate even the immediate future. Not so, however, with the prophecies of the Bible; future events, in some cases many hundreds, and even thousands of years before their actual appearance, are there described in such minute detail as to fully justify the statement often made, to the effect that *Bible prophecies are really history written in advance*.

There is not the slightest justification for hesitation in accepting fulfilled prophecy as an undeniable evidence of the Divine inspiration of the Scriptures, for the Bible itself urges us to test its genuineness by the fulfilment or otherwise of its predictions. A direct appeal to this simple test is contained in the Mosaic writings in these words: —

"And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?
"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." (Deut. xviii. 21, 22.)

How conclusive and completely devastating to the idols of the nations is God's own challenge to them contained in Isaiah xli! In this chapter is to be found a declaration of God's purpose in connection with the nation of Israel. It is stated in the most emphatic and unmistakable terms; there is neither uncertainty nor possibility of misunderstanding the meaning of the declaration, but, on the contrary, a continual reiteration of what God will do, of which the following are a few illustrations: —

"I *will* strengthen thee; yea, I *will* help thee; yea, I *will* uphold thee" (verse 10).
"Behold, I *will* make thee a new sharp threshing instrument having teeth" (verse 15).
"I *will* open rivers in high places . . . I *will* make the wilderness a pool of water, and the dry land springs of water" (verse 18).

"I *will* plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree: I *will* set in the desert the fir tree, and the pine, and the box tree together" (verse 19).

Following these repeated declarations of God's unfailing purpose with Israel, set out in this series of predictions as to what God *will do*, we have this remarkable challenge to the idols of the surrounding nations: —

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob.

"Let them bring them forth, and shew us what shall happen: let them shew the former things; what they be, that we may consider them, and know the latter end of them; or declare us things for to come.

"Shew the things that are to come hereafter, that we may know that ye are gods" (verses 21-23).

The challenge is that they should *prophesy* as an evidence of their genuineness: this they were completely unable to do, and therefore God's pronouncement against them is —

"Behold, ye are of nothing, and your work of nought: an abomination is he that chooses you."

"Behold, they are all vanity; their works are nothing: their molten images are wind and confusion" (verses 24, 29).

and what is applied to the idols of the nations and their followers in these statements is equally applicable to all in similar circumstances. No man unaided by the Spirit of God can "declare us things for to come." This is reserved alone in the mighty power of the Spirit, as Peter declares —

"We have also a more sure word of prophecy. . . . For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit" (2 Pet i. 19, 21).

We repeat, then, that there are the best of reasons for asserting that the prophecies of the Bible are the greatest of all evidences of its Divine inspiration, and nothing can more completely condemn both the Commission and its Report than its unworthy attitude towards the subject of prophecy.

The following are but a few extracts from its pages: —

"Again, in the past, as a part and consequence of the then current view of Scripture, emphasis was often laid on detailed prediction of facts, especially as concerns the life of Christ. We cannot now regard as a principal purpose or evidence of Inspiration the giving of detailed information about the future; but we recognise, as a consequence and evidence of Inspiration, such an insight into the Divine Mind and Will, and therefore such a general apprehension of the course of events to be expected in a world ruled by God, as in particular cases, resulted in the prediction of events which subsequently came to pass. Nor do we rule out, as possibly a concomitant of Inspiration in certain cases, a direct prevision of detailed events, though it is not on such prevision that men should base their belief in the Inspiration of Scripture" (page 29).

Our readers are too well acquainted with the great number of detailed prophecies of the Bible which have received an exact and undeniable fulfilment, to be led away by such unfaithful and God-dishonouring views as those contained in the foregoing extract from the Report of the Commission. They constitute the most direct denial of all that we have seen God Himself has said regarding prophecy, and the evidence it affords that the Bible is His inspired word. The day of Christ is fast hastening on, and it will surely be a day of distress for these leaders of Christendom: these "hirelings" likened to "wolves in sheep's clothing," who, professing to be the friends and followers of Christ, and paying lip-service to him, are in truth His greatest enemies by reason of their destructive work in connection with the Bible. Their's is indeed the greatest of offences against God, who has Himself put on record —

"For thou hast magnified thy word above all thy name" (Psa. cxxxviii. 2). W. J. W.

By the time this number of the BEREAN reaches our readers in Australia, New Zealand, and other distant parts, subscriptions for the coming year should be renewed.

The many letters of appreciation of the BEREAN, and the good work it is doing, which we are constantly receiving, are a source of pleasure for which we acknowledge our indebtedness to our subscribers, for only by their co-operation and support is it possible to "carry on." We have also received suggestions of improvements, for all of which we are grateful; some have been, or will be, adopted; some do not seem practicable — especially the advice and desire from several in Australia and New Zealand, as well as other parts, that the Editor should devote all his time to the conduct of the BEREAN, as is the case with other magazines, instead of only spare time after office hours, which often means burning the midnight oil, and does not conduce to the best results. It would require a greatly increased number of subscribers to make this possible. In his autobiography, *My Days and My Ways*, bro, Roberts describes how he was confronted with the same problem in the early days of the *Christadelphian*, but he does not say how it was solved. We can only suggest that our well-wishers should help by making efforts to increase the subscription list, and giving as much support as possible to the "Free List."

C. F. F.

“WHY STAND YE HERE ALL THE DAY IDLE?” (Jesus)

If you are too weak to journey
Up the Mountain steep and high,
You can stand within the valley
As the multitudes go by.
You can chant in happy measure
As they slowly pass along —
Though they may forget the singer,
They will not forget the song.

If you cannot in the harvest,
Garner up the richest sheaves,
Many a grain both ripe and golden
That the careless reaper leaves;
You may glean among the briars,
Growing rank against the wall,
And it may be that the shadows
Bear the heaviest wheat of all.

If you have not gold and silver
Ever ready at command;
If you cannot to the needy
Reach an ever open hand,
You can visit the afflicted,
You can o'er the erring weep,
You can be a true disciple
Sitting at the Saviour's feet.

Do not, then, stand idle waiting
For some nobler work to do;

For your heavenly Father's glory
Ever earnest, ever true.
Go and toil in any vineyard,
Work in patience and in prayer:
If you want a field of labour,
You can find it anywhere.

The Supremacy and Eternity of Love

In the 13th chapter of the first epistle to the Corinthians, Paul gives an inspired eulogy of Christian love. He shows its supreme excellence. Love is greater than faith—even though it should remove mountains; it is greater, because love is the motive power of faith; for *faith worketh by love*. Love, too, is greater than charity (used in sense of alms-giving) or benevolence: "for though a disciple of Christ should bestow all his goods to feed the poor, and have not love it profiteth nothing." Love is the *excelling* grace of the Christian character. Because "God is love." It is His distinguishing attribute. God is not faith, neither is He hope. Infinite knowledge excludes the first, and almighty power, makes the latter impossible. But *God is love*; it is His pre-eminent characteristic; the expression of His manifold perfection. "For God so loved the world that He gave His only begotten son, that whosoever believeth in Him should not perish but have everlasting life." "God commendeth *His* love toward us in that while we were *yet sinners*, Christ died for us." It was a unique and superhuman display of love which God gave in the life and death of His son. "Greater love hath no man than this that a man lay down his life for his friends." And it is this wonderful and heavenly attribute which the truth of God creates in our hearts when we put on Christ in baptism. It is love which quickens us in His beautiful and undefiled image. It is love which transforms us into "new creations" in Christ Jesus; which renews us after the "image of Him" who manifested the love "which passeth knowledge." It is this love entering the heart, which cleanses it from fleshly impurity, which sanctifies it and moulds it after the Christ pattern, subduing its carnal propensities to the obedience of heavenly wisdom. This love, therefore, is the distinguishing badge of the disciple of Christ. Without it he is simply "less than nothing and vanity." No accumulation of knowledge, no progress in learning, is a substitute for love. The elucidation of all mysteries, and even the acquisition of a mountain-moving faith cannot be exchanged for love. So without love, one cannot please God; "for he that loveth, *dwelleth in God*, and God in him, and herein is our love made perfect." The grand object, therefore, of the Christian life is love: it is the supreme attainment of all Godly character, and the indispensable pre-requisite to an entrance into the Kingdom of God.

Let us, therefore, observe some of its features. (1) "Love suffereth long and is kind." In this respect, love resembles God, who is patient and forbearing; who shows the clemency of His mercy toward an unworthy race; and who showers His beneficence on an ungrateful and ungodly people. Love, as it were, opens the fountain of His goodness, alike to the good and the evil; to the just and the unjust, (2) "Love suffereth long. Love envieth not." It is not pained or cast down at the success of others. It rejoices with those who rejoice, and weeps with those who weep. It is not offended at the greater progress of a brother or sister in divine things. It instantly and gladly recognizes their superiority and the merit of their attainments; for it does nothing through strife or vain glory, and humbly esteems others better than itself. (3) "For love vaunteth not itself." It is not loud in its own praise. It seeks not the adulation and commendation of others; but the exaltation of God, as the source of every good and perfect gift. Its motto is, for me to live is Christ; so, whether it should eat or drink, or indeed whatsoever it does, it does all to the glory of God. (4) So then, Love seeks not its own. It is selfless and unselfish. Sacrifice is of the essence of love. It relinquishes even its own: its rights and privileges. In lovely self-abnegation, it is pleased to give up all for Christ, esteeming his reproach greater riches than all the emoluments of an evil and perishing world. And this voluntary abandonment of earthly things is not a hasty or ill-considered decision. (5) For "Love is not easily provoked." Its self-control is strong and steadfast. It is not easily irritated, or perturbed. It is calm and self-contained, even when calumny and reproach should assail. Its serenity and equanimity is undisturbed, for "it endures all things, as seeing Him who is invisible." (6) "And it thinketh no evil." It does not indulge in unholy

surmisings, or Godless suspicions. It is artless, and unsuspecting. Where possible, it puts a favourable construction upon action and character. Rancour, hatred or bitterness it *casts out as an unclean thing*, putting on bowels of mercies, kindness and humility. (7) "For it rejoiceth not in iniquity, but rejoiceth in the truth." Joy in the Truth, in its progress and its development, is love's delight. In fact, it has no greater joy than that its children walk in and exemplify the duties and obligations of the truth. Therefore, like a new-born babe, it puts away all "guile, all hypocrisy, all envy—all evil speaking, desiring *only the sincere milk of the word*, that it may grow thereby." Thus truth in doctrine, and truth in character—such is love's supreme joy. Falsity and deceit, in any form or manifestation, is alien to love. Truth, uprightness and sincerity are love's clothing. Righteousness is the girdle of her loins, and faithfulness is the girdle of her reins — love rejoiceth in the truth. (8) "Love beareth all things." No stress of persecution, no violence of affliction, no severity of tribulation can overpower love. Its fidelity cannot be shaken; its constancy cannot be moved. It is rooted and grounded in Christ, who is the same yesterday, to-day, and forever. For it "believes that all things" work together for its good—that sorrow and grief and pain are only the passport to heavenly glory, and no earthly power can alienate God's children from His fatherly care, and preserving hand. Thus love hopeth all things. "Though truth be on the scaffold and wrong on the throne, yet love knows that *that scaffold sways the future*, and within the shadow God is keeping watch over His own." Thus also, love endures all things. Patient, resolute, unflinching, she finishes her course, and keeps the faith untarnished, and eventually is more than conqueror through Christ her heavenly Saviour. (9) Consequently, "Love *never faileth*." Always is she victorious. Unlike other agents whose usefulness ceases and comes to an end, love continues to all eternity. Love's place is not only pre-eminent, its duration is unbounded. In God's great purpose prophecy had a noble function: the revelation of His character and will, and the eventual establishment of His Kingdom. But with the achievement of this design, prophecy having fulfilled this mission, ceases to be. So with tongues, they wonderfully aided and attested the Gospel ministry. They enabled the good news of Salvation to be carried to the ends of the earth. But having served this mighty and beneficent purpose, they, too, passed away. Likewise also with knowledge. It is transient and imperfect. The knowledge of the Abrahamic promises; of the Davidic covenant; of the birth, death, resurrection, and ascension of Christ, this knowledge will cease to be taught and promulgated in the coming age of Christ's Kingdom. For faith will then give place to sight, hope to fruition; expectation to blessed realisation. Therefore, in this sense, faith, hope, and knowledge shall vanish away: but love shall endure throughout the eternal ages. For in Christ's Kingdom, which shall have no end, love shall be the mighty and all-prevailing power. Then all mankind shall love the Lord with all their heart, soul, and strength. They will serve Him with gladness, and come before His presence with singing. They shall abundantly utter the memory of His great goodness, and sing of His righteousness, and walk in His fear all the day long. And further, for the first time in history will all nations of the earth love their neighbours as themselves. For concord, peace, justice, equity, truth and righteousness, what are these but elements of love? Their operation will abolish war, crush evil, extirpate vice, remove oppression, diffuse benevolence, kindness and brotherhood, to peoples and realms of every tongue. Thus greater far than faith and hope, *love* is the abiding grace. But this is not all. It will be a glorious day for God's Saints when "this mortal puts on immortality, and this corruptible is clothed with incorruption." But would immortality be a benediction without love? Would a sceptre and a crown be a blessing if not exercised by love's power, and for love's ministry? Who wants to live forever in a jarring and discordant world? Who desires endless days amid the strife, confusion, and hatred of warring factions? Will not, then, the cloudless bliss, and perfect and enduring felicity of the Kingdom of God be the reign of love? Will not the delights of perfect brotherhood simply be the crown and consummation of love? The Saints will know each other as they are known—no misunderstandings will be possible. The thoughts of all hearts will be revealed—and these will be thoughts of love. Thus concord and fraternity will be perfect, because every activity will be directed in love. No friction will be possible. No evil suspicion will obtrude itself. Kindness will be universal. Mutual esteem and appreciation will be everywhere. Love, like the sun, will shed its benign lustre over all. The great and eternal love, Himself, will be manifest and the Saints will see His face; and they shall be satisfied because they shall be in His moral, mental, and physical likeness. Such will be the perpetuity of love. How wonderful and glorious is this blessedness! And because of love's eternity, will it not be the future interpreter of all life's present problems — and even mysteries. In the glory of the coming Kingdom, will we not understand what is now mysterious in the cross of Christ. When we

with strong immortal eyes gaze on His glorious face, may we not learn more of that hour when "His agony was as great drops of blood, and His soul exceeding sorrowful even into death." Yes, the Sun of Righteousness will illumine all that is now dark and reveal all that is hidden. For no more will we see through a glass darkly—but face to face; and know even as we are known.

Let us then learn the lesson from the apostle's great eulogy of Christian love. Let us carry the conviction that notable attainment, comprehensive knowledge, energetic faith, burning and self-sacrificing zeal may co-exist with an absence of love; and if so, they are merely sounding brass and a clanging cymbal. Yea, let us realise that mere alms-giving is no test, no measure of true love. Nay, let us understand that martyrdom itself may not be an expression of this heavenly quality of love. May not such manifestations exist side by side with a dark, unkindly, and ungenerous spirit? May not one have great knowledge, and wonderful ability to present the truth in a vigorous and effective manner, and yet be without a tender, forbearing and forgiving spirit? In speeches and addresses, a vast amount of prophesying may shine forth, but may there not be an absence of the love that is kind and which thinketh no evil? Yea, may there not be the presence of an ungenerous, censorious disposition, a cold, narrow, bigoted, unloving spirit; a mere love of controversy, a bald intellectualism, which glories in dogmatism, acrimony and intolerance of any opinion different from its own. A keen, searching intellect, penetrating far into the deep things of God, and revealing an accurate knowledge of the doctrinal aspect of the one faith, this may assuredly exist, apart from the love of Christ.

And even benevolence may spring from sinister motives— from a thirst for mere display, from a desire for notoriety, from ambition to surpass others, from a passion to achieve reputation for good works.

And even the body itself may be sacrificed on the altar of self-glory—so that death at the stake, or on the cross, is not always a true test of the temper and spirit of a disciple toward God and his brethren and sisters.

Such facts should show to us the supreme gravity of life, and cause us to shed the light of self-examination upon our hearts. They should prompt the prayer, "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

Possibly, it may be difficult to attune ourselves to Paul's standard, and acknowledge with him, that the absence of love empties our minds of all spiritual value, deprives them of any real power and profitableness. "For he that loveth not his brother abideth in death." "He that loveth not, knoweth not God, neither hath seen God." Let us then earnestly covet this excelling grace. Let us seek to be perfect in love. For this shall turn to our salvation; because " we shall pass from death unto life, if we love the brethren." Then, as the "elect of God, holy and beloved, let us put on bowels of mercies, kindness, compassion, and above all these, let us put on love, which is the bond of perfectness." Let us love him who first loved us. Let us reciprocate His love in dying that we might live. And let us love those for whom He endured the agonies of the cruel cross. Let us be kind, gentle, forbearing and merciful — kind to the unthankful and the evil; praying for those who despitefully use and persecute us. Let us show all meekness to all men; doing good as we have opportunity, especially to the household of faith. Let us succour the needy, strengthen the weak; warn the unruly, and be patient toward all. For if these characteristics be in us and abound, we shall not be barren or unfruitful in this grace of Christian love. The love of Christ shall indeed dwell in our heart. We shall be living embodiments of that mind and disposition which led the Master to suffer for us, to redeem us from all iniquity. Experimentally, we shall know the cross of Christ. We shall have the joy and honour of suffering for righteousness. Thus we shall have confidence in the day of judgment, and shall assure our hearts before our divine Master. For on this august occasion shall not love determine our destiny? Did we give him meat? Was he sick and in prison? Did we visit him? Was he a homeless stranger? Did we give him a hospitable lodging and fraternal care?

These small and loving assiduities will determine our acceptance or otherwise in this great and notable day of the Lord. Let us recognise this, and that the converse of love—even the misjudging, and suspecting, and maligning, and quarrelling with saints and brethren, will inevitably lead to rejection, and consignment to outer darkness with weeping and gnashing of teeth. I say, let us realise this, and devoutly seek the power of loving unity, which is as refreshing as Herman's dew, and as fragrant as the ointment of spikenard. For it is "in union," that hope, and love, and joy increase. It is thus we can help each other Zionward. It is thus that we can bear a brother's load in his toilsome journey to the Kingdom of God. It is thus that we can hold up the feeble hands, and strengthen the weak knees, and enable the infirm to say, "I am strong." It is thus that we shall stifle all roots of bitterness, which should mar the harmony and destroy the loving concord of the body of Christ. It is thus that we should develop into new men and women— into the image of the fulness of the stature of Christ—men and women—who realise the glory of saintship, the surpassing dignity of being children of God—the grandeur of being kings and priests elect unto God, who shall make the law of love paramount in all the earth. Be it ours to grasp this prize; to wear this heavenly crown—to reflect this Christ-like excellence, in the endless ages to come; being persuaded that neither persecution, famine or sword, nor angels, nor principalities, nor powers, nor height, nor length, nor depth, nor things present or things to come, nor indeed any creature, can separate us from the love of God which is in Christ Jesus our Lord — which eventually "will bring Salvation's morning, save the meek, avenge all scorning, and soon may that love chase night away, and pour on us the light of eternal day."

J. R. YOUNG.

Pomona, U.S.A.

Palestine

1. — AS A WORLD CENTRE: A GEOGRAPHICAL AND HISTORICAL STUDY.

The purpose of God in the earth, has been in the past, is in the present, and will be in the near future, centred in Palestine. As a people qualifying for a participation in the government of the world as centred in this land, from whence God's law shall go forth (Isa. ii. and Micah iv.), we naturally take intense interest in all that concerns it; its history, antiquities, manners and customs; its physical, geological and geographical peculiarities; the developments taking place therein, and the immediate prospects of development. We "take pleasure in the stones of Zion, and favour the dust thereof" (Psa. cii. 14); we are always praying for the Peace of Jerusalem, for the time when Jerusalem shall become a joy and a praise in the earth (Isa. lxxv. etc.). Jehovah Himself looks upon the Land pre-eminently as His, for He declares, "The Land is Mine" (Lev. xxv. 23), and it is also recorded that His "eyes are upon the land from the beginning of the year to the end of it." It is the one spot in the wide world which God has specially chosen to be the platform whereon His great power shall be eventually displayed in great glory; the one spot chosen above all others for the centralisation of His manifestation of glory to mankind.

Now, geographically, we shall see that no more appropriate spot could have been prepared and chosen (for both preparation and choosing are involved in the site to be the centre of world government); in fact, even cursorily, it is seen that such positions on the globe as the North or South Poles would not have been appropriate; neither would the centre of a widely extending land area like Central Asia or Central Africa have been suitable from the point of view of both centrality and ease of approach; and obviously the distant and isolated continents of America contain no suitable spot for a world centre.

Looking at maps of hemispheres, we choose the land or continental hemisphere, and we find Palestine very conveniently situated in the midst (not the very centre) of the world. See, for instance, the Land Hemisphere map in *Preliminary Geography*, by Herbertson & Howarth, p. 3 (in fact, most introductory geographies supply a similar map). This land hemisphere must not be confused with either the Eastern or Western Hemisphere; the land hemisphere is simply a paper mapping of the globe so as to include the greatest portion of land as a mass: the British Isles are nearer to the exact centre of

this mapped-out area, but, taking all facts into consideration, the distance of the Far East, as well as nearness to North and South, Palestine appears to be the one convenient world centre. From this preliminary consideration, then, the choice of this land by God is seen, from a geographical point of view, to be sound and appropriate.

However, there are other and weightier reasons for God's choice. Looking back over the history of the land, we see much that is unique and special in the happenings centred therein. The land has nurtured and developed the Chosen People. The uniqueness of the position of the land in the midst of ancient civilisations explains much of its unique history. Geography and history go hand in hand: modern investigation has proved over and over again that geography is the background of history: no historian is a proper exponent of his art or science if he is not also to some modest degree a geographer. This applies most peculiarly to biblical history. Then again, the uniqueness of the physical geography and geology of the land all serve to explain and make interesting the history and future development of Palestine. The physical features and geological formation of the Dead Sea and Jordan valley (the Ghor), that most wonderful and unique of all depressions in the earth's surface, a rift valley, or piece of strata slipped down between two tremendous cracks or faults, are intensely interesting and important, too; for the deep depression assisted in forming a barrier to the outer world eastwards, as the maritime plain rising from South, near the River of Egypt (Wady-el-Arish) and stretching northwards to the Carmel Headland formed a partial barrier westwards, and the Desert of Judea and Paran southwards performed the same office of barrier formation; and just also as the high mountains northwards, the Lebanons, shut the land off from northerly approach. So we see clearly that although Palestine was centrally situated, by its unique physical features, it was a land to some extent separated or shut off from the surrounding countries. What more suitable land, then, in which the development of a "separate people" was to take place, even though the tribal development was assisted by the broken character of the land. Those interested in following this line of thought, and the influence of geography upon the development of Israel, are recommended to read and study *The Historical Geography of the Holy Land*, by G. Adam Smith, a monumental work involving painstaking study and investigation. In studying this undoubted interaction between the features and position of a land and its inhabitants, we come face to face with one of those striking examples of how God uses and controls the facts of Nature in the interests of His plans and purposes, even harnessing the facts of geography to his plan to develop a separate people in a central land. As a matter of fact, however, the land was not so entirely shut off as to preclude temptations and inducements to transgress the command to separateness, coming from nations outside the separated land.

(To be continued.)

We would see Jesus

PATTERNS AND SHADOWS.

No. 2: CLEANSING THE ALTAR.

In the sacrifices under the Law, animals and birds were offered, a few of which readily come to the mind. Of the animals there were lambs, rams, goats, heifers and bullocks; whilst doves and pigeons were selected from the birds.

One may well ask, "Why this diversity? Why not one animal, or one bird be chosen? To multiply would seem to tend to confusion instead of simplifying any teaching intended."

A very reasonable question. Suppose we illustrate its intention by applying it to matters with which we are probably more familiar. Nebuchadnezzar's image represented the divided state of Europe by *ten toes* (Dan. ii.). The same is represented by *ten horns* together with *a little horn* (Dan. vii.); while it is again represented in Rev. xvii. by a beast with *ten horns*, but with *a woman* sitting on it instead of the *little horn* of Dan. vii. We could also in this case ask, "Why the multiplicity of imagery? Why not keep it to one set of imagery for simplicity?" We all know that our answer would be that the

simplicity of its teaching lay in the multiplicity of the figures, for factors and phases were introduced into *each* that *could not be embodied in the others*.

In like manner the multitude of sacrifices are *aids to simplicity* (which we may be able to show as time goes on), for each animal reveals some teaching not revealed in the others. So in our studies we wish you to continually notice the beautiful blending of these various sacrifices into the unmistakable teaching that they all find their expression in Jesus.

In our last chapter we saw the brasen altar made, but the altar was useless without an *offering* and a *priest*. Our investigation reveals that the priest could not be *created*, he could not *officiate*, *nor could the altar be used* until an acceptable life had been offered, and that *life* (symbolized by blood, which is the life) had been associated with the priest and the altar. By this means was the priest *consecrated* and the altar *purified*, as we shall see.

But why could not the brasen altar have taught all that was required concerning Christ? Well, first, it was necessary to have *metal* because of the fiery use for which it was made, but its use reveals a beautiful doctrinal teaching in that "brass," being a natural product of the earth (as we saw in our last chapter), it represented its *natural* association with the Edenic curse (which affected the *ground*) even though not having *committed sin in active disobedience*; and as God's *patterns* were intended to show *how* that curse *in both its aspects* (active disobedience and association with the Edenic curse) would be removed, we have joined, with the inanimate altar, "shadows " which had *life*—and life in two forms; one, a man; the other, animals (the prospective priest, a bullock and two rams).

God did not require the sacrifice of human beings daily as a "shadow of good things to come." Animals were used, and the man was associated with them and typically transferred to them. So we see these animals standing, as it were, between the prospective priest on the one hand, and the brasen altar on the other. The prospective priest is associated with the offering by laying his hands upon its head. In this way the animal typically becomes the prospective high priest, and its blood being sprinkled on the altar, its horns, and round its base, the sacrificed life of that typically prospective priest eventually becomes part of the altar, purifying it with "his own blood," and thereby, through the mercy of God, imparting that power to consume sin acceptably. In the blending of these beautiful "shadows" we shall see how the prospective priest becomes the offering, the altar, and the priest, being purified by his own blood, and becoming the bearer away of the sin of the world. Do you not remember that we sometimes sing: —

"When God's own Son assumes to be
The *offering* AND the *priest*."

And Paul tells us concerning the altar in Heb. xiii. 10-15.

But we feel that we must stress the point that *all three* (the prospective priest, the animals, and the altar) were under the Edenic curse, and *required cleansing or purifying*. We do this because of the false doctrines that are in existence concerning this important aspect of the "shadows." The strength of this teaching is made very clear in that whatever *cleansing or purifying* was necessary, both the *high priest* and *his sons* were subject to the *same* sacrifice (Lev. viii. 15). How wonderfully this exposes the untruthfulness of the Romish doctrine of "The Immaculate Conception," and the "Clean Flesh" theory of others.

Lev. viii. gives us the details of the consecration of *Aaron and his sons*. This last phrase, "Aaron and his sons" touches *us* very closely; for it reveals that the same principles and commandments that consecrated the high priest and made him *acceptable*, are the same that *make his sons acceptable*. The apostle writes: —

"For it became him, for whom are all things, and by whom are all things, in bringing *many sons* unto glory, to make the captain of their salvation perfect through sufferings. For both he

that sanctified, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren" (Heb. ii. 10, 11).

"Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread" (Lev. viii. 2).

Thus, in a suitably prescribed way, the prospective high priest is clothed in garments "for glory and for beauty," whilst *his sons* are clothed in white (showing a beauty in the high priest that is absent in the sons). They are taken to the door of the congregation, with the anointing oil and *three* animals — a bullock and two rams. But there is *no* lamb! Why is this? We should have *thought* that the lamb would have been the *first* animal chosen. Ah! We must not forget that we are children being taught God's lesson in the Divine School. We must therefore allow ourselves to be *corrected* when we think wrongly, and follow the Divine lead. Can we not hear His loving voice: "Follow the 'pattern,' my child, *and you will see Jesus.*" "But isn't Jesus the 'lamb'?" you will ask. "Yes, yes, my child; you shall see him by and by. There is a 'body' to be '*prepared,*' and you are now to be taught *how* it was prepared." Quickly we realise the teaching—"Prepared by consecration" —*then we shall see the Lamb!*

We should now be well equipped to consider the animals used in consecrating the high priest and his sons. The first animal was the bullock. Now, of all the sacrificial animals under the Law, the bullock stands pre-eminently for *strength*—animal (or natural) strength. The "works" produced by the "strength" of the "natural" man are not acceptable to God, and therefore must be sacrificed. All the works of the natural man are "sin" in the eyes of God, and so must be sacrificed as a sin offering. But allow me to draw your attention to the great difference between the *sin offering* of consecration and the *sin offering* on the Day of Atonement. On the Day of Atonement, when their hands were placed on the head of the *goat* (not a *bullock*, and there is a special reason for this which we hope to deal with later) sins had to be *confessed*; in the consecration of the high priest and his sons there is no mention of *confession* of sins, although it was a *sin offering*! Why, I wonder? Was it not because the antitypical high priest *had no committed sin to confess*? Why, then, did he require a *sin offering*? We know of only one answer. It was because of his defiled nature, inherited from his mother, which was *strong in him* as it was *in his sons*, and necessitated its sacrifice in order that it may become that brazen altar upon which the sins of others could be forgiven.

Forcefully does the Psalmist remind us that man's natural accomplishments by his own strength are futile. He says:

"He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy" (Psa. cxlvii. 10,11).

And so the words of Jesus steal into the mind: —

"And thou shalt love the Lord thy God with *all* thy heart, and with all thy soul, and with *all* thy mind, and with *all* thy STRENGTH" (Mark xii. 30).

Here, indeed, is shown the sacrifice of the bullock—that its own strength was worthless to God, but turned into the spirit of sacrifice in obedience to God's commandments, it would end in its *death*; but by that death the offered *life* (symbolised in the blood) was poured round the altar (its base) and the blood was smeared on the horns (Divine strength), cleansing and sanctifying it, that by its Divine strength (in contrast to man's natural strength), it is enabled to bear away in consuming fire the sins of those who come unto God through Him.

Then came the ceremony of "Consecration," and in this case the animal was a ram. As we compare the characteristics of these two animals—the bullock and the ram—it does not take long to perceive the distinct difference in their propensities —though both are *natural* or *animal propensities*.

And we remember that it is God's desire in His intervention on our behalf, to *change* these *animal* propensities in us into spiritual-mindedness, they become very strong "shadows" in their teaching.

We have seen that "sin" in its strength must be destroyed (in the offering of the bullock). Paul shows us a beautiful picture of its application to the sons of the high priest (and also links them with their high priest): —

“There is therefore now no condemnation to them which are in Christ Jesus, *who walk not after the flesh, but after the spirit*. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his Son in the likeness of sinful flesh, and for sin, *condemned sin in the flesh*" (Rom. viii. 1-3).

Can we have more forceful teaching to show that Jesus *required* the *same* sacrifice as his brethren to free him from the law of *sin and death*? Not *sins committed*, because none were confessed on the head of the bullock, but the natural body in which the *strength* of sin resided and expressed itself. We would do well just here to read Rom. vii., especially taking note of the expressions, "In my *flesh* dwelleth no good thing," and verses 14-25. If only that could be destroyed, and the spiritual mind (or, God's mind) take its place, and then the body perpetuated in endless existence, we should see an exhibition of what our Father intended in creating us. And it is really coming, brethren and sisters. Slowly, it is true; but, oh, *so sure*. For all these "shadows" show it to be a *process*—stage by stage, until the glorious picture of 1 Cor. xv. 24-28, is revealed in all its beauty. And how far has it been developed already? Heb. ii. 8-10, is the answer. "We see Jesus," our great high priest, has even now reached the completeness of that *process*. Already has the flesh and blood (or natural body) passed through death. His life's consecration (emblemised in the animals and the sacrifice), was so precious to the Father that He crowned him with glory and honour, making him the only name whereby men *can* be saved. And now he is helping to bring "many sons" unto that same glory *by the same process*.

But we seem to have wandered from our consideration of the ram. In truth, the whole of these "shadows" so blend one into the other that one cannot be followed without leading us to the others.

Let us, then, come back to the ram. Conspicuous in this animal's nature is its "pushful, self-assertive, have-my-own-way" characteristic. But you may say, "The goat has the same propensity; why was the ram chosen instead of the goat?" The answer seems to be that the goat is more expressive of that which is sensual, while the ram, more closely allied to the "lamb," expresses that finer nature that more fittingly represents Christ, at the same time showing the latent possibilities of that nature. So Christ (and his sons, too,) who would offer acceptable worship to the Father, must not only sacrifice their "strength"—they must sacrifice their "wills," their "thoughts" and their "ways" also. How fitting are the words of Jesus here:

"I *do always* the things which please my Father."

Let us, too, remember this when next we sing the following words: —

Thy way, not mine, O Lord,
However dark it be,
Lead me by Thine own hand,
Choose Thou the path for me

And listen to the voice of Jesus once again —

“Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings for sin thou hast no pleasure. Then said, Lo, I come (in the volume of the book it is written of me) *to do thy will O God*” (Heb. x. 5-7).

* * *

How plainly do we see in this the absolute negation of all that is "pushful"; nor does "self" appear in any form, for we are definitely told, "He pleased *not himself*," and we are exhorted to "*copy him*" (Rom. xv. 1-3).

But there is another ram! Why two? Because teaching was embodied in the second that it was impossible to express in the first.

By the prospective high priest placing his hands upon the head of the first ram, he expressed his *whole* dedication to God, and became a *whole* burnt offering for a sweet savour unto God (or, in other words, a sacrifice with which God was well pleased). But the second was used to teach other matters in connection with the same things. This time the blood is put on the tip of the ear, on the thumb of the right hand, and the toe of the right foot, teaching us in a very clear way what this dedication involved—that the *will* must become subject to God before it can be a pleasure to Him, and this, with our whole strength offered in His service, makes it an offering of sweet savour in which He delights. Did the apostle think of this when he wrote: —

"I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. xii. 1, 2).

Can we not see the beautiful teaching of the "shadows" here? —that the ear, the hand, and the foot, denoting listening (to God), action (keeping His commandments), and walk (everywhere we go), must *all* be dedicated to God. Therefore, in the blending of these figures we have woven for us in the warp and woof the glorious character of our high priest, and an exhibition of his true nature.

Thus the sacrifice of the bullock and the rams stands between the prospective high priest and the altar; and in giving its *life*, anoints the prospective high priest with its blood, adorning him with a character reflected in the beauty of his robes, which has been created by "hearing, doing, and walking," and in its application to the altar, making it (being sprinkled with the blood) the means of bearing away the sins of many, purifying it of all uncleanness, and making him THE LORD, THE SPIRIT.

Here, then, is the "body prepared." And as we think of this wonderful sacrifice of his *strength* and *will* to his Father we can well ask if language could be more expressive of such a character as that penned by the Apostle when he wrote: —

"*Have this mind in you which was also in Christ Jesus*; who being in the form of God counted it not a thing to be grasped to be equal with God, *but emptied himself*, taking the form of a servant, being made in the likeness of man; and being found in fashion as a man, *he humbled himself*, being obedient unto death, even the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of the Father" (Phil. ii. 5-11).

In this way we have the altar, the offering, and the high priest purified, ready to receive the first "lamb" which, while time lasts, will ever speak to us of that perpetual and effective sacrifice for sin.

Just a parting thought: "Have this mind *in you* which was in Christ Jesus," says the Apostle. As his "sons," we are linked with him in the ceremony of consecration. The blood has touched the tip of *our* ear, and the great thumb of *our* right hand; it has touched the great toe of *our* right foot, too. As we so often sing: —

"Now the sprinkled blood has *freed* us,
On we go toward our rest;
Through the desert daily *lead* us
With Thy constant favour blest.
By Thy word our *footsteps* guiding,
Lead us in the way of life;
Still our daily food providing,
Help us in the worldly strife."

Oh, my brethren and sisters! Let that union with our high priest, made so vivid in the companionship of the sacrifice of consecration, find its living reality in us *now*, that in its antitypical fulfilment our language to our Father may be the re-echoing of the words of him whom we *must* try to copy, and expressed so beautifully in the words we sometimes sing: —

"Not mine, not mine the choice,
In things or *great* or *small*;
Be Thou *my Guide, my Strength,*
My Wisdom, AND MY ALL."

And what shall be the end? Sins forgiven, life unending, and joys unspeakable, F. WALKER.
Bristol.

Reflections

There is a saying that "things are not what they were." It is true enough that circumstances and times change — but human nature is always the same. That is why the Scriptures can never be stale or out of date; and there is no doubt that Divine wisdom has overruled the provision and detail of the sixty-six books so that problems in any time and age might be resolved by the principles exhibited in these records. We are coming to times when one may well be regarded as a fool to accept the integrity and inspiration of the Scriptures. A generation has come that is almost entirely ignorant of the Bible. There is an indifference to it that is much more dangerous for us than all the attacks of critic or rationalist.

* * *

Many able defences of the inspiration of the Bible have been written, but for any of us personal study provides the best proof that we have the word of God. Paul made that clear enough to Timothy—evidently a young man. It is a pleasant thing to see diligent interest in the Scriptures by young brethren — their early recognition of "a good part which shall not be taken away."

There are many distractions which may well take first place— pride of home and house, gardens, wireless; but the brother who really appreciates the value of that which he has obeyed will be like Timothy, and give himself "wholly" to the work of the Truth.

* * *

Brethren sometimes speak of what they have given up for the Truth. It is a wrong phrase. It is impossible to give up anything when something of inestimable value is received in its place. Is that how we regard our relationship to God and to the Truth? Is it the pearl of great price which we obtain by disposing of all we have? (Matt. xiii. 44-46). A brother or sister may well abandon a career for the sake of the Truth — may refuse business advancement because of the difficulty it would place in the way of practising the life that God requires; but in all such cases blessing will ensue, and in the age to come — a reward that is not to be compared with the best of advantages and good things that the world can have offered.

* * *

Rather it should be considered — what do we give to the Truth — to God's service? Giving is not always to be thought of in terms of money. We may all subscribe to the Sunday collections—God will know the real value of the contribution. How much of *ourselves* do we give to the Truth? Do we try to conform to Paul's exhortation, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice"—are we willing to "spend and be spent" in Christ's service—or is ours a half-time service, or even less? — a perfunctory attendance at the Sunday morning meeting, none too diligent an attendance to the other meetings, indifference to Fraternal Gatherings — and most diligent attention to personal needs and interests?

* * *

How can we escape the exhortation of all Scripture to wholehearted, complete, willing service to God. "My son," says Solomon, "give me your heart." That is what God asks for. Barnabas exhorted that the brethren should "with purpose of heart cleave to the Lord." Israel was asked, "Thou shalt love the Lord thy God with all thy heart, soul and might." Are not all such exhortations applicable to us? There can only be one answer when we realise the value of what we have embraced— the unsearchable riches of Christ. Of active young brethren we ask, Is not the Truth worth all your energy, effort, zeal, and capacity? There is unlimited scope in detailed ecclesial work, the supporting of meetings, the distribution of literature, the helping of others, the study and discussion of Scripture.

* * *

One cannot help but observe the slackening interest in the writings of bro. Thomas and bro. Roberts. Apart from their major works, there are so many smaller books and pamphlets, all of which are so worth while reading. It is not possible to mention them now. There are two books, however, which one could wish all brothers and sisters would read — the life of bro. Thomas and bro. Roberts' autobiography, *My Days and My Ways*. The former is rather heavy—but shows how the Truth was brought to light amid multitudes of difficulty and opposition. The life of bro. Roberts contains one of the strongest exhortations ever written—in its vivid account of the unceasing labours of bro. Roberts, and of the struggles to establish the Truth in this country. To read of them is certainly to provoke the words, "things are not what they were" — but in spite of the peculiar circumstances of our day there is no reason why we should not be as energetic in the work of the Truth and as keen in our study of the Scriptures, as was bro. Roberts and those who worked with him, half a century and more ago. S.J.

The Land and People of Israel

In Palestine, Zionist activity proceeds, new colonies being established, in spite of the campaign of violence. Nearly twice as much land has been purchased in the present Jewish year by the Jewish National Fund, than was obtained in the year before. The news presented in the English newspapers, however, is of the unhappy state of the country generally. Every day seems to bring news of outrages and violence, mostly the work of well organised Arab gangs, subsidised, no doubt, by nations that are no friends of either Britain or Jew. British forces are being increased again, as little success has been reached in stopping the terrorism. Presumably a more definite and aggressive policy has not been adopted by Britain because the report of the Partition Committee is awaited, and, as well, the uncertainty of the European situation causes Britain to refrain from too definite action in Palestine, other Powers being very much interested in what Britain does in that land.

* * *

The port of Haifa, at the foot of Mount Carmel (where in the days of Ahab, Elijah had the prophets of Baal destroyed), is rapidly expanding in economic and political importance, and has now become the third port in the Mediterranean for volume of trade. Its strategical value will be seen more when the oil refinery has been completed. Further, a motor road from Bagdad to Haifa is being constructed which will provide more facilities for the handling of trade from and to the Middle East.

* * *

The Permanent Committee for Refugees is now established in London, and Mr. George Rublee, an American lawyer, has been appointed director. An essential work is to ascertain if Germany will permit Jewish emigrants to take out of the country some reasonable proportion of their property, but there seems little indication that any representations on this point will be welcomed. The refugee problem is an insoluble one. No country is willing to accept Jews who will become a charge to the State on account of lack of means. Every country is tightening up its immigration laws, and even the entry of professional men, doctors, etc., is not being welcomed. English organisations are hostile to excessive entry of Jewish doctors and dentists. Now that refugees will pour out of Italy, the problem of settlement will grow more and more difficult. How obvious it is that emigration to Palestine is the only real solution: yet the British Government cannot yet see its way to change its policy of limited and restricted entry of Jews into that land.

* * *

From September 30th, no Jewish doctors will be allowed to practise in Germany, apart from a comparative few who will be allowed to attend Jewish patients. All streets in Germany, named after Jews, are to be renamed. The anti-Jewish paper, the *Stuerner*, has begun a campaign to withdraw motor licences from Jews, on the ground that they are not responsible persons. Special car registration numbers are being allocated to Berlin Jews.

A recent decree has made it compulsory to give Jewish children names that are typically Jewish. Jews who at present only have Aryan "Christian" names will have to add to them "Israel"; in the cases of Jewesses, "Sarah" will be added. This regulation applies from 1st January, 1939.

A long list of official names has been made out from which all Jewish children will have to be named in future. The *Jewish Chronicle* points out that Jacob and Joseph are not among them: no doubt because these first names are already possessed by prominent Nazi leaders!

* * *

Italy has followed the German road in its treatment of the Jews. A census of all Jews in Italy was taken recently, and the result is now seen in the order that all who came into the country since 1919 must leave within six months. This applies to Jews in the North African and Mediterranean possessions of Italy, and means the expulsion of some ten thousand Jews. At the present time, prominent Jews are being forced to resign their positions in scholastic and economic spheres. The anti-Fascist press in other countries is not slow to quote from speeches of Mussolini in recent years, in which he not only scorned the anti-Semitic movement in Germany, but in which he also assured the Jews of Italy that they had nothing to fear. Now political expediency has caused a change of voice. Where are the Jews to go? In what country will there next be similar anti-Semitic measures? Certainly, Jews will find no peace where Fascism has any influence. Jacob's troubles are not diminishing, and he has not been able to assimilate himself with other nations. How remarkable are the words of the prophet, having their fulfilment in the continuance of history for twenty-five centuries, "When they (Israel) fled and wandered, men said among the nations, they shall no more sojourn here" (Lam. iv. 15, R.V.).

Signs of the Times

ECCLESIASTICAL.

"*The mark of the Beast*" (Rev. xvi. 2).

JESUITS
AND
SPAIN.

The Jesuits, or Society of Jesus, are a religious order of the Roman Catholic Church first established by Ignatius Loyola in A.D. 1534. This order owns no allegiance except to the Pope, and consequently seeks his favour only, and will not place the interests of any country in which it operates in a

prior place to the Church's policy and orders. Hence members of the society have been over and over again expelled as traitors.

Before the revolution in Spain, the Jesuits held high place there, and the education of the children of the lower classes was entirely in their hands. The children worked during the morning, and attended the priest's house for school in the early evening. The Popular front Government abolished this system, and instituted schools—free education—on the British model.

It is now announced that the Jesuits have been re-established in all their old place and power by General Franco in all the territory he has been able to conquer, and the new system of education uprooted.

"They shall believe a lie" (2 Thess. ii. 11).

IMMORTAL SOULISM. Dr. Aleck Bourne has just been charged with procuring abortion at the Old Bailey in a very tragic case. He was acquitted, and many magistrates and other legal authorities have claimed that the Doctor performed a public service.

But the Roman Catholic Church has publicly condemned the gentleman, and "Father" B. Delany preached a sermon on the subject in Westminster Cathedral. His principal contention was that every unborn child *under any and every circumstance* was possessed of an immortal soul *by the will of God*, and consequently no man had any right to interfere. A strange lie that makes a wise Creator appear so unwise as to supplement the evil work of degraded men. But it affords another instance of the ingredients in the "wine of fornication" (Rev. xvii. 2).

POLITICAL.

"The nations are mad" (Jer. li. 7).

MR. W. CHURCHILL CONFIRMS. Speaking at Theydon Bois, Epping Division, Mr. Winston Churchill declared, "It is difficult in the heart of peaceful, law-abiding England to realise the madly ferocious passions which are ripe in Europe. The whole state of Europe and the world is moving steadily towards a climax which cannot long be delayed." "These great forces," he continued, speaking of Germany's mobilisation, "have not been placed on a war footing without the intention of reaching a conclusion within a very limited space of time."

He declared that he was convinced on the available evidence that the allegations against the Government of Czecho-Slovakia were entirely false, and "fabricated by the Nazi-Socialists."

"Wars and rumours of wars" (Luke xxi.).

CZECHO-SLOVAKIA. Sir John Simon, setting forth the Government's policy, and speaking, as he said, with a full sense of his responsibility, declared at Lanark, concerning the Nazi party of Germany and Czecho-Slovakia, "If the right spirit prevails, a peaceful settlement which would reconcile legitimate interests and claims should by dint of patience and goodwill be attained." The position is that a large number of concessions have been offered by the Prague Government to the Sudeten Germans, but these people, whose demands were framed for them by Herr Hitler, have made no endeavour to reciprocate.

Their demands, if fully agreed to, would give them independence, because the autonomy they seek would place them in control of the territory in which they reside, and over the minority in that

region who do not agree with them. Again, one of their demands is that the agreement made with Russia, for mutual purposes of defence, should be forthwith terminated.

To yield fully, therefore, to Herr Henlein would be to abdicate sovereignty on the part of the Czech Government and President, in favour of the German Fuehrer.

Mr. Cordell Hull, U.S.A., commenting on Sir John Simon's speech, said he read it to mean that Britain will fight the Reich, if necessary, to defend the independence of Prague, and if France was implicated.

ADMIRAL HORTHY VISITS HERR HITLER. Admiral Horthy, Regent of the State of Hungary, has paid a State visit to Germany. As a result, it is announced that the Hungarians have "accepted the German thesis that Czecho-Slovakia is a 'nationalities state,' which means that in the future Budapest will take a similar line to Berlin on the thorny problem of the Hungarian minority in the Czech Republic."

All of these things are preparing the way for another great European war, and the development of the situation portrayed in Rev. xvi.

Blessed, therefore, is he that watcheth.

NOTICE TO QUIT. For the purpose of fortifying the frontier against France, the Italian Government has given notice (expiring before these words are printed), to all French owners of border farms and property to give up possession of their holdings. Farmers have the month in which to remove their cattle and gather in their crops. After that, the military authorities will take over occupation.

"All the young lions thereof" (Ezek xxxviii.)

SOUTH AFRICA General Hertzog and General Smuts both of whom fought against Britain in the Boer War nearly forty years ago have this month made statements regarding the attitude of South Africa in the event of Britain being involved in war. They both said that the Union would not be automatically involved as was the case in 1914 but neither could see Britain's enemy letting South Africa alone. There would therefore have to be a deliberate decision by the Capetown Parliament.

General Smuts said in such a case his advice would be to adopt the British side under any circumstance. General Hertzog preferred not to commit himself but said if the case did arise the logic of practical conditions would probably make the option exceedingly unreal.

It most certainly would.

CANADA By far the most important happening of the month has been President Roosevelt's declaration on the position of the U.S.A. in relation to Canada. He gave a defence pledge when opening the new Thousand Islands Bridge over the St Lawrence river. Said he: "We in the Americas are no longer a far-away continent to which the eddies of controversy beyond the seas can bring no interest and no harm. I give you an assurance that the people of the United States will *not stand idly by* if the domination of Canadian soil is threatened by any other Empire. That President Roosevelt had before his mind the possibility of an Anglo German conflict seems very clear. Many great minds in the world to-day see this possibility Mr. Wickham Steed ex-

Editor of the London *Times* in a recent letter to Lord Rothermere, owner of the London *Daily Mail* said:

“It would be dangerous for Germany to attack either France or Great Britain as long as the Czechoslovak Republic is able, as it now is to mobilise 900 000 well-armed and well-trained troops in a week to dispose of a powerful air force which could threaten Dresden and Leipzig Munich and Nuremberg in half an hour in case of German attack and to control the great armament works of Skoda and Wittkowitz. In order to crush Czechoslovakia swiftly Hitler would need at least 1,000 aeroplanes and three million men. These aeroplanes and these men would be available against Great Britain and France were Czechoslovakia overthrown.”

“*They shall eat her flesh and burn her with fire*” (Rev. xvii. 16)

SPAIN The Italian Government have been pressing for the putting into force of the Anglo-Italian Pact. But the matter has been delayed by the reply regarding the withdrawal of volunteers from other countries which the British Government has received from General Franco.

Meanwhile the amazing resistance of the Barcelona Republican Government and its attenuated forces continues.

When one remembers the part that the Roman Catholic Church has played in Spain and that her work was responsible for the grievances that brought about the Revolution it would appear that we have here a partial fulfilment of the prophecy in Rev. xvii. 16 a foretaste of what is to come at our Lord's return. Rome brings her destructions upon herself.

U.S.A. AND GERMANY Herr Ribbentrop German Foreign Minister has summoned to Berlin as we write all German Ambassadors and Ministers in North Central and South America to discuss in conference the possible reactions in the Western Hemisphere to an outbreak of war in Europe Among those summoned is Dr Dieckhoff Ambassador in Washington Particular attention is to be given to the growing influence of the U.S.A. in South America. Herr Bohle chief of the German organisation throughout the world will show the difficulties which his diplomats in America have had to face. The object of his organisation is to develop race consciousness among Germans and their descendants abroad.

But the lack of success in his work is due to the tendency (to which there has been but one exception in human history) for a people who emigrate to become merged with the nation they come among. The exception leaps to the mind. The Jews alone preserve their individuality and this is the work of God.

RUMANIA AND TURKEY Great importance is says the *Daily Telegraph*, to be attached to the visit of King Carol of Rumania to the Dardanelles during his present cruise. He interviewed the Governor of Chanak and inspected the fortifications of the Dardanelles. He then went to Troy and is to meet Kemal Attaturk.

“*Put not your trust in princes*” (Psalm cxlvi. 3)

TRIAL OF EX-CHANCELLOR SCHUSNIGG The Ex-Chancellor of Austria is to be tried in the near future. This is provided for in a law published in Berlin on August 21st. The charges against him are those of high treason and judicial murder. Yet it is just three years this month since Signor Mussolini

said to Dr Schusnigg, "The independence of Austria is a principle which has been defended and will be defended by Italy still more strenuously in times of exceptional difficulty.

As one critic pungently says, "For further information ask Dr Schusnigg."

G.H.D.

JEWISH RELIEF FUND

A cheque for £8-10-0, which clears this account to date, has been sent to the Federation of Polish Jews. In his acknowledgment the Secretary writes:

"We have just received an urgent S.O.S. from Warsaw, where (and in many other towns) the Jews are queuing up before our distributing centre imploring assistance, they have no clothing and no food and the cold weather is coming on. Their plight is truly desperate. In addition we have appeals from some hundreds who have come from Austria, and are absolutely destitute. It is positively heartbreaking to witness the constant procession to this office of these poor unfortunates."

DISTRESSED BRETHREN AND SISTERS

Anonymous donations as acknowledged on page 4 of cover have been used for the benefit of brethren and sisters in need. When the name and address of the giver is known, we acknowledge receipt to the senders.

A sister expresses her gratitude for the help received through this fund in these words:

We often forget to say thank you,
When something is done that we need,
We take it quite calmly and use it as well,
But someone has done a good deed.

So let us be grateful and pass on the good
That we have received from another,
And be happy to know in their time of need
We are helping a sister or brother.

Ecclesial News

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

All such Intelligence should be sent to bro C. F. Ford at 19, Grove Road, Brixton, London, S.W. 9 not later than the 7th of each month for the following month's issue.

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

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

All such must be sent in the first instance to bro. B. J. Dowling by the 1st of each month for publication the following month. Address to him at: 19, Pearl Street, Clinton, Mass., U.S.A.

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

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

(Colossians iv. 9).

* * *

BISHOPS STORTFORD (Herts.). —*Fincham's Hall Hockerill Street, Breaking of Bread, 3-45 p.m.; Lecture, 6-30 p.m. Bible Classes, Wednesday and Friday, at 7-30.* Loving greetings in the name of Christ. If the Lord will, we propose holding the first of a series of lantern lectures on Saturday, October 1st, at 7 p.m., and to continue the series on the first Saturday in each month. Brothers and sisters who can support us will find a warm welcome. We thank the following for their assistance in the work of the Master: bro. R. Wright (Clapham), bro. G. Hodge (Luton), bro. N. Hodge (Plymouth), and bro. H. Christmas (Bury). We were also pleased to see sis. Hodge (Luton) and sis. Christmas (Bury). We also rejoice that bro. Long is now meeting with us. —With love in the Truth, GURTH T. LOVEWELL, *Rec. bro.*

BOTHENHAMPTON (nr. Bridport). — "*Home Cot.*" Sincere greetings in our Lord's Name. Since last reporting, we have been greatly blessed by the visits of many around the Table of our absent Lord, who have helped and encouraged us very much by exhortation, and by many happy meetings together. To our brethren who hath given us the word of exhortation while on holiday, we assure them of our hearty thanks and appreciation. With our united love to all of like precious faith. — Your sister in Israel's Hope, DOROTHY HALLETT.

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 p.m.* The loving mercy of God has been extended to one more while it is called to-day, and His goodness is gratefully acknowledged. On Wednesday, August 31st, DENIS GERALD FREDERICK JACKSON was baptised into Christ, after a good confession of the things concerning the Kingdom and the Name. Though young in years (16) he has been a scholar of the Clapham (Correspondence) Sunday School for some years. We pray that he may be sustained to walk faithfully the path to Life, and receive with us the victor's crown. Our Eastleigh brethren gave willing help on this occasion, bro. Eve taking the service. With us also were brethren and sisters from Clapham, whose companionship was much appreciated. The labours of brethren F. H. Jakeman and Hughes, of Dudley, in exhortation and the proclamation of the Gospel, and in discussion at the Bible Class, have much helped. These visits do us all much good. We have been privileged to welcome at the Lord's Table since last report brethren C. F. Clements (Sutton), Cottrell (Clapham) sisters F. Jakeman and Hughes (Dudley) F. Clements (Sutton), F. Wood, Reeves, and Cottrell (Clapham). At the Bible Class we have had the company of bro. and sis. A. J. Nicholls (Plymouth) and bro. and sis. Hingley (Dudley). A number of replies have been received concerning our ecclesial resolution on munition making expressing oneness of mind with us on this question. —K. T. JACKSON *Rec. bro.*

BRIDGEND. —*Christadelphian Meeting Room 40 Caroline St. Sundays 11 a.m. and 6-30 p.m. Mondays at 8 p.m., Mutual Improvement Class Wednesdays, 7-30 p.m., Bible Class.* Greetings in Jesus. We continue to proclaim the Word of the Lord in this town, amid completely altered circumstances. From a peaceful agricultural centre it has been transformed into a formidable garrison with its arsenal and aerodromes in course of erection with the consequent feverish haste to completion, day and night the work proceeds, and how we are forcibly reminded of the Word of Jehovah through the prophet Joel, "Prepare war!" How sad it seems that such tremendous wealth and energy is being poured out for weapons of destruction, with its attendant horrors and miseries. Thanks be to our God in that He has revealed to us the end of the matter, and has given us the guiding light, so that we may perceive the plain path of duty. To this end we have been greatly cheered by the visits of the following brethren and sisters: sister P. Williams (West Ealing), bro. and sis. H. L. Evans bro. and sis. Evan Evans, brethren T. Wilson, W. Mitchell H. Mitchell, M. Haines, H. Irving, J. Westley, J. Wharton (Clapham). We thank bro. Evan Evans for his words of exhortation, and bro. Llewellyn Evans for the

public proclamation, as also bro. D Martin Williams for exhortation and lecture also, bro. and sis. E. J. Tellum (Brighton), and bro. and sis. W. Rivers (Holloway). Brethren Tellum and Rivers faithfully exhorted us. It was a joy for us in isolation to meet so many around the table of him who is absent for just a little time. We pray we may be present with him when he is apocalypsed in glory. We are grateful and indebted to an anonymous brother for a gift of £2 6s and £6 12s respectively for distress and illness among us. We held our annual outing on August Monday the venue being Ogmores-by-Sea. An enjoyable day was spent by all the brethren and sisters which was made still more pleasant by the company of the Newport brethren and sisters who joined us. —GOMER JONES *Rec. bro.*

BRISTOL. —*Southmead Sunday School News.* By the time you read this, the Summer Holidays (with its dislocation of ordinary routine ecclesia life) will be practically over, and scholars, teachers and superintendents will settle down to face the autumn and winter work in connection with the Truth. Southmead Ecclesia has already planned a very ambitious programme for the coming winter, relying on the blessing of our God who has favoured us so much in the past. Eighteen lantern addresses are to be delivered (God willing) between October and March (inclusive) six First Principle addresses for the alien, six lectures on the Apocalypse for our Bible Class and six Bible Studies for the children. Handbills and cards will be freely distributed and by the end of the season we are hoping the children will be consolidated in the lessons they have learned, and will have had new knowledge added to that already acquired. And in ratio as the children benefit by this method of teaching them the things of God, so, we trust, the alien will be awakened to the grand truths of the Scriptures in the story of the offer of salvation by the God of Israel. We, of course, anticipate the first century cry, "These people have turned the world upside down," but when we hear it we shall rejoice, for we shall know that the Truth is making its power *felt* and if God's blessing follows our effort, then we have no fear of the results according to His will. And in the same ratio we trust our Bible Class will be encouraged and strengthened in their faith by the pictorial representation of the wonderful truths of the Apocalypse. We shall report our work from time to time, if room can be spared in the pages of the BEREAN, and with the foundation already laid by our Father during the past twelve months, and the bright prospect of His help in the coming days, we face our task with those inspiring words we so often sing "Work, brethren, *work*"— In *Jehovah Jireh*, a suggestion was made to create an International Correspondence Bureau for the intercourse (by writing) of children who are interested in the Truth. The potentialities of the suggestion were stressed by incidents which were related. As an illustration of its pressing need, we have received a letter during the month from a little 13-year-old in far-away New Zealand. Those surrounded with the amenities of ecclesial life will, I am sure, feel the pathetic appeal from this little dear in the few extracts I quote from her lovely letter —

"Dear Mr. Walker, —I am wondering if you could procure a pen-friend for me, *as I am rather lonely . . .* I am thirteen years of age, and attend the Whakatane School, which is some five miles from where I live, and every morning my younger sister and I go to school in a school bus . . . My grandfather sends the BEREAN every month when it arrives to my mother, and I am very interested in the Southmead Sunday School. *How I wish that we had one here, I eagerly await the news each month, and wish that I could attend, too.*"

Our heart went out to that dear little soul, and I venture to think there are many more like her. I have written to her, and the Southmead children, I know, will keep in touch with her. But what a field for labour is before us here! You young brethren and sisters who have no ecclesial work to attend to— what an opportunity for service to the Master! And *all* our superintendents of our Sunday Schools, too! Can you interest *your* scholars? It will take them away from too much thought of *self*, and will help them to *think of others*. If you can tell me how many are willing to undertake this work, and when we get enquiries like the above, we will forward you the names and addresses of the "*lonely ones*." And now a word or two to all the boys and girls EVERYWHERE. Are *you* lonely? Would *you* like a *pen-friend* for whom you may create a friendship—a true friendship, born of trying to learn God's will, and doing it—that shall help you to weather the storms of life? And do you desire to grow up like Jesus, who "went about doing good"? Then send me your name and address, and I shall be greatly surprised if I shall not be able to put you in touch with someone in England, America, Canada, Australia, New Zealand—or *somewhere*! And to start with! Take up your pen *to-day*, and write to that

dear little girl in New Zealand. *I have made her my friend; I WANT YOU TO MAKE HER YOURS.* I have written and told her she has *a lot of friends in England, and she mustn't feel lonely any more.* Now will you be one of those little friends? I fancy I hear you say, "Yes." Then, when you have written to her, I should be *so pleased* if you would send me a post-card saying you have written, and I shall then know that I have represented your mind correctly, for all Christadelphian boys and girls should grow up "like Jesus." Her address is Beverley Anne Smith, c/o Ohope Post Office, Whakatane, Bay of Plenty, New Zealand. — F. WALKER.

COLCHESTER. —*Oddfellows' Hall George Street, Sundays: Breaking of Bread, 11-15 a.m. Lecture, 6-30 p.m.* Again we desire to express our appreciation and thanks for the help and company of the following brethren S. Warwick, E. C. Clements, H. Southgate, R. Hodge, M. L. Evans (Clapham), F. Beighton (Seven Kings). We have been very much encouraged and are pleased to report of the transfer from the Nottingham Ecclesia of our bro. and sis. G. E. Mynott, Jnr. They have moved to the vicinity of Colchester for business reasons, and we pray that, in the mercy of God, they may be of help to us, and that we may work together for the mutual benefit of each other, and of strengthening the Lightstand of the Truth, in this corner of His vineyard. — With fraternal wishes to the brethren in Christ, your bro. L. WELLS, *Rec. bro.*

COVENTRY. —*John Hough's Mission, late Ragged Schools, nr. Broadgate Sundays: Breaking of Bread, 11-30 a.m.; Lecture, 6-30 p.m.; Bible Class, Thursdays, 8-0 p.m.* Brethren and sisters visiting Coventry, we find, have some difficulty in finding the meeting room. Broadgate, the centre of the city, known to old and young, is one minute from meeting, and is Id bus fare from railway station, and about one minute from bus terminus to all parts of town and country. The schools were built when different conditions prevailed, and the governing body of the schools think the day has gone when the buildings should be known as Ragged Schools, and so have adopted as a name one of its old benefactors. Hence, Ragged Schools is now known as John Hough's Mission. If brethren and sisters visiting Coventry will first locate Broadgate, then the meeting room should be easily found, where the Truth is proclaimed every Sunday evening. Since last writing, we have had the pleasure of the company around the Memorial Table of brethren G. Tarplee, J. Phipps, W. Southall, and R. Smith (Birmingham), bro. J. Davies, bro. and sis. Hingley, bro. and sis. Allen, sis. Hazel Allen (Dudley) and bro. and sis. W. E. White, and sisters Beryl and Mavis White (Clapham), sis. Hilda Vale (Birmingham), and bro. and sis. Heywood (Oldham). We thank the brethren who have ministered to our spiritual needs for their services. — O. CLEE, *Rec. bro.*

CROYDON. —*Ruskin House (Room 3), Wellesley Road. Sunday Breaking of Bread and School, 11 a.m., Lecture, 6-30 p.m. Wednesdays (at Y.M.C.A, North End), Bible Class, 8 p.m.* On the 13th August bro. S. Vince and sis. L. M. Wood, of Sutton, were united in marriage. We wish them every happiness in their new relationship, and pray they may be mutual helps unto the Kingdom of God. During August we have been pleased to welcome to the Table of the Lord bro. and sis. S. Warwick, bro. and sis. R. W. Parks (of Clapham), sis. Feltham (Coventry). — ARTHUR A. JEACOCK, *Rec. bro.*

DORCHESTER. —*"Shirley," Coburg Road. Sundays: Breaking of Bread, 7-0 p.m.* Since our last report it has been our pleasure to welcome to the Table of the Lord brethren Eve, James and Wesley (Eastleigh), bro. and sis. Southall (Birmingham), and sis. Whitmore (Clapham). — With love to the Household, S. F. OSBORN, *Rec. bro.*

DUDLEY. —*Christadelphian Hall, Scotts Green. Breaking of Bread, 11 a.m.; Lecture, 6-30 p.m. Bible Class, Wednesday, 7-30 p.m.* Bro. Ferguson and sis. Barnes have been united in marriage, and have the best wishes of the ecclesia in their new relationship. We have had the company of brethren R. Smith, T. Phipps (Birmingham), J. Strawson (Nottingham), M. L. Evans (Clapham), O. Clee (Coventry), and F. Lewis (Newport), who have helped us in the Service of the Truth; also bro. and sis. Carroll, brethren Lambert and Cambay and sis. Lewis (Newport), bro. Gardiner (Bridgend), bro. Redman, sis. B. White, sis. M. L. Evans (Clapham), sis. Strawson (Nottingham), sis. Perring (Hove), sis. Price, bro. L. Price, bro. and sis. Townsend (Wellington), bro. and sis. Stanway

(Coalbrookdale), bro. Neale (Bury St. Edmunds), sis. Dale, sis. Smith, sis. D. Smith (Birmingham), sis. E. Pigott (Kidderminster). Our ecclesial Fraternal Gathering will be held (God willing) on Saturday, October 1st. The subject for the meeting is "Going on to Perfection." Tea, 4-30 p.m.; meeting, 6-0 p.m. Brethren and sisters in fellowship will be heartily welcomed. — Faithfully your brother in Jesus, FRED H. JAKEMAN, *Rec. bro.*

EASTLEIGH (Hants.). —82, Leigh Road. *Sundays: Breaking of Bread, 3-15 p.m. Thursdays, Bible Class, 7-30 p.m.* Since our last report we have welcomed the following visitors at the Lord's Table: brethren and sisters H. L. Evans, K. Clements, F. Brooks, R. Wright, brethren M. Haines, P. Walpole, sis. Irving, Sen., and bro. H. Irving (Clapham), sis. E. Moore, bro. Padbury (Birmingham), bro. and sis. C. King (Sutton), bro. N. Marchant (Ropley). We thank brethren Haines, Clements and Brooks for the word of exhortation so helpful and willingly given. On Sunday, August 28, the Editor of *The Household* paid us a surprise visit, in the company of two of those associated with him. Some of the points which separate us were discussed, the results being the very clear and definite fact that he, with his followers, are not only mistaken, but absolutely inconsistent and illogical, to put it in the mildest terms. We would like to take this opportunity of thanking the brother whose liberality is relieving those of his brethren and sisters in less fortunate circumstances. —A. V. JAMES, *Rec. bro.*

GLASGOW. — *Co-operative Memorial Building, 71, Kingston Street, Tradeston. Breaking of Bread, 11-30 a.m.; Lecture, 6-30 p.m.* We held our first summer outing on Saturday, 20th August, at Bothwell Castle, Lanarkshire, in the company of a number of the brethren and sisters of the Motherwell Ecclesia. The weather was cool, but we were spiritually refreshed by each other's company, and strengthened by a short address from bro. A. McKay, of Motherwell. There is not much else to report in this portion of the Vineyard, save that we have been cheered by the company of the following at the Breaking of Bread: bro. and sis. Hayward (Ipswich), bro. J. Neal (Bishops Stortford), sis. I. Tod (Rothsay), bro. and sis. Goodwin (St. Albans), bro. G. Dickson, sis. S. Hinshelwood (Motherwell), sis. D. Jannaway (Southport), bro. and sis. A. H. Headen (St. Albans), bro. and sis. Jones (Clapham). We were grateful for the word of exhortation given by brethren J. Neal, G. Dickson, A. H. Headen, and Jones, on the occasion of their visit. —Sincerely yours, JAMES L. WILSON, *Rec. bro.*

HITCHIN (Herts.). —*Hermitage Hall Hermitage Road. Breaking of Bread, 5-30 p.m.; Lecture, 7 p.m. Sundays. Bible Class, Cosy Cafe (opp. bus stop), Wednesdays, 8 p.m.* We have to report the removal of sis. A. Austin to Luton, and we commend her to the Luton Ecclesia in love and fellowship. We continue to maintain a lightstand in this town, but there is very little response. We are glad, however, that one of our friends attends both the lectures and the Bible Class, and if any brethren are able to assist the work of the Bible Class we shall appreciate their efforts, because circumstances prevent most of our own speaking brethren attending regularly. We are thankful for the assistance we have received from the various brethren who have ministered to our needs in exhortation and lecture, and we have also been pleased to have the company of brethren and sisters from other meetings. We are always happy to welcome visitors. Our grateful thanks is expressed to an anonymous brother who has assisted financially some cases in need in our midst. — NORMAN G. WIDGER, *Rec. bro.*

KIDDERMINSTER. —"Eureka," *Bridgnorth Road, Franche.* Greetings in Christ. —Since our last report we have welcomed the following brethren and sisters around the Table of the Lord who have helped us in the service of the Truth: bro. and sis. T. Hughes, sis. Wilton, bro. and sis. T. Smith, bro. and sis. W. Sharpe, sis. G. Shaw, bro. S. White, bro. and sis. J. Passey, bro. and sis. Wes. Southall (Scotts Green, Dudley). We hope that these meetings together will help us all in our endeavour to qualify for the prize of eternal life, which God has in store for those who endeavour to faithfully serve Him. We pray the time is not far distant when His name shall be exalted in all the earth. —With love in the Truth, faithfully your brother, H. PIGOTT.

LONDON (Clapham). —*Avondale Hall Landor Road, S.W. Sundays: Mutual Improvement Class, 9-45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m.* L.C.C. SANTLEY

STREET SCHOOL (*nearest approach from Ferndale Road, Brixton Road*). *Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We are pleased to report the following baptisms: 7th August, Miss OLIVE ELSIE GRACIE SQUIRE (daughter of sis. Squire); 28th August, Miss JOYCE BEATRICE DENYER (daughter of bro. and sis. Denver); Mr. HEYWOOD TANNER-TREMAINE (formerly Church of England). We pray that they may each receive the coveted prize of eternal life. Sister Lavinia Alice Hastie having been found to be of our mind in regard to matters which are the subject of division, has been received into fellowship. We lose by removal to Holloway Ecclesia, bro. S. C. Crosskey. On 25th August, bro. J. G. Torode was united in marriage with sis. L. A. Hastie. We pray that our Father's blessing may rest upon them in their new relationship. The following have been welcomed to the Table of the Lord: bro. and sis. Smith (Bristol), sis. Heyworth (Croydon), sis. Warren (Colchester), sis. M. Squires, sis. Flood (Luton), bro. and sis. Barrett, bro. E. C. Clements, sis. A. Sharpe, bro. and sis. C. F. Clements (Sutton), sis. Eato (W. Ealing), sis. Feltham (Coventry), sis. J. McLarty (St. Albans), sis. Clark (Putney), bro. C. Winkworth (Eastleigh), sis. Saunders (Burwash). — F. C. WOOD, *Asst. Rec. bro.*

LONDON (Fulham). —12, *Lettice Rd., Parsons Green, S.W.6. Sundays: Breaking of Bread, 4 p.m.; Lecture, 6-30 p.m.* Since our last report it has been our painful duty to withdraw from sis. H. Mitchell for marriage with an alien. On the other hand, we have been greatly cheered and helped by the presence among us of brethren W. E. White, G. H. Denney, D. L. Jenkins, E. A. Clements, C. Kitchen, F. Maundrill, H. T. Atkinson, and L. J. Walker, all of whom have assisted us in the Truth's service. Other visitors: sisters Chapman and Woods (Putney), D. L. and E. Jenkins, Holden, Cordial, I. Penn, O. Hissey, E. Irish, Maundrill (Clapham), bro. and sis. Ask and sis. Eato (Ealing), bro. and sis. Mephram (Croydon), bro. L. Penn (Crayford), and sis. Mackenzie (Southend). —G. CATTLE, *Rec. bro.*

LONDON (Holloway). —*Delhi Hall 489, Holloway Road, Upper Holloway, N. (near Royal Northern Hospital; tubes, Highgate and Holloway Road)*. Greetings with love. On August 20th bro. Dennis Bath and sis. Eileen de Vane were united in marriage. It is our earnest prayer that the Father's richest blessing will rest upon them, and that as heirs together of the grace of life, they will be true helpmeets for one another. God willing, our Fraternal Gathering, mentioned in our last report, will be held on October 15th, at the Finsbury Park Methodist Church (Lower Hall), Seven Sisters Road, Finsbury Park. Tea will be at 5 p.m.; meeting, 6-30 p.m. Programmes are in course of being prepared, and will be sent along shortly. We shall be happy to have the company of as many as possible of like precious faith. Visitors during the month have been: sister Singleton, bro. and sis. H. L. Evans (Clapham), sister Brett (Brighton), and bro. Bagley (St. Albans). —Faithfully your brother, ERNEST F. WILLIAMS.

LONDON (Putney). —*Ambleside School 125, Upper Richmond Road, East Putney. Sundays: 11 a.m. and 6-30 p.m. Thursdays: Bible Class, 8 p.m.* We would again remind the brethren and sisters of our Fraternal Meeting, to be held, God willing, at 6-30 p.m., on Saturday, 8th October. The meeting, which is being held at the Wandsworth Town Hall (small hall), Wandsworth High Street, is easily accessible from all parts, and it is hoped that the brethren and sisters will respond to our invitation and encourage us by their company. The subject for the evening is not merely interesting—it is a vital one in view of our calling as sons and daughters of God. The title is, “Godlikeness, Did not the Spirit, through the Apostle, say Great is the mystery of godliness”? This subject will be developed in three addresses first “The Purpose in the Creation,” bro. S. F. Jeacock (St. Albans) then “The Manifestation in Character,” bro. H. W. Hathaway (Clapham) and last, “The Manifestation in Nature,” bro. G. H. Denney (Holloway). There is plenty of room for all. Please help fill the seats. —J. A. BALCHIN, *Rec. bro.*

MOTHERWELL (Scotland). —*Orange Hall, Milton Street Sundays Breaking of Bread 11-30 a.m., School 1-15 p.m., Lecture, 6-30 p.m.* Greetings to all those of like precious faith. We take this opportunity of thanking a brother (anonymous) for his little gift of love. We assure him that it will be used in harmony with his instructions. We purpose, if the Lord will, commencing our course of lectures for the proclamation of the Truth, on Sunday 2nd October. We will be pleased if any brother

coming to this district on holiday can give a helping hand in this good work. We were pleased to welcome bro F. Restall, of Edinburgh to the Lord's Table also sis Parsons (Croydon). —J BROWN, *Rec. bro.*

NEWPORT (Mon.). — *Clarence Hall Rodney Road Sundays Breaking of Bread 11 a.m. School 2.45 p.m., Lecture, 6-30 Wednesdays Meeting 7-30 p.m. Thursdays, Elpis Israel Class, 7-30 p.m.* Greetings in the Master's Name. Since our last report we have been pleased to welcome bro. C. Squires (Bridgend), bro. E. Hingley (Dudley), bro. W. Cockcroft (Oldham). We thank them for their faithful ministrations of the Word. Also we have been pleased to welcome sis. E. Hingley, bro. Dennis Hingley, sis. Primrose Jakeman (Dudley), sis. L. Jenkins (Brockhollands), and sis. W. Cockcroft (Oldham). On Saturday, August 27th, we took our children of the Sunday School for an outing in the country to Caerwent, a small place eleven miles out of Newport. Through God's goodness and mercy towards us, a most enjoyable time was spent with the children, the number altogether which sat down to tea being forty-two, comprising brethren and sisters and a few friends, also visitors from Brockhollands, New Tredegar, and Cardiff. We take this opportunity of recording our appreciation of the spirit displayed by a brother who wishes to remain anonymous, in his continued help to the necessitous brethren and sisters of the Household in these parts. — Sincerely your brother in Israel's Hope, DAVID M. WILLIAMS, *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.* Bro. and sis. G. E. Mynott having left Nottingham for business reasons, will in future meet with the ecclesia at Colchester. We regret their loss, and shall miss the co-operation in the work, but are sure that they will be a great help to the ecclesia at Colchester. We have been assisted in the service of the Truth by brethren S. Shakespeare and D. C. Jakeman, of Dudley, and have been pleased to welcome as visitors sisters S. Shakespeare and D. C. Jakeman (Dudley) and sis Stafford (West Ealing). —J. B. STRAWSON *Rec. bro.*

OLDHAM. — *Priory Buildings, Union Street (Committee Room, 1st floor). Sundays: Breaking of Bread, 2-30 p.m.; Lecture, 6-30 p.m. Wednesdays: Bible Class, 7-30 p.m.* God willing, we propose holding a Fraternal Gathering on Saturday, October 15th. The subject and speakers will be announced by printed notices sent through the post. Since last writing, we have welcomed many visitors to the Table of the Lord from Clapham, Glasgow, Whitworth, Coventry, Dudley, Birmingham, Coalbrookdale, Sheffield, Bishops Stortford, Pontefract, Pemberton, Prescot, Blackburn, and Southport. We were pleased to see so many brethren and sisters at our last Fraternal Gathering on June 25th, and hope to see them all again on October 15th, when we hope to have a mutually profitable time in the things of the Truth. We extend a cordial invitation to all brethren and sisters in fellowship. —W. COCKCROFT, *Rec. bro.*

PLYMOUTH. — *Oddfellows' Hall, 148, Union Street (near Railway Arch). Sunday: 11 a.m., 6-30 p.m. Wednesday: 7-15 p.m.* We are pleased to acknowledge the services of bro. Crawley (Luton) in exhortation and lecture on his recent visit, and also to report the pleasure of the company of bro. and sis. Christopher (Nottingham) at the Memorial Table. Sis. Quelch, lately of Bristol, and formerly of Bournemouth, has recently taken up her residence in this city, and immediately sought us out. She hopes to remain here, and consequently to be reckoned as one of our number. We trust she may benefit by her association with us. Our combined ecclesial and Sunday School outing has been held at Cornwood, near here. A pleasant time was spent, professedly profitable to all. We were favoured with fine weather. The beauties of the countryside were enjoyed, and our minds directed to the time when the countryside shall be more beautiful. The children's races directed our minds to the race in which we are all engaged, and the bestowal of the prizes at the close of the day reminded us of the bestowal of that coronal wreath of which the beloved brother the Apostle says, "and not to me only, but also to all those who love his appearing." Do we, all of us, love his appearing? (Zephaniah ch. 1, verses 14 and 7). —J. WIDGER, *Rec. bro.*

PRESCOT (nr. Liverpool). —5, *Brookside Road, Shaw Lane. Breaking of Bread, Sunday, 3 p.m. Bible Class, Thursday, 7 p.m.* As visitors to the Table of the Lord, we have been pleased to have the company of bro. Noel Heyworth (Whitworth), bro. Thomas Heywood, Jnr. (Oldham), sis. E. Mallinson (Liverpool), and sis. Mary Arminson (Clapham, London). At a special meeting of the ecclesia, the following resolution (as framed by the Dudley Scotts Green Ecclesia) was unanimously adopted: "We, the ecclesia at Prescott, believe that the principles of Christ are opposed to the brethren and sisters making ammunition for the destruction of human life. We are therefore prepared to maintain this position in our ecclesia as a matter involving fellowship, and any brother or sister who persists in engaging in this evil work will be approached in the spirit of Matt. 18, whilst refusal to recognise the scriptural teaching involved will necessitate withdrawal in faithfulness to Christ." We trust that oneness of mind will be maintained on this matter by all ecclesias in fellowship. — Sincerely your brother in Israel's Hope, G. W. PARK.

ROCHDALE (Lancs.). —19, *Tonacliffe Terrace, Whitworth.* Loving greetings. We continue to try to interest the people in the things of the Truth, and, like our Master (Jesus) we find few indeed who will follow him, to their eternal loss. The need in these last days of the Gentiles is to watch and stand fast in the Faith. The reward, according to our works, is nigh. —We have had as visitors to the Table of the Lord bro. F. Alsop (Coventry), and sis. J. R. Heyworth (Croydon), whose company we have enjoyed. — With love in the Truth and Hope of Life, T. HEYWORTH.

ST. ALBANS. —*Sundays: 11 a.m. and 6-30 p.m. Thursdays: 8 p.m., at Oddfellows Hall 95, Victoria Street.* God willing, our lectures at Hatfield have been arranged for Tuesdays, 11th and 18th October, and Saturday, 22nd October, each at 8 p.m., in the Co-operative Hall, St. Alban's Road, near Hatfield Station and the 'bus garage. The lectures will be given by brethren Widger, E. A. Clements and F. C. Wood respectively, and will deal with various aspects of the Signs of the Times. We shall be glad to have the company and support of any brethren and sisters who can come. While on holiday in Scotland bro. T. Stevenson was taken seriously ill but we are glad that he is now home, and improving. Attendance of visitors at the lectures has been a little more encouraging lately. We should be still more encouraged if brethren and sisters realised their responsibility in supporting the lectures. — S. JEACOCK.

SEVEN KINGS. — *Mayfield Hall 686, Green Lane. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6-30 p.m. Wednesdays, Bible Class, 8-15 p.m.* It has been our joy and privilege to assist another daughter of Adam to pass through the waters of baptism, and thereby become a sister of the Lord. Our new sister (Mrs.) MIRA STORL GROVE, who was baptised on Saturday, 3rd September, is the mother of our sis. Adams, and we pray God's blessing will be with her, and that she, with us, may run with patience the race set before us, and be found worthy of a place in the Kingdom of God. We have been very pleased to welcome the following: sis. D. Higgs (Bristol), bro. Carter (Crayford), bro. and sis. Mettam (Hitchin), bro. J. D. Webster (Hove), sis. Farrell (Ilford), bro. and sis. R. Jeacock (Croydon), sis. Corfe (Putney), bro. Douglass, bro. and sis. H. L. Evans, sis. Russell, and brethren Haines, F. J. Westley, and R. C. Wright (Clapham). —WM. J. WEBSTER, *Rec. bro.*

SHERINGHAM (Norfolk). —*Beachdene, Beeston Road.* I am happy to report the company at the Breaking of Bread of bro. and sis. Bradshaw (Leicester), bro. and sis. Mettam (Hitchin), and bro. and sis. Wright (Holloway). I have also enjoyed the company of bro. and sis. Christmas, sister Palfrey and sister Robinson (all of Bury St. Edmunds). I have been greatly encouraged by being able to meet and talk with those of like faith. I am now looking forward to the regular visit of bro. H. L. Evans, who runs over from Norwich when his business takes him there. Letters will be welcome. —Sincerely your brother in Christ, OWEN WOODHOUSE.

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.* Bro. J. Phillips has removed into Essex, and will in future meet at Bishops Stortford. We have also lost the company of sis. Lily M. Wood, who has been united in marriage with bro. Stanley Vince (of the Croydon Ecclesia). Our best wishes for her spiritual and temporal well-being go with her. The

following brethren have assisted in the proclamation of the Truth, viz., D. T. Warwick (Croydon), S. Burton (Luton), and L. J. Carter (Crayford), the two latter exhorting at the Breaking of Bread. Visitors at the Lord's Table: bro. and sis. S. Burton (Luton), bro. Carter (Crayford), and sisters Brewer, Haines, N. Ramus, J. Southall and Wood (Clapham), Gillespie (W. Ealing), R. Evans (Brighton), and Hallett (Bridport). —G. F. KING, *Rec. bro.*

SWANSEA. —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6-30 p.m.* Loving greetings in Christ Jesus. In thankfulness to our Heavenly Father in having "made known to us the way of life," as revealed in His Word, we are still endeavouring in meekness to carry out His bidding to "hold forth the Word of Life" and "say to the perishing, Come." We have had the pleasure of the company of the following, who have met with us at the Table of the Lord: bro. and sis. S. Kemp (W. Ealing), bro. J. Owen (Clapham), bro. R. Parks (Clapham), bro. and sis. G. Morse (Cardiff), bro. and sis. T. Lambert (Newport), sis. Carroll (New Tredegar), sis. E. Piggott (Kidderminster), and sis. G. Shaw (Dudley). We thank the brethren for their willing help in the service of the Truth. — With love in the Truth to those of like precious faith, your brother in Christ, STANLEY J. BOWEN, *Rec. bro.*

TIERS CROSS (Haverfordwest). — *Breaking of Bread, 2-30 p.m.* A few words to let our beloved brethren and sisters know that we are all well, and still rejoicing in God's promises and that our Lord and Master will soon be here. Since last writing we have been greatly refreshed by the company of brethren J. Westley, B. Irving, J. Wharton, W. Mitchell, H. Mitchell, and T. Wilson, all of Clapham. Their company and exhortation was a blessing to us. Should any brother or sister be this way, we shall be glad of their company. —H. THOMAS.

UNITED STATES

HAWLEY (Pa.). — *Oddfellows' Hall Main Street. Sunday School 10-30 a.m.; Mem. Service, 11 -30 a.m.; Lecture, first Sun. in month, 10-30 a.m.* We have had much to encourage us by way of attendance at classes, but to date have no additions to report. On Sunday, August 15th, we had with us brethren D. Wilson, J. Mullan, O. Johnson, and E. Owens, from the Chestnut St. (Phila.) meeting. The meeting was held at our home, and there were 75 present during the day. Bro. Wilson delivered the exhortation in the morning, and after dinner, which was enjoyed at tables under the trees, we had a demonstration by our Phila. brethren to instruct the young brethren how they must be prepared to answer, if and when they are called before military tribunals. Visitors have been: bro. and sis. Mason, bro. and sis. Buckheit, and bro. and sis. Carlile (Baltimore), bro. D. Wilson, bro. J. Mullan, bro. O. Johnson and bro. E. Owens (Phila.), bro. and sis. J. Brewis (Buffalo), bro. and sis. Llewellyn, sis. Edwards, sis. Cassie Bruce and daughter Anna, sis. Margaret Burke and daughter Blodwin (Glendale), sis. Jochem (Lackawaxen), and sis. Emily Sommerville (Newark). We feel it scarcely necessary to say that we enjoy the splendid upbuilding articles in our BEREAN CHRISTADELPHIAN Magazine. — Loving greeting to all of like precious faith, H. A. SOMMERVILLE, *Rec. bro.*

PHILADELPHIA (Pa.). —*Presser Bldg., 1714 Chestnut St. Sunday School 9-30 a.m.; Breaking of Bread, 10-30 a.m.* Our semi-annual business meeting was held on May 30th. After the business meeting the brethren and sisters assembled for supper at a nearby tea-room, after which we returned to our meeting-place and listened to three short addresses. "Christ our Passover" was the theme of the addresses which were given under the heading "The Life and Mission of Christ," by bro. J. Chisholm, "The Death and Sacrificial Significance of Christ," by bro. A. Johnson, and "The Resurrection of Christ—What does it mean to us?" by bro. C. E. George. The meeting proved to be one of edification to the stranger, as well as to the brethren and sisters. We rejoice in reporting two more immersions, Mrs. MARY JOSEPHINE OWENS (wife of bro. Ernest Owens, Snr.) was immersed into the only Saving Name on June 4th, and Miss LYDIA LINDEMAN on June 25th. It is our sincere hope that our new sisters in Christ Jesus will run the race with patience, and receive a crown of righteousness for faithful obedience to His Word. The Sunday School picnic was held on July 16th. We accepted an invitation from bro. Owens to hold it on his farm in Quakertown, Pa.,

which is about 45 miles from our hall. A bus was chartered to take us there. Bro. and sis. Owens and their family made it very comfortable for us. There was a nice lawn under shady trees, on which most of the games were played. Tables and benches were placed so that when we sat down to tea we could see for miles around the country, being situated on the top of a hill. —After tea we listened to a short address from our bro. D. C. Wilson. His talk was a warning to all that Christ is very near. It was an exhortation to the brethren and sisters to remain steadfast, and an appeal to the stranger to study God's word and put on the Name of Christ. The following brethren have been elected as a Committee to represent this ecclesia with reference to the military question: J. E. Mullan, chairman, D. C. Wilson, and O. S. Johnson. Please address all correspondence to bro. J. E. Mullan, chairman, 222, Sylvan Ave., Gloucester, N.J. — Sincere and best wishes for the continuance of your good work for the Household of Faith, your brother in Christ Jesus, CARL E. GEORGE.

SARATOGA (Wyo.). —We thank God for the privilege of reporting the following visitors since our last writing: sis. Grafton (Los Angeles, Calif.), sis. Lemmon (Denver, Col.), bro. and sis. J. T. Smith (Houston, Texas), and sis. Evelyn Smith (Houston, Texas). There is nothing in this life that gives us so much enjoyment as we get from having people with us who are conforming their lives to the commandments of God according to the example of His Son. Bro. Smith delivered two lectures at the City Hall here on the subjects, "Does it matter what we believe," and "The three classes of people, and their respective destinies." Both lectures were well attended, and literature was distributed to all present. There has been some show of interest among a few of those who heard the lectures. We have also been permitted by the mercies of God to meet with the ecclesia at Denver on three occasions since the first of the year. We are thankful, too, for the communications that have been received from those whose faith and hope are alive to the developments looking to the "restitution of all things which God has spoken by the mouth of all His holy prophets since the world began." — Love to all in Christ, EMITT W. BANTA.

WORCESTER (Mass.). —*Levana Hall Sawyer, Bld., 393, Main St. Memorial Service, 10-30.* Since our last intelligence we have been encouraged by the presence of the following: bro. and sis. Ricketson, bro. and sis. Strong, bro. and sis. John McKeller, bro. and sis. Kenneth McKeller, sis. Esther Wilson, bro. and sis. Sargent, bro. and sis. Coye, bro. and sis. John Davey, sis. Susan Davey, sis. Ethel Davey, bro. Will Davey, sis. Peterson, sis. Jackson (Boston); bro. Byers (Rochester, N.Y.), bro. Carl George, bro. David Wilson, bro. O. Johnson, bro. Joe Mullan (all of Phil., Pa.), bro. Dean, bro. Leonard Rankin, sis. Mary Dehmer (Newark, N.J.). On July 31st we also had the pleasure of the company of bro. and sis. Growcott and bro. and sis. Albert Stiles, of Detroit, Mich. Bro. Growcott and bro. Stiles gave us words of exhortation, as also did bro. George, bro. Mullan, bro. O. S. Johnson, bro. Strong, and bro. Ricketson. Bro. Wilson gave a lecture in the evening, which was well attended. It is very encouraging to meet brethren and sisters of like precious faith, who speak the same things, and are of the same mind, laboring in the Master's vineyard; these meetings strengthen and tend to build us up in our most holy faith. After our morning service, a goodly number of the brethren and sisters motored to Grove No. 3, Hadwin Park, where we had lunch, and we were again refreshed by our bro. Growcott, bro. Stiles, bro. Ricketson, bro. Kenneth McKeller, and bro. Dowling. A very enjoyable time was spent, leaving for our homes about 7 o'clock, thanking our Heavenly Father for His goodness to us in so many ways. — Your brother in Christ, R. A. WAID, *Asst. Rec.*

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.

Victoria. —E. Pate, 63 Murphy Street, Bairnsdale, Gippsland.
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, 3727 W. Garrison Avenue.
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. 21st Street, Irvington, N.J.
Philadelphia, Pa.—Carl E. George, 3330 N. 15th Street.
Pomona, Cal. —Oscar Beauchamp, 742 E. 6th Street.
Portland, Oregon. —John T. Randell, 2411 N.E. 7th 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.

Notes

FRATERNAL MEETINGS. —BISHOPS STORTFORD (Lantern Lecture), Oct. 1st; DUDLEY, Oct. 1st; PUTNEY, Oct. 8th; HOLLOWAY, Oct. 15th; OLDHAM, Oct. 15th; ST. ALBANS (Special Lectures), Oct. 11th, 18th and 22nd; CLAPHAM (British Museum) Oct. 22nd.

JEWISH RELIEF FUND. —We have received the following contributions to this fund: —J. D. B., 20/-; D., 1/-; A bro. and sis., 5 dollars; Anon. H., 20/-; Anon. 7/-; W.T., 20/-; H.J. 20/-; Coventry, £2/17/0; Z., 5/-.

SPARE CLOTHING. —We acknowledge receipt of parcels from Clapham; Brixton (2); Wellington (2); and Pensnett. Correspondence and parcels should be addressed to 19 Grove Road, Brixton, S.W.9.

DISTRESSED FUND. —The following anonymous contributions have been received: An ecclesia, £5; Quartus, £5; Sympathiser, 20/-; Plymouth, £3/14/10; J. D. B., 5 dollars; Coventry, £3/5/0; A sister, 20/-; E. V. W. A., £5; T.M. J., £5; D., 1/-; Miriam, £1; An ecclesia, £5; Anon. £2/12/6.

BRO. W. L. W. —Many thanks. The length is just about right. Please continue on same lines.

SIS. M. S. —Your letter and the garments gave great pleasure to the recipients. Shall be glad to hear further from you.

BRO. J. H. —Your letters are always greatly appreciated although we cannot reply so fully or so frequently. Please keep us informed on Australian ecclesial affairs. Your requests are being attended to.

SWINDON. —Should any brother or sister be moving to Swindon, please communicate with bro. J. Dyer, who can find them accommodation.

"EUREKA." VOL. 3, IN 5/- EDITION wanted. P. c/o Editor. Must be in good condition.

THANKS. —Sister Annie Yeates desires to thank all the brn. and sisters who have visited and written to her while in hospital, and to assure them of her gratitude for their labour of love.

BABY CLOTHING. —A parcel of woollen clothing for baby one to two months, will be sent to any Welsh family who could make use of same. Write c/o Editor.

OUTING TO BRITISH MUSEUM. —The 44th visit of the South London (Clapham) Bible and Mutual Improvement Class will take place, God willing, on Saturday, OCTOBER 22nd. Parties will leave the Entrance Hall from 2.0 to 3.0 p.m. Tea at 4.30 at the Express Dairy Company's Tea Rooms, 25 Hart Street, W.C.I., followed by a Fraternal Meeting in the Essex Hall, Essex Street, Strand, at 6.0 p.m. An affectionate invitation is extended to all brethren and sisters in fellowship.

“JEHOVAH JIREH”. —Sister E.M. writes: "It is enthralling. I have not smiled and wept over any book so much since *Uncle Tom's Cabin*." Bro. J. H. (Australia) says: "I have disposed of 6 copies; it is a wonderful book to stir one up to work in any form in the Master's Vineyard."
