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December 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

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

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

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The Berean

CHRISTADELPHIAN

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Volume XXVI

DECEMBER, 1938

NO. 312

The Rainbowed Angel

An exposition of the Tenth Chapter of the Apocalypse

By Dr. John Thomas

(Continued from Page 403.)

THE DRAMATIC CONSUMMATION OF THE VISION.

The prophecy of this tenth chapter is descriptive of a piece to be performed upon the arena of the fourth-beast dominion. The *dramatis personae* are the Voice in the heaven, the Angel, and John. "I am *the Voice*," said John the Baptist, "of one crying in the wilderness." It is correct, therefore, to say that "the Voice in the heaven" is a person. The Voice personates the Father and the Son, who "are one;" and the Angel personates a multitude, who are "made perfect in one, as the Father is in Jesus, and Christ in Him" (John xvii. 23); and shall we say that John only personates his individual self in the midst of this multitudinous unity? I believe not; but that, in this dramatic scene, he is the representative of a class of agents; and that the part which he performs in it is symbolical of their agency in connection with the angel in carrying into effect the judgments written in the little opened scroll. It was said to John, as recorded in verse 11, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." He did not do this in any sense between his release from Patmos and his decease. His prophesying, therefore, as herein specified, must be in the future; and can only be then subsequently to his resurrection from among the dead. As a resurrected, approved, and immortal man, he will again stand before kings and nations, and "prophesy." But not he alone. He will only be one among "thy servants the prophets, and the saints, and them that fear thy name, both small and great" (ch. xi. 18). These all will "prophesy again before many peoples," etc., after they are raised and immortalised. Hence, John in the scene before us, is their representative; and what he does by command of the Voice in the heaven, they will all likewise have to do.

Illustrative of this, John was commanded to "go and take the little scroll which had been opened in the angel's hand." Here was an action to be performed. When commanded, John had not the book, or scroll; nor was he where the angel stood: but when he obeyed, he stands with the angel, the scroll disappears in John's substance, and he confronts the peoples, nations, tongues, and kings. This dramatic consummation demonstrates that the angel and the class of agents John represents are identical. The angel, therefore, symbolises John and his associates as the scroll incorporate; that is,

after they eat the scroll they occupy the position of the angel upon the sea and upon the earth; and in their prophesying again, their voice crashes with the roaring of the seven thunders. They become, like James and John, "the sons of thunder" (Mark iii. 17); and shake the heavens with their voice.

"Go and take the little scroll that has been opened." They "go" when "gathered" by the angels of his power to the Lord Jesus Christ in the Peninsula of Sinai: and they "take" the scroll when transformed into the likeness of the body of his glory by the energy whereby he is able to subdue all things to himself (Phil. iii. 21). Having taken the scroll they are commanded to "eat it up." "Thy words were found," says Jeremiah, "and I did eat them, and thy word was unto me the joy and rejoicing of mine heart: for thy name is called upon me, O Yahweh Elohim of hosts" (ch. xv. 16). Jeremiah is one of those who will eat the little scroll; and in consequence become a constituent of the same; that is, of the angel. We may see from this, that words may be eaten as well as more material substances. To eat words is first to know them, then to understand their meaning; thirdly, to believe this heartily, and to assimilate it to our mental habitude, that it may become the rule of our thought and action. When this result is attained, the words are not only eaten, but eaten up, or thoroughly digested; and they become part and parcel of the eater inseparably.

Ezekiel was put through this dramatic exercise as well as John and Jeremiah; and from the account he gives we may derive assistance in the exposition of the matter before us. A scroll held in a hand was sent to him. It was a scroll of judgment to be executed; for therein were written lamentations, and mourning, and woe (ch. ii. 8-10). This he was commanded to eat, and then to go and speak to Israel. What he eat was suggestive of what he afterwards spoke and wrote in his book. It was said to him, "Son of man, cause thy belly to eat, and fill thy bowels with this scroll that I give thee. Then," says Ezekiel, "did I eat." Now, the effects produced upon him by the eating to fulness being identical with those affecting John, we are enabled, upon the principle of like causes producing like effects, to determine what the contents were of the little scroll eaten by John. Ezekiel and John were similarly affected. "It was in my mouth," says Ezekiel, "as honey for sweetness;" and then, in ch. iii. 14, he tells us "the Spirit lifted me up, and took me away, and I went in bitterness, in the hot anger of my spirit; and the hand of Yahweh was strong upon me." And when John applied for the opened scroll, and it was given to him, he was told by the angel it should make his "belly bitter, but in his mouth be sweet as honey."

Ezekiel's scroll when eaten, though prophetic of judgments causing lamentations, and mourning, and woe, was as honey for sweetness, because, "the judgments of Yahweh are true and righteous altogether; more to be desired than gold, yea than much fine gold; sweeter also than honey, and droppings of honeycombs. Moreover, by them is thy servant warned; and in keeping them there is great reward" (Ps. xix. 10, 11). This explains the sweetness in the mouths of Ezekiel and John. The contents of the scrolls were the joy and rejoicing of their hearts; for in the complete execution of "the judgments written," they saw the development of the promised recompense of reward.

(To be continued.)

The Political Situation

The dark cloud hanging over the political world seems to gather instead of dispel as time speeds. Diplomatic threats and persuasions, conferences, proposals for peace, armistices, all seem to have little or no effect upon that cloud. The peace lately made is described as "a doubtful truce." How long it may last we cannot say, but the storm must burst sooner or later, and as Napoleon once said regarding a matter having an intimate connection with it, "God knows what next." Yes, He knows, but "He will do nothing, but He revealeth His secret unto His servants the prophets" (Amos iii. 7). From them, brethren, we have learned that the storm will be succeeded by a glorious calm—war's alarms hushed in a peace of a thousand years. While others fear and tremble—as well they may—because they see the cloud but are unable to see beyond, we may lift up our heads and rejoice as we see our redemption drawing nigh, placing implicit confidence in the justice, mercy and power of him who even in the days of his flesh "rebuked the wind, and said unto the sea, peace, be still." R. R. (1897).

Editorial

THE DEATH OF BROTHER A. T. JANNAWAY.

With sincere regret we record the death of brother A. T. Jannaway, who fell asleep on 2nd November, at the age of eighty-four. His association with the Truth was exceptionally long, and characterised throughout by sterling qualities of earnestness and industry. He was immersed on 3rd February, 1875, and had thus completed over sixty-three years in the service of Christ. The circumstances by which his connection with the brethren began are interesting. In 1874, a paragraph appeared in one of the London daily papers, satirically referring to *Christadelphians* as "*Christian Dolphins*." Our late brother, with characteristic zeal, inserted an advertisement in the paper asking for information concerning the *Christadelphians*, to which the brethren then meeting at Islington (North London) replied; the result was the acceptance of the Truth by brother Jannaway and his brother, followed at intervals by all the remaining members of his family.

The record of his immersion, to be found in the *Christadelphian*, for March, 1875, is as follows:

"NORTH LONDON. —There have been two immersions here during the month, viz., on 3rd February, two brothers, WILLIAM JOHN and ARTHUR THOMAS JANNAWAY, who were brought into connection with the Truth through a paragraph which appeared in one of the London daily papers (the *Standard*) early last year, referring to *Christadelphians* as '*Christian Dolphins*.' Thus out of ridicule has come forth an earnest result."

Thus began in those early pioneer days of the Truth a probation now ended. We can testify to the unabated zeal and ardour which were the distinguishing qualities of our brother, from his immersion, till his illness finally compelled him to relax.

An early incident in his ecclesial life supplies the key-note of all of his later activities. On 17th October, 1881, he issued to the brethren and sisters a circular letter advocating the formation of a new ecclesia in South London (at the time there was only one ecclesia in London, namely the Islington, N. London, meeting). In the letter, it was stated that many reasons could be adduced in support of the proposition. We reproduce below a paragraph from the circular letter, which, although written nearly sixty years ago, is appropriate to-day: —

"A second well-supported ecclesia in London would advance the interests of the Truth in many ways. It would provide another place for the permanent proclamation of the Truth—it would call a larger number of brethren into active service—and would tend to develop that brotherly love which the size of our present ecclesia is liable to cramp."

Here are sound Scriptural reasons for the formation of an additional ecclesia. Jealousy, strife, vain-glory, self-gratification, or any other unworthy motive found no place in our brother's reasons for the proposed step: he was moved only by what he was convinced was for the advancement of the Truth, and the spiritual well-being of his brethren and sisters, and we gratefully record our belief that the fruits of his unselfish zeal are evident in the South London (Clapham) Ecclesia to-day, where his faithful influence and example are still felt.

We must record with thankfulness his faithful stand for the Truth at the time of the Inspiration division in 1885-1886, when, in association with brother Roberts and others, he made an uncompromising stand for the Divine Inspiration and consequent infallibility of the Scriptures. Later, in 1894, the Resurrectional Responsibility division occurred, and again brother Jannaway was one of the Truth's strongest defenders. In 1923, the same energy and devotion to the Truth, and the well-being

of the Brotherhood, were characteristically manifested in the division which came to be known as the Birmingham Trouble.

It was a cause for the greatest sorrow to so many of his former co-labourers that in 1926 our brother took up a position in which they felt it impossible to follow him, without being unfaithful to their convictions; the inevitable separation has been an abiding sadness to all who had the privilege of being associated with him in the Truth's service. We confidently leave the matter in the wise hands of the Judge of all the earth, who will do right, with the sincere prayer that it may be, in the infinite wisdom and goodness of God, that our beloved brother will shortly awake to receive a place of honour and glory in the coming Kingdom of God.

On 5th November, our brother was laid to rest in the Streatham Cemetery, where, beside one of his most zealous co-labourers of between forty and fifty years ago, namely, brother F. W. Porter, they together await the call to "come forth."
W.J.W.

1939.

With this issue, Volume xxvi. of THE BEREAN CHRISTADELPHIAN is complete. Whether Volume xxvii. will ever be completed, none can say. Judging by the signs of the times, it seems unlikely. The Coming of the Lord will put an end to the tasks of editors and contributors, as of all other labourers in the vineyard, and the nearness of his coming is certain. That the year 1939 may witness that day is the hope of all who daily pray "Thy Kingdom Come"; but, hopeful as are the signs that it is at hand, we must not relax our efforts, but rather increase them, and that we are sure readers and contributors and editors will unite in striving to do, as long as God gives them health and strength.

Readers who desire the *Berean* to continue its monthly visits during 1939 are invited to fill in the enclosed Order Form, and return it with remittance without delay, in order that the new mailing and ecclesial lists may be prepared, and to ensure receipt of the January issue. We invite also support for the Free List—which enables us to supply free copies to the many brethren and sisters who are not themselves able to subscribe. Anticipating a continuation of the generous assistance of those who are able to help in this, we shall be glad to hear of any who would like to receive a free copy. A small monthly supply for free distribution to interested friends may also be obtained from the publisher at reduced rates.
C.F.F.

The Parable of the Good Shepherd

(Continued from page 326.)

THE SHEPHERD'S VOICE AND THE LISTENING FLOCK. — *"The sheep hear his voice, and he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."* These are the natural facts in the case. Their spiritual meaning is plain. The shepherd's voice is what Christ has said for the guidance of men, but with this is bound up much more than the precepts that actually came out of his own mouth. What he said himself is only part of the message of God to man. For the rest of the message, he refers us to Moses and the prophets: "Think not," said he, "that I am come to destroy the law and the prophets, I am not come to destroy but to fulfil" (Matt. v. 17). "They have Moses and the prophets: let them hear them. If they believe not Moses and the prophets, neither would they be persuaded though one rose from the dead" (Luke xvi. 29). "If ye believe not his writings (the writings of Moses), how shall ye believe my words?" (Jno. v. 47). "The Scripture cannot be broken" (Jno. x. 35). "The Scripture must be fulfilled" (Mark xiv. 49).

Such are a few illustrations of the way in which, in so many words, he binds up the message of God in the "Old Testament" with his own personal word in the New. In addition to these, the

instances in which he does so by implication, and in which such an association results of necessity from his teaching and his work, are more numerous and weighty than the casual reader of the Bible can be aware. The conclusion resulting from them all is that the Shepherd's voice is co-extensive with the Bible. The Shepherd's voice is *the voice of the Spirit*, as especially manifest from the pendant to each of the messages sent by Jesus to the seven ecclesias: "He that hath ears to hear, let him hear what *the Spirit saith* unto the churches:" concerning all of which messages, he says, "*I, Jesus*, have sent mine angel to testify unto you these things in the churches" (Rev. xxii. 16).

Because, therefore, the Scriptures of Moses and the prophets are given by inspiration of God — because their authors were "holy men of God who spoke (and wrote) as they were moved by the Holy Spirit," and not as impelled by human will (2 Pet. i. 21), those only truly listen to the voice of the Shepherd who listen to those Scriptures, as interpreted and applied by the Spirit in Jesus and the apostles. The voice of Jesus is not a different voice from the Holy Scriptures which were read in the Jewish synagogues every sabbath day in the days of Jesus, and now placed, in the Providence of God, in the hands of Christendom. The voice of the personal Jesus is but a supplementary and explanatory expression of the same Eternal mind. The Old Testament Scriptures, in conjunction with the apostolic testimony to Jesus as their fulfiller, were able to "make men wise unto salvation" in the days of Paul (2 Tim. iii. 15); and they are still able to work that great result for men if they will allow them. God not only spake by Jesus, but the prophets also, as Paul says, "God, who at sundry times and divers manners *spoke in time past unto the fathers BY THE PROPHETS*, hath in these last days *spoken unto us by His Son*" (Heb. i. 1). So also Jesus teaches in the parable of the vineyard—the proprietor of which sent first various messengers, and then his son.

Now, the voice of the shepherd being of this amplitude, we have to note how the fact bears on the claims of many in our own day who are regarded as his sheep. If that which constitutes and distinguishes men as the sheep of Christ's parable is the hearing of the shepherd's voice, and if that voice be the voice of God in the entire Scriptures of Moses, the prophets and the apostles, where do myriads stand, professing his name, who not only neglect making the acquaintance of these Scriptures, but who actually, in an increasing multitude of cases, discard them as the obsolete and infantile conceptions of a past age? They are manifestly not even hearers of the Word, let alone doers. They do not recognise the voice of the Shepherd, and therefore follow him not. The sheep are to be found among those who are enlightened in this matter — who discern the voice of the Shepherd in the "whatsoever things" that have been written aforetime for our learning—who "hear what the Spirit saith," whether through Jesus, or the apostles, or the prophets. Such are strongly characterised by that other sensibility of which Jesus speaks, when he says his sheep "know not the voice of a stranger." "A stranger will they not follow, but will flee from him." A knowledge of the Scriptures, in the understanding thereof, gives them a quick sense of the alien element. They quickly detect what is foreign to the mind of God.

Philosophy in all its branches comes under their reprobation, where it claims to guide in Divine matters. They see with clear eye that Paul uttered no empty flourish when he spoke of philosophy as a spoiling thing, of which believers had to beware. They can exactly tell why. They can define the limits of philosophy in relation to religious truth, and demonstrate the radical distinctness of the two realms of thought. They know the whereabouts of the natural thinker, while the natural thinker cannot place the sheep, except by a blundering hazard, which attributes their conceptions to mental peculiarity bordering on aberration. Paul expresses the fact well when he says, "He that is spiritual judgeth (discerneth) all men, but he himself is judged (discerned) of no man." The eyesight of the spiritual man not only covers the ground occupied by the natural man, but extends much further, like the visual range of the man at a higher altitude than his fellows, *e.g.*, a mountain observatory overlooking a plain. They know enough to know that Christ is the only guide for man in relation to the things of God and futurity. Therefore they hear his voice and follow him, while they flee very determinedly from any man or system who poses as a substitute, or rival, or equal. These things are discerned by all who truly know Christ. They know his voice, and they know all counterfeits. R.R.

(To be continued.)

“We would see Jesus”

TYPES AND SHADOWS No. 3: THE LAMB.

Of all the beautiful figures taken from animal life to represent Jesus, the one which excels in prominence and beauty is "The Lamb." And at the outset our minds should visualise the figure correctly. It is not a sheep or ram, but the animal in its tender years, for by referring to a concordance the student will realise how frequently the words "of the first year" are attached to the instructions for "bringing the Lamb."

The ram, goat and bullock play their part in revealing Jesus in their respective characteristics; when killed their work as a "shadow" is finished. It is "the Lamb of the first year" that rises triumphantly above them all — to occupy a place which pales the others until they fade right away; indeed, the Lamb absorbs *in himself* all the other "shadows" and (shall I say in an accommodative sense, though sounding paradoxical) becomes the "substance" —an EVERLIVING SACRIFICE.

Have you ever noticed the following; no less than twenty-seven times in the Apocalypse is Jesus referred to in his exaltation as "the Lamb" — never the ram, the goat, or the bullock. There the "Lamb" stands out in bold relief as the completed Agent of God for the redemption of mankind from every aspect of "sin." "The Lamb" represents *the only efficacious One*— the ONLY NAME "under heaven, given among men, whereby we must be saved" (Acts iv. 12)— "The Lamb of God that taketh away the sin of the world" (John i. 29, 36).

And as we walk amongst the "shadows," how overwhelmingly does this mighty and majestic work appear: —

It was a "*lamb of the first year*" that stayed the hand of the destroying Angel as he moved amongst God's helpless people in Egypt on that memorable Passover Night, when that blood, typifying better things than the blood of Abel, delivered them from the thralldom of Egypt's darkness and bondage by means of some of the greatest miracles ever witnessed by mankind.

Under the Law, it was *the Lamb* that, to the stricken leper, meant "new life." Eaten away, as he was, with this destroying and incurable disease, he was "cut off" from human association— *unless God in His mercy effected a cure*. Can we not almost feel this man's emotions as, with healthy tread, the new life coursing through his renewed body, and his thankful eyes and overflowing heart uplifted to his God, he enters his house once more, rejoicing in "*the Lamb*."

And it was the sinner's *daily friend*; —not brought by the sinner himself, for *it was there ON THE ALTAR before the sinner came*, waiting, as it were, to receive "the sin that doth *so easily* beset us." Yes; TWO *lambs of the first year* were offered *day by day* — GOD'S PROVISION, with which man had nothing to do in its preparation, yet God offers man ALL the benefits accruing therefrom if he comes in the appointed way.

Was this great teaching in the "shadow" intended when the Apostle wrote: —

"For when we were *without strength*, in due time Christ died for the ungodly. For *scarcely* for a righteous man will one die; yet peradventure for a good man *some would even dare to die*. BUT God *commendeth His love toward us*, in that, *while we were yet SINNERS*, CHRIST DIED FOR US" (Rom. v. 6-8).

We said a moment ago that the Lamb was God's completed Agent for the redemption of mankind from every aspect of sin; and as we look at the altar and watch the priest laying that morning sacrifice of "the lamb of the first year" upon it (God commending His love towards us), and then

witness that stream of "sinners" flowing up to the Tabernacle with *their* sacrifices of acknowledgment of sin to be placed upon the altar and consumed, our minds become filled with the most transcending thoughts of the redemptive work these "shadows" cast.

Indeed, the "shadows" are so strong that they merge *immediately* into the "substance."

"He was brought as a lamb to the slaughter" (Isa. liii. 7) is the beautiful counterpart of that innocent creature being led away and sacrificed on our account (for this chapter reveals this very clearly); and as we read the historical record of "his" slaughter, it is recorded of the Jews —

"And they that had laid hold of Jesus *led him away,*" etc. (Matt. xxvi. 57).

and the Gentiles later did the same —

"And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and *led him away to crucify him*" (Matt. xxvii. 31).

The "slaughter" completed, "the Lamb" is laid upon the consecrated and cleansed altar, and not before this is done is it in the acceptable condition to be efficacious for others. See yonder host of sinners who, if they appreciate the *spirit* of the ceremonial, will thank God for His rich provision for the removal of "sin." Watch them, as with hands on the head of their "sin" offering, they confess — God teaching them in a typical way that the animal *now* was the embodiment of "*their sin.*" Observe the priest as he lays "the sin" of the "sinner" on the altar, which comes into contact and association with the "Lamb of God" continually burning thereon. The sinners' offerings are piled up—all of them "laid" *on* the "lamb." In this way the Lamb bears the weight of the sins of the people, and is joined with the people—they become ONE. For the fulfilment of all this, listen to the words of the prophet:

— "The Lord hath *laid ON HIM* the iniquity of us all " (Isa. liii. 6).

And if we read the marginal renderings with our minds filled with the picture we have endeavoured to portray, the teaching becomes more vivid still:

"The Lord hath made the iniquity of us all *to meet on him.*"

On him — the first offering put there in the morning, and another in the afternoon, and then the sinners' offerings piled "on him" — buried; out of sight; by the amount of sin to consume. And both *altar* and *Lamb* share this beautiful "shadow" teaching. Not only is the transgressor's "sin" on the *Lamb*; it is also on the *altar*. So in the *cleansed altar* we see all the perfection embodied in the "Lamb," which enabled God to use it for "the taking away of sin."

But its "shadows" become more beautiful when we see its teaching in the word "continual." Oh, what a glorious word! Brethren and sisters, do we all realise what this means to us?

"Two lambs of the first year, day by day *continually*"

is the language of Exodus xxix. 38. And putting it beyond all possible misunderstanding, the instructions conclude with these words: —

"This shall be a *continual* burnt offering *throughout your generations* at the door of the tabernacle of the congregation of the Lord; *where I will meet with you*, to speak there unto thee" (Exod. xxix. 38).

So shall the children of Israel, the Tabernacle, and Aaron and his sons, be sanctified, and God dwell with them and be their God (Exod. xxix. 43-46).

Then, as we pierce the pages of that lovely Epistle to the Hebrews, and hear the words of the writer drawing a picture of the "Substance," the "shadows" with all their beauties disappear in the overpowering light of him who is the Lamb *that had been slain*, but who now triumphantly proclaims:

— "I am he that liveth, and *was* dead, and behold, I am alive for *evermore*, Amen; and have the keys of hell and of death" (Rev. i. 19).

Ah! but let us look at the picture in the Epistle to the Hebrews:

"But this man, BECAUSE HE *continueth* EVER, hath an unchangeable priesthood. *Wherefore he is able also to save them* TO THE UTTERMOST that come unto God by him, seeing he EVER LIVETH *to make intercession* for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not *daily*, as those high priests, to offer up sacrifice, first for his *own* sins, and then for the people's; FOR THIS HE DID *once*, WHEN HE OFFERED UP HIMSELF" (Heb. vii. 24-27).

Did I hear you say, "But this refers to the high priest, and not to the Lamb?" Our answer is, that it is here we see the blending of these beautiful "shadows." Is there *no* connection between the "continual" burnt offering of the Lamb, and the "continual" existence of the High Priest? We shall see, by and by (God willing), that the high priest embodies *in himself* all the characteristics shown us in the "shadows," in whatever way they may be presented. They all converge and find their fulfilment in him, teaching in their varied ways the loving provision our Father has made "for us" in him — details which *could not* be expressed in the single figure of the high priest.

But why should a "lamb" be chosen to represent Jesus in his final triumph. Well, it points retrospectively to the days of humiliation and weakness; of the times of terrors and depression; to the agonising experiences of the life of that "Man of sorrows and acquainted with grief." It was the "Lamb that *had been slain*" that we now see "crowned with honour and glory," "Now triumphant and renowned," as we sometimes sing. The figure is lovely when we remember how the Master used the simile of the lamb when he commissioned his disciples to preach the Gospel —

"Behold I send you forth as *lambs* amongst *wolves*" (Luke x. 3).

"Behold I send you forth as *sheep* in the midst of wolves be ye therefore *wise* as serpents, and *harmless* as doves (Matt. x. 16).

And the Apostle, warning the early church of the evil days before them, said: —

"For I know this, that after my departing shall grievous wolves enter in among you, *not sparing the flock* . . ." (Acts xx. 29)

Here, then, a forceful illustration of the ideas embodied in the use of the Lamb as representing, first, him who is God's provision for the forgiveness of sins, and secondly, those who have been forgiven.

How impressively does the lamb stand out as a defenceless, helpless little creature, exposed to the ravaging propensities of the "wolves" on all hands. Its only protection is the "Shepherd," and in the case of Jesus we know who protected him through life, and "saved him" from the hands of the spoilers!

Then there is another angle from which the reason for this choice of the lamb can be viewed. Even in the animal kingdom there are degrees of "refinement." Between the sow "that wallows in the mire" and "the lamb" there is a great gulf fixed; no one would attempt to associate the one with the other. In the human family also, some are more "naturally refined" than others, and should they meet,

there is a "jar" on the susceptibilities of each (according to the width of the "gulf" existing). The excellence of the refinement of God's Lamb is expressed in the words: —

"Holy, harmless, undefiled, separate from sinners" (Heb. vii. 26).

Notice the contrast in the words of Paul (Rom. vii. 14) —

"I am carnal, sold under sin."

Yet in the end, he had been so cleansed and refined by the power of the Truth, that he could say —

"I have fought a *good fight*, I have *finished my course*, I have *kept the faith*: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me in that day: and not to me only, *but to all them also* that love his appearing" (2 Tim. iv. 7-8)

The carnal characteristics of the ram, the goat, and the bullock had to be destroyed; but arising from their ashes springs "the Lamb of God"— holy, harmless, undefiled, separate from sinners.

Have you ever thought of these things as you have seen the lambs gambolling in yonder meadow? Study it closely. There is *something* about the "lamb" that seems to "naturally" separate it from all other animals. We may have pets; but a cat will scratch, a dog will bite, etc. But a lamb — what a *harmless* little creature. It is helpless, too. Other animals, though young, will show fight in self-defence, if not aggressively; but the lamb — led to the slaughter; dumb before the shearers (Isa. liii.). How dependent *upon the Father for strength and protection*, as he utters that plaintive cry! —

"Father, glorify thy Name."

How strengthening to the helpless Lamb were the words —

"I have both glorified it, and will glorify it again" (John xii. 28).

Listen again, as he describes his own helplessness —

"I can of mine *own self* DO NOTHING."

Then there is the *gentleness* of the lamb, in contrast to the assertiveness and aggressiveness of other animals; and when to all this is added the moral perfection "shadowed" in the physical perfection of the animal, we have a most beautiful blending of the character of him who is altogether "lovely."

Could you, my brother, or you, my sister, choose an animal more fitted to "shadow" such majestic qualities? Our heads must be bowed as we acknowledge, "The Lord doeth all things well."

Space will not permit the development of "the Lamb triumphant"—foreshadowed in the waving of the Sheaf (Lev. xxiii. 9-12); and again at the Feast of Pentecost, when *seven lambs* are employed (Lev. xxiii. 15-18). Perhaps, if the Lord tarries, and we are spared, we may return to the subject and deal with these shadows which carry the "Lamb" and those he redeems right into the Kingdom of God — and beyond — the never-to-be-forgotten manifestation of God's crowning love —

"To us, the fallen sons of men,
To make us sons of God."

Do not such thoughts create in us the feelings, even now, to burst forth into joyous acclamation: —

“Thou art worthy . . . for thou wast slain, and hast redeemed us unto God by thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth” (Rev. v. 9, 10).

And the very singing of these praises, refreshing our minds with the great deliverance wrought in us by the finished work of "the Lamb" through the mercy of the living God of Israel, shall make the refrain heard to the uttermost parts of the earth.

"Worthy 'the Lamb' *that was slain* to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Ah, my brother and sister, we are not there — yet. A little more fighting with the rams, the goats, and the bullocks; a few more days of weariness and struggle with *self*; a tremendous fight, truly, but as we look at yonder altar, as we see that "continual" burnt offering for our sin provided in "the Lamb of God" (do we SEE JESUS?) let every one of us spiritually join hands, and with hearts o'erflowing at the prospect of "The Marriage Supper of THE LAMB" sing together: —

"Let your hearts no more be sad;
March in heavenly armour clad;
Fight, nor think the battle long,
Soon shall vict'ry tune your song.

"Let not sorrow dim your eye;
Soon shall *ev'ry* tear be dry;
Let not fears your course impede;
GREAT YOUR STRENGTH IF GREAT YOUR NEED."

"Onward, then, in *battle* move!
More than conquerors ye shall prove;
Though *opposed* by many a *foe* —
Christ's TRUE soldiers — ONWARD GO!

F. W.

Palastine

AS A WORLD CENTRE: A GEOGRAPHICAL AND HISTORICAL STUDY.

III.

The second article brought us up to the period of the commencement of the Jewish Dispersion. The land, from being a world centre in the past, suffered temporary eclipse. The world and its interests changed, and the movements of civilised peoples seemed to shift westwards, and the centre of attraction and interest became intensified towards the centre of the Roman Empire—Rome. The old saying that "all roads lead to Rome" no doubt had some real meaning in the heyday of Roman dominion. During these days Palestine received less and less attention, until gradually the Roman power began to weaken, and the Roman Empire became the prey of successive waves of barbarian invasions—Goths, Vandals, Huns, etc., and especially in the East the great power of Mahomet became consolidated, and by A.D. 637-8 Palestine had succumbed to them. The Saracen, succeeded eventually by Ottoman Turks, wrought desolation and ruin in the land, very effectively carrying on the work of the Pagan Roman "Abomination of Desolation." The land became a "land of ruins," and under the Ottoman sway the land did indeed enjoy, as God had said, its sabbaths. This was the period of the "downtreading of Jerusalem," during the latter part of the Times of the Gentiles. Many interesting interludes occurred to enliven this scene of desolation. One great concentration, or series of concentrations, of interest in the Holy Land resulted from the preaching of Peter the Hermit, who

ushered in the Period of the Crusades; but apart from this no great interest was displayed by Europe in that land which seemed so far distant; and so out of the orbit of men's concern.

Yet the land was still a geographical centre: it was men's outlook and interests that had changed, but with the advent of modern times, with its modern outlook, its modern inventions, its acceleration of the means of transport, its need for colonies, its need for raw materials and commerce, this mediaeval outlook changed—and once again, during the 19th and 20th Centuries, the Land of the Five Seas has begun to arrest the attention of mankind.

The attraction has, however, differences, for whereas formerly in ancient times the world of men was small, for the reasons as stated above, with special emphasis on the speeding up of means of transit and transport, the world is more extensive in area. Men are more conscious of one another's existence, and the great change in economic and political structure of nations makes the world interdependent. Thus, although the world of men extends territorially over practically the whole globe, in a word it is a bigger world—yet this bigger world is more closely interdependent than the ancient world. Distance in these modern times is no barrier to rapid communications and exchange of ideas and commodities. This large world has, relatively to the middle ages and after, shrunk, so easy has world intercommunication become. Historians speak of this fact as the "shrinkage of the world."

The point that is of interest to us is that in this new world of conflicting interests and rapid communications — Palestine is assuming a strategical and economic importance, and in it is growing up in comparative prosperity a people lovingly attached to the land—God's Chosen People once again gathering there in preparation for the glorious times ahead, as promised by God through the prophets of old. Ancient fertility is being restored; ancient trade routes are assuming more than their old importance; new routes—air routes—are crossing over and sometimes converging upon the old land with its new air ports and sea ports; new products are being raised, and oil pipes (of unimaginable world importance) run across the land, with outlets and storage centres at Haifa, etc. Palestine is becoming harnessed to modern economic needs, even her waterways, useless in ancient times, are used for the generation of a plentiful electric supply for the whole land.

In this modern world of rush and speed and commerce — Palestine, and with it S.W. Asia, is coming into its own, and we shall see in the near future the movements of world armies take a definite trend in that direction, because to either protect their existing interests there they must go there, or because the need for outlet and their greed and lust of wealth and prosperity will lead them there. Then will come the final crash, as we know, when all nations concerned will gather around Jerusalem, extending their operation northwards to Esdraelon, the Armageddon scene; when Gog, of the Land of Magog, prince of Rosh, Meschech and Tubal (the Russian Confederacy), depicted for us in Ezekiel xxxviii. and Zech. xiv., will come down upon the land, the people of which will be so valiantly, but hopelessly, defended by the Tarshish Power (Great Britain and the Commonwealth). "Then shall the Lord go forth and fight," and then shall "The Lord be king over all the earth," and then shall "Christ stand upon the Mount of Olives," and a terrible vengeance will be wreaked upon these enemies of Israel, resulting in "God alone being exalted in that day" (Ezek. xxxviii.; Zech. xiv.; and Ezek. xxxix. etc.).

One feels tempted to descant upon the great geological changes which will take place in that day; the valley to be created when Christ stands upon the Mount of Olives; the waters which are to flow from the Temple into the Dead Sea, bringing about an end of its saltness: the waters also which are to flow northwards out into the Mediterranean. All these things are excitingly interesting. What a changed land: what an improved land will result from these changes, especially in the matter of climate, rainfall, and consequent fertility! Deserts blossoming as the rose, and a general production of a Garden of Eden-like country. This revitalised central land is thus to be God's Land once again in the active and obvious sense of the words. This extraordinary land is to be, as it is indeed specially fitted to be, the centre of world Government, with Christ as the universal King.

Now from what has been very roughly summarised, the reader sees what a fertile field for profitable and enjoyable study exists, but in order to help in this study, I propose in the next and final article of this series, to indicate the sources from which I have gleaned this outline, with specimens of some striking quotations from well-known authorities who have studied this matter in detail. When this has been done, I feel sure I shall have opened up the possibility to many to commence this study. I feel all the more enthusiastic about it myself because my own gain in such a study has been an increased reverence and admiration for the Book that records God's Promises in relation to the land; so accurate, exact and all-comprehensive does God's record turn out to be, when examined thus geographically and historically; and, further, the wisdom of God is seen in His choice of this Land as a world centre in the future age.

W.L.W.

(To be concluded.)

THE DAY OF HIS COMING.

Lift up your heads and now behold,
Redemption draweth nigh:
The Glorious Day, so long foretold,
Breaks forth with cloudless sky.

And who are these in bright array,
In linen fine and white?
From out great tribulation, they
Have come to marvellous light.

They've heard the Master's word — "Well done,
Thou good and faithful one;
The good fight fought—the race well run,
A righteous crown is won.

*"I hungered and ye gave Me meat,
Refreshing drink for thirst;
I give thee bread from Heaven to eat,
And free from sin accursed.*

*"A stranger, and ye took Me in,
Nor feared for evil snares;
But sheltered, whether man of sin,
Or angel unawares.*

*"Ye clothed Me when I naked lay,
Lest enemies put to shame,
In righteous robes, that ne'er decay
I clothe thee in My name.*

*"Ye ministered when sick I lay,
Nor thought of worldly gain,
The Righteous Sun, with healing ray,
Will banish all thy pain.*

*"When prison walls encompassed Me,
Ye visited Me there;
From bonds of Death I set thee free,
A rich reward to share."*

(Selected.)

“Consider Him”

THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST.

xiii. —APOSTLE.

"Wherefore, holy brethren . . . consider the Apostle and High Priest of our profession."

In pursuance of this exhortation, we examine this title. The word *apostolos* signifies an ambassador or messenger, one sent with tidings, or entrusted with power to make proposals, and is so rendered in 2 Cor. viii. 23, "our brethren . . . are the messengers (R.V., *mar.*, apostles) of the ecclesias, and the glory of Christ." See also Phil. ii. 25. The One whom we are considering said to the twelve he had chosen from among his disciples to be apostles: "As my Father hath sent me, even so send I you" (John xx. 21).

Here was a recognition of the purpose of God in calling fallen men and women to a knowledge of the gospel. God had raised up many with great tidings to Israel from age to age, and "last of all He sent unto them His son." How richly did He reveal the depth of the promise, "I will give to Jerusalem one that bringeth good tidings" (Isaiah xli. 27).

When this great Apostle went up into the mountain and talked with his disciples or preached to the multitudes from the sea shore, doubtless some would remember the words through Isaiah: "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace."

For this work he was anointed, and because it was a life-giving message which was proclaimed, we are warned "to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward: how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Heb. ii. 1-4).

Angels (*Gr. aggelos, messenger*) were not sent to preach the Gospel. When one was sent to Cornelius, it was not to show him the way of salvation, but to tell him to send for the Apostle Peter, and to ask him what he should do.

And what is the message which the Apostle of our profession brought from Him that sent him? In substance it is: "I have looked upon thy low estate, and have seen that thou art storm tossed, cold and hungry. There is bread in my house, and an abiding place therein. Warm thine heart at the fire of my love. I will clothe thee in fine linen, clean and white, which is the righteousness of saints. I will lift up thine head so that thou shalt appear in honour. I will enrich thee and exalt thee. I have seen thy ways, and will heal thee and restore comfort to thee. I will be a Father unto you, and ye shall be my sons and daughters."

Having received such a full and free invitation, shall we hesitate about passing it on whenever we have opportunity? The obligations of apostleship are twofold — preaching and living. Brother Roberts has pungently expressed this aspect in *Nazareth Revisited*, chapter 23: —

"Men in vast multitudes, professedly Christian, despise them (the apostolic writings) by neglecting the study of them, and by living in daily violation of their most elementary principles. By one process or another, the word of God is made of none effect, and God rendered morally powerless among men. . . . Happy shall they be who are found in the position of listening to the apostolic testimony with the deference its authority demands."

Although criticising him for consorting with "publicans and sinners," Christ's enemies were never able to lay against him any act inconsistent with His teaching of love. He met his opponents and traducers with calm, unruffled assurance, born of close contact with the Word. When he was reviled, he reviled not again, nor rendered evil for evil, but in patience possessed his soul.

The Apostle Paul reminds us that in following in the footsteps of Christ, we are not only apostles, but epistles, "known and read of all men," and "written with the Spirit of the living God."

You are writing a GOSPEL, a chapter each day,
By the DEEDS that you do, by the WORDS that you say:
Men read what you write, whether faithless or true;
Say — what is the gospel according to you?

M. J.

Reflections

A ROYAL PRIESTHOOD. —At a recent Fraternal Meeting we were considering the writings of the Apostle Peter — and very refreshing they are in a world of turmoil and confusion, to those who would be heirs of the Kingdom of God; for times of difficulty are by no means confined to the outside world. It is through much tribulation that we are to attain unto the reward of eternal life, and we need not be surprised therefore at anything which may be placed upon us to bear. To attain to the order of a royal priesthood calls for self-restraint in no small measure, and to suffer not only the word of exhortation, but sometimes the unjustified language of vituperation. And so it is that Peter's epistle, written at a time when the brethren and sisters of his day stood in need of warning, comfort, and encouragement, must surely have warmed their hearts as it does ours. There are no flights of fancy in the beautiful language of Peter's writings, which are typical of his actions, thorough and eminently practical, wherein he gives the matter under review its full value straight away. Consider the importance and significance of those well-known words, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." Our mind is carried back to the promise of God to Israel through Moses, "Ye shall be unto me a kingdom of priests and an holy nation."

* * *

We often speak of the Gospel as a golden thread running through the Bible from Genesis to Revelation, and here we find the same thing applies to this royal priesthood, who are to be participants in the Glory, and collaborators with the King whom they love and serve. For again our mind is carried forward to the song of the redeemed, "Thou hast made us unto our God kings and priests, and we shall reign on the earth." It requires no intellectual effort to perceive the connection between the references, whilst the context in each case emphasises the necessity of faith, obedience and patience on the part of those who are spoken of, if they would win through and obtain the crown of life. But supposing we lack these virtues of faith, obedience, patience, holiness and brotherly love when the Master returns! Are we not still a royal priesthood? We may be in name, but certainly not in practice. The crisis will then be upon us, just as unexpectedly and as literally as was the international crisis of a few weeks ago. The initial letters of our opening phrase reminds us of the fact, and we may well ask ourselves what precautions we are taking to make our calling and election sure, — there will be no evading the great crisis which lies ahead but there will undoubtedly be a hurrying and scurrying here and there by some, trying to make up for lost time and to catch up with neglected opportunities. It was so in London recently, and in "that day" history will undoubtedly repeat itself in the more important matter we refer to. How readily we find excuses for our own shortcomings, but how futile in the face of impending disaster! There is certainly a lesson to be learned by us from recent events if we have eyes to see and ears to hear.

* * *

If any doubts had hitherto lingered in our mind as to the nearness of Christ's return, surely the events of the last twelve months must have dissipated them. The words of the Prophet Joel seem to

sound louder and louder, even to the accustomed ears of those who have so often heard the spirit's proclamation, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near, let them come up; beat your ploughshares into swords, and your pruning hooks into spears!"

Peace, Peace, the nations cry, but there is no peace to the wicked. Even the United States of America, who bend every effort to keep out of war, find it impossible to evade the responsibility of being ready for such an eventuality. And so with all nations; on every hand money is poured out like water in a feverish race to outstrip others in arming for the day that is coming. "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged."

* * *

Commenting recently on the unparalleled war preparation, a London daily concluded, "What shall we say then to these things? —there is only one thing to say: the world is mad." We do well to see that we are not caught up in the vortex of this madness. Hence the advice of all our brethren to keep clear of munition-making and the war-machine generally. Depend upon it, the difficulties which lie ahead will tend to increase, and whilst we have the Divine assurance that we shall not be tried above that which we are able to bear, the Divine injunction is ever the same to God's servants while the trial lasts, "Quit you like men, be strong."

Our strength lies in well-balanced appreciation of the whole counsel of God. We must not ignore any part of the word; neither must we add to it. The temptation to do so may be great in an endeavour to put ourselves "right" with the powers that be. What we have to do is to put ourselves right with God, and leave Him to deal with the powers that be.

Very soon now the Master will return to solve all difficulties, end all doubts and calm all fears.

Let us therefore give heed to the words of the Apostle concerning this time: "The end of all things is at hand: be ye therefore sober and watch unto prayer, and above all things have fervent charity among yourselves, for charity shall cover the multitude of sins." F.G.F.

CORRESPONDENCE

What thrilling events we have had this week! "Jerusalem surrounded with a ring of steel." How blind people are. They really think Russia is a friend to Britain. Inexcusable ignorance they can all read. Do they *not know* that Peter the Great left it on record in his will that his successors would eventually possess all the earth, that one of them would be universal king and high priest in Jerusalem. Is it not quite possible the ex-Grand Mufti of Jerusalem is hoping to occupy that position, and is being buoyed up in his present course by Russian promises? Meanwhile, Turkey and Britain are drawing together, the king of the North is surely about to come against "him." Have you ever noticed on a map of the Old Hemisphere that Britain holds large territories south of Palestine, and Russia north of Palestine, the latter you doubtless have, the former possibly yes, yet few of us seem to have. I have never seen it mentioned, only noticed it myself a few days since. —With love as ever, faithfully your brother in Christ, —JOHN H. DYER.
Swindon.

* * *

Greetings in the name of Jesus.

At this time of the year much attention is centred on the annual festival of Christmas. As we have set our lives according to the standard of the One whose birth it is said to celebrate, it is important for us to bear in mind the true facts concerning this festival, because, although it is generally acclaimed to be the birthday of Christ, yet neither history nor even reliable tradition seriously support

this, at the most it can be claimed that no matter when the birthday of Christ occurred, it is in any case celebrated on the 25th December.

Why, then, was the 25th December selected for association with this great event? An eighteenth century Jesuit has pointed out that at some time or other all months of the year have been said to have contained the birthday of Christ. History records that it was originally celebrated on the 6th January, which is still the case with the Armenian Church, but this date was eventually superseded by the 25th December in the 4th century A.D., and enquiry concerning this latter date leads back to the days of paganism.

There was worshipped in pagan times a strange eastern god, Mithras, who has been identified with Sol Invictus, the "Unconquered Sun," and he was considered to rise to new vigour on the 25th December, because this was the winter solstice according to the Julian calendar. The early Church at first resisted such pagan practices as this, but gradually they became engrafted to varying extents into Christianity, and this would have been assisted by the action of Julian in making the Sun-god Mithras the centre of his attempt to revive paganism.

Considering that in paganism the 25th December signified the rise of the "Unconquered Sun," it was thought appropriate to celebrate the birth of the Sun) of Righteousness at that time, and to this certain early Christian writers have alluded. Thus a pagan feast was adapted to Christian usage

The position confronting us is this here is a day, allotted to the celebration of the birth of Christ, but which is directly connected with pagan idolatry, and is nowadays marked by forms of feasting and hilarity which by no means accord with the sober rejoicing that such an event should occasion as exemplified by the angel's words, "*Glory to God in the highest and on earth peace, goodwill toward men.*"

It can also be established that the varied Christmas customs such as decorations, etc., have a pagan origin, and therefore recognition of this festival in any way which conforms to the general practices is most certainly out of keeping with a healthy appreciation of the manner in which God would have His servants conduct themselves.

We know that the Apostle Paul teaches that every man is at liberty to observe any particular day as he may wish, and, for example, we are accustomed to recognising our birthdays in some way or another, but in these instances the particular event observed is definite and purely personal. The question of the observance of Christ's birthday is another matter, and it is for brethren and sisters to think carefully and soberly before relying upon this teaching of Paul as sanctioning the observance in the usual way of the 25th December, which is not only not the birthday of Christ, but has no origin other than paganism —Sincerely your brother in Christ,

R. W. JEACOCK.

Selsdon, Surrey.

* * *

MILITARY SERVICE.

We shall be pleased if you will kindly insert in the *Berean Magazine* the following statement as approved by the Clapham Ecclesia. Copies have already been sent, on their instructions, to the Secretaries of all ecclesias in our fellowship for distribution to their members. We think its issue in your magazine will reach those who may not have had an opportunity of seeing a copy, and that it will also be of interest to our brethren beyond the seas.

We have written to every member of the Cabinet enclosing a copy of our 1916 Petition, and explaining our position.

Satisfactory answers have been received, including a “confidential” communication which encourages us in the knowledge that our Heavenly Father is over-ruling all things for our good, even as He did in the Great War.

With gratitude in our hearts for His many mercies, we pray that Divine guidance may be vouchsafed to us all in doing that which is right and pleasing in His sight.

It is of the utmost importance that the War Office Register compiled by us should be kept up to date, as we foresee the possibility of its being called for at short notice. All brethren and sisters should therefore assure themselves that their names appear therein.

On behalf of the Military Service Committee, —Sincerely your brother,

F. J. BUTTON.

* * *

STATEMENT AFFECTING MILITARY SERVICE.

Certain matters having been brought to our attention by the Clapham Watching Committee for an expression of opinion in connection with our claim for exemption, we put the following on record:

— We the Presiding Brethren, Managing Brethren, and Watching Committee, regard the making of munitions by brethren and sisters for the destruction of human life as work which is incompatible with their calling in Christ, and such as may lead to a breach of His Commandments. We therefore urge them to keep away as far as possible from any occupation in connection therewith, inasmuch as it brought discredit upon the Truth during the Great War, and was a stumbling block in the way of brethren seeking exemption from Military Service.

We recognise that in some cases such action would call for investigation of the circumstances by the Presiding Brethren with a view to inducing the brother or sister to leave or refrain from taking such employment (as the case may be) before reporting the matter to the ecclesia with a view to withdrawal.

With regard to work of National Importance, we conceive it to be no part of our duty to aid the State voluntarily. To lend support to the Government or the local Councils at the present time, either in A.R.P. or other allied work, tends to obscure our position of separateness from the world. We recognise that some brethren and sisters may perforce have to take instructions in these matters in the course of their employment, but it should be the aim of every brother and sister to keep clear of all such organisations as may come under the direction of the military, police, or other armed forces of the State. If work of national importance is imposed upon us, we must see that such work is compatible with our conscientious objection.

In so far as co-operation with others is concerned, we prefer to await the particular circumstance which may arise, and then determine our course of action in the light of scriptural teaching. In principle, we do not approve of co-operation with those who are not in fellowship with us.

In view of the fact that a petition “on behalf of the South London and other Branches of the Christadelphian Ecclesias” was presented in 1915 (which is now lodged at the Petitions Office), we do not deem it desirable to present another petition at the present juncture.

South London (Clapham) Ecclesia.

F. J. BUTTON, *Secretary.*

The Land and People of Israel

The Arab campaign of lawlessness in Palestine has increased to such an alarming extent that the British Government have despatched reinforcements of troops, and placed the military power in virtual control of the country. This had the effect desired, and there is no doubt that a beginning has been made of an effective quelling of the rebellion. Force is the only argument that the Arabs could understand. An assertion of British authority is needed, to give the land that degree of safety which the prophecy requires. Although the Arabs will be forced to submit, they will certainly not be satisfied, and we believe that they will join hands with the nations who make their last attack on God's land and people.

* * *

These lines are being written before the issue of the Woodhead Report on the future of Palestine. It seems general knowledge that the idea of Partition will be dropped. We shall have to wait to see the Commission's proposals, and how far they will be a basis of British policy. This we can be sure of Britain will not give up the mandate for Palestine, in spite of the opposition of Arabs, or of criticism from Italy and Germany.

Recently it was rumoured in U.S.A. that Britain might terminate its mandatory power. Instantly a storm of protest from Gentiles and Jews swept through America, and thousands of telegrams and resolutions were sent to President Roosevelt. America is extremely interested in Palestine affairs, for three reasons: there is a very considerable Jewish population in U.S.A.; they have contributed largely to the work of construction in Palestine, and, the original Balfour Declaration was made with American co-operation.

There is no doubt that Britain will take due note of American opinion when framing her policy. President Roosevelt has, indeed, made it clear that he will take more than formal action if there is any threat to the security of the Jewish National Home, or if there is a cessation of Jewish emigration thereto.

* * *

Of the situation in Europe, Dr. Weizmann says: —"In Europe one million Jews are virtually in a concentration camp."

The latest sufferers are the Jews of Czecho-Slovakia. It was expected that those who lived in the parts taken by Germany would soon feel the effects of Nazi rule, but now thousands more Jews have come under Polish and Hungarian control, on account of these latter countries taking their share of Czecho-Slovakian territory.

Actually, the whole of what is left of Czecho-Slovakia is coming under Nazi influence. Slovakia, a part of the once united republic, has been granted autonomy, and has lost no time in displaying its feeling against the 130,000 Jews in its territory.

The Munich agreement may have brought peace to Britain and other countries for a while; but it has certainly brought misery and apprehension for many thousands of Jews in Central Europe.

* * *

One of the worst exhibitions of callous anti-Jewish action was seen when Germany suddenly forced thousands of Polish Jews, men, women and children, to leave their homes, packing them into trains to the frontiers of Poland. The Germans were anxious to dispose of them before they lost their Polish citizenship. Some 7,000 were pushed unceremoniously over the frontier, but many thousands more were refused admission, and were left stranded, in a "no-man's-land," many sick, hungry and destitute. At the time of writing they wait the result of negotiations between Germany and Poland.

Such wretched treatment is nothing new in Jewish history; but such inhumanity is a grim commentary on 20th Century civilisation. Although the details of the wholesale deportations were published throughout the world, there is scarcely a nation to raise its voice against such inhuman methods.

But the evil done to the seed of Jacob will not go unpunished, and the cry of the prophet will be fulfilled, "Render unto them a recompense, O Lord, according to the work of their hand."

S.J.

Signs of the Times

ECCLESIASTICAL.

"Which did corrupt the earth with her fornication" (Rev. xix. 2).

CHURCH AND STATE. The London *Times* reports the existence of a grave Church dispute in the old Reich as well as in the Ostmark. The Reich Church Governor appointed by Herr Hitler has issued a financial decree aiming at breaking down the opposition to State policy in both the Catholic and Protestant Churches. Payment is now stopped from State funds of the salaries and pensions of all priests and pastors who refuse to obey the commands of the Fuehrer. The money thus saved is to be given to other "loyal" parishes. In the Protestant churches it hits particularly the members of the Confessional movement. Under the terms of the Concordat with the Vatican, the Reich is obliged to provide sixty-three million marks per annum in payment of the priests' salaries.

The Lutheran Church has been the most "obedient" church to the State, and suffers least.

Christadelphian "propaganda" meetings are of course prohibited.

The troubles in Church circles in Austria and Germany are very serious. During the last five years over 7,000 clergymen have been brought before the law courts by the Germans.

"Turned unto fables" (2 Tim. iv. 4).

JACK AND JILL. The principal centre of Methodism in North London is the Archway Central Hall. It has an average congregation of 1,200. The minister in charge is a very "successful man," it is said. On October 23rd a large poster announced that his sermon that evening would be upon the subject, "Jack and Jill," who went up the hill, etc. He wished to send a letter of congratulation to Mr. N. Chamberlain for his good work for peace, but was told that to do this would mean a split in the church. He therefore refrained from doing so, but said that there "had not been any clear leading from the churches in the recent tortuous days." "The churches had not come through the crisis very creditably." They had fallen down the hill, evidently.

How true the words of Paul are! Turned to children's fables for a text!

POLITICAL.

"Prepare war" (Joel iii.). "The stone shall smite the image" (Dan. ii. 34).

U. S. A. FORETELLS. Mr. Cordell Hull, Secretary of State to the U.S.A., in an address this month to the National Foreign Trade Convention, in New York, declared: "The world is at the

cross-roads now, *but its power of choice is lost*. If the nations continue along this road of armaments and a policy of armed force, they will be marching towards the final catastrophe of a new world war, the horrors of which pass all human imagination." "All this imposes . . . an impairment of human liberty, and a lowering of every standard of material, cultural and spiritual existence."

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

CAN
HERR HITLER
SURVIVE
A WAR?

A very remarkable book has been issued by Messrs. Faber & Faber this month entitled *Germany and a Lightning War*, the author being Mr. Fritz Sternberg. Mr. Sternberg thinks that one great aim of the present policy of Germany is to so arrange matters with Italy, Britain, and France, that these Powers shall remain neutral while she attacks Russia. After a careful survey of the respective resources of these two countries, he concludes that such a war would inevitably mean the "decline" of Germany. She would not be able to conquer Russia, and would probably find other opposition developing on her newly-extended frontiers. The loyalty of her own people to Herr Hitler would very easily be strained, and Italy would be a very doubtful ally.

"*Deliver us, O Lord, out of the hand of cruel man*" (Psalm lxxi. 4).

THRUST OUT
BY THE NAZIS.

Messrs. M. Joseph have issued a volume entitled *What Hitler Did To Us*. The author of this poignant record is Mrs. Eva Lips, the wife of Mr. Julius Lips, who has world-fame as an ethnologist, and who, not being either Jew or Communist, lost his professional position, his home, his possessions, and his freedom, because he refused to teach the Nazi theory of the "Aryan" race.

After terrible persecution, these two escaped to U.S.A. If Mr. and Mrs. Lips were not so eminently honest, it would be almost impossible to believe their story. On their departure, Nazi vengeance even overtook their pet dog. He was found poisoned with a piece of paper attached to his collar, with a swastika and the words, "He who will not yield to Hitler deserves to die like a dog."

Collier's, *The National Weekly* (U.S.A.) have just published a grim story of six months in a German concentration camp. Two words spoken of Herr Hitler, "That actor," were reported of an eminently respectable tradesman; trial ensued, and imprisonment in four of Munich's swarming jails followed, and then half a year in a camp.

Semi-starvation, hard work, dark rooms, savage slashing with whips, grovelling in mud, many and varied tortures are recorded among the awful things endured, and at the end of the time the poor fellow emerged a mental wreck, weighing 95 pounds. Before release, he had to sign a pledge not to divulge his experiences, but, escaping to U.S.A., he told his story to *Colliers*, feeling that the world should know the character of the cruel tyrants who now control the destinies of the German people.

JAPAN'S
CRUELTY.

Messrs Gollancz have published this month the autobiography of a Japanese secret agent, a member of that country's diplomatic corps. "He paints a picture," says Mr. R. Lynd, in a review of the book, "of organised cruelty—assassinations, tortures, kidnapping, outrages on women, blackmail and robbery," in China and Manchukuo. The writer, Amleto Vespa, quotes his chief in the Intelligence Service as saying to him: "We have no intention of imparting our civilisation to the people whom we have conquered or shall conquer. They will simply disappear. The Koreans will be eaten by vices; the Chinese will be the victims of opium and other narcotics; the Russians will be ruined by vodka. They will all be annihilated. Alone the descendants of Amaterasu-O-Mi-Kami, the Sun Goddess, will people our Empire."

The victories in China have been increasing daily, and now a very large portion of that old country has passed under the Japanese yoke.

Surely the time is ripe for Divine intervention, when unbridled lust and cruelty lord it over the children of men. As the Psalmist says, "The wicked walk on every side when the vilest men are exalted" (Ps. xii. 8).

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

Egypt, with British help, is building a powerful modern fleet.
EGYPT This is an effective reply to Italy's anti-British propaganda
PREPARING. in the East. Egyptian officers and men are being intensively
trained, and a British naval officer will join the British
Military Mission in Egypt, and be the Advisory Head of the Naval forces. A Naval Academy is now
established in Alexandria.

Egypt's Army is projected to be established on a basis of 100,000 men, with an air force of 1,000 modern aeroplanes.

A British adviser is being appointed for armament factories in that country also.

Loyalty to the old British lion has always been strongly
AUSTRALIA expressed in Australia. The latest exhibition of it is to
ASKS FOR be seen in the request to the King that the Duke of Kent
DUKE OF KENT. may become the next Governor General of the Commonwealth.
The King has given his consent. Since the
Statute of Westminster was agreed upon, it has been impossible for any appointment to the high
position of Governor General to be made, save on the initiative of the Dominion itself. This is a very
astute move on the part of the Australians at the present juncture.

"The Iron and the Clay" (Dan. ii. 43).

The partition of Czecho-Slovakia has proceeded. The
CZECHS AND Germans have taken all they desired, and "arbitrated" along
NAZIS. with Italy, so that Hungary got a share of the spoils. The
weak once more have had to give way to the strong, but
there is no real happiness or satisfaction obtained for any of the peoples affected.

The *Daily Telegraph* recently told of the "great moral depression among all classes after the partition of the country" and the numerous new problems created.

The German proposal to bring Czecho-Slovakia into a Customs Union is part of the scheme to obtain the bulk of the trade done with the Eastern European States. A German mission has been sent to all these countries for the purpose of setting up trade agreements. The Communist party in Czecho-Slovakia has been suppressed, and the agreement with Russia set aside.

"Distress" (Luke xxi. 25).

Herr Hitler, in a recent speech in Sudetenland, declared
RELIEF MEASURES that there was "no unemployment" in Germany.
IN GERMANY. This is true, for all are compelled to work, and no
strikes are permitted. But the fact remains that so
many of the people are paid so low a wage—a mere pittance—that no less than nearly nine million of
them are in receipt of a weekly allowance.

Dr. Goebbels announced this month that the total amount spent during the past financial season in relief was 419,000,000 marks, and that the average number of recipients per month had been 8,931,456, or 134 per thousand of the population. The details of this matter, as given by the Doctor, were set out in the *Daily Telegraph* in its issue of October 17, 1938. Commenting thereon, the Berlin correspondent of that newspaper says, "The wage level of those assisted is exceedingly low."

This is the power, and Herr Hitler is the man, that "goes to the rescue" of the "poor" people in Austria and Czecho-Slovakia. The tender mercies of the wicked are cruel.

"A great whirlwind on the coasts" (Jer. xxv. 32).

SPAIN, ITALY,
AND GERMANY. While the British Government has ratified its covenant with Italy, in spite of the bitter opposition of Mr. A. Eden and many other statesmen, and that country has withdrawn some 10,000 war-weary men from Spain, the supply of war materials to General Franco has been increased. Signor Mussolini has again declared that he "cannot contemplate defeat for Franco."

The latest move is from Germany. Ships are being fitted out with guns at various German ports for operation on the seas against Spanish Government mercantile ships. These, sailing under Franco's flag, are now sinking vessels in the North Sea and elsewhere. The object is to starve out the Republican Government in Barcelona and its supporters. Madrid is suffering terrible privations. The marvel is that Franco's final victory is so long delayed, for Russia can certainly not have given so much assistance to the Republicans as the Italian and German newspapers allege.

"The Image had feet part of iron and part of clay" (Dan. ii. 41).

CIVILISATION
TOTTERS. Modern civilisation—mankind—totters about on its poor broken feet, awaiting the time when the little stone shall smite it and scatter its dust for ever.

Mr. J. A. Spender has just published a book under the comprehensive title of the *Government of Mankind* (Cassels). Starting with Babylon, he passes through the ancient forms of government, and the Greek and Roman systems, to the Holy Roman Empire and the Middle Ages. His general conclusions show, as does Daniel, that the present condition is the result of the building up of these various ideas of government into the world thought, or civilisation, of to-day. He shows its faults as well as its virtues, and visualises the possibility of its failure unless it makes a great change.

But we know it is doomed, and that beyond it lies "the mountain that shall fill the whole earth" — the Kingdom of God and His Christ. Dr. Charles Brown recently declared, "The strangest and saddest aspect of modern life, even professedly Christian life, is *the neglect of the Bible.*"

Let us heed the lesson and read the Scriptures daily, with meditation and prayer.

G. H. D.

DISTRESSED BRETHREN AND SISTERS.

A great work is being done by contributors to this Fund, and much relief from anxious care has been the result in many cases of brethren and sisters who have been helped by it. The BEREAN Fund is not intended to take the place of ecclesial collections or the administrative duties of Recording brethren or Managing brethren, but rather to supplement their efforts by giving our readers who feel so inclined an opportunity and incentive to give a little more than they otherwise would do, for the benefit chiefly of those in isolation or in small ecclesias who have no means at their disposal.

JEWISH RELIEF FUND.

A cheque for £22 16s. 9d. has been sent to the Federation for the Relief of Polish Jews, which clears this account to November 9th, and is acknowledged as follows: —

24, Aldgate, London, E.C.3. November 9th, 1938.

I have to acknowledge with thanks receipt of your cheque valued £22 16s. 9d., official receipt for same is herewith enclosed. I can assure you that words of ours cannot express our thanks for the very splendid way in which you assist this very noble cause.

Your friends, no doubt, have recently read in the papers of the latest tragedy that has befallen thousands of innocent people, Polish Jews, who have been expelled from Germany, and are now living in pig-stys, etc., on the border of Poland and Germany.

These people were not able to take any clothing or personal belongings with them of any description, so that you can imagine what a terrible position thousands of them are in at the moment. To add to their misery, typhus has broken out amongst them, through the unsanitary conditions in which they are existing, and we have received word from our Central Committee in Poland to do all we possibly can to send them immediate assistance, in order to succour these poor people. Men, women, and innocent children are thus the sufferers of untold agony, for no other reason than their being Jews. It is not possible to put into a letter the tragedy that is taking place at the present time.

Besides money, we are doing our utmost to collect part-worn clothing, in order to send over to them, too. We feel certain that with their usual generosity your friends will once again rally round us and give us their whole-hearted assistance, both financially and with part-worn clothing which can be sent to the above address. With renewed thanks and regards, permit me to remain, —Your sincerely,

GOLDBERG, *Secretary.*

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).**

* * *

BRISTOL. —*Berean Hall Southmead.* Greetings. With the darker nights upon us, we have recommenced our efforts to proclaim the Good News of the Kingdom to the strangers on Sunday evenings. For the past eight weeks we have had a very encouraging attendance, averaging seven strangers and eight elder scholars, and we gratefully thank the following brethren for their help in giving the addresses: —F. G. Dormer (Putney), E. R. Cuer (Crayford), F. C. Wood (Clapham), and F. Walker (Bristol). Our Sunday School continues to maintain the interest of the scholars, our average being 50 weekly. On November 2nd we gave them a lantern lecture, embracing times and events from the Garden of Eden until the time when the Commandments were given from the mount. About eighty children, and several parents attended, and seemed to thoroughly appreciate the efforts put forth to instruct them. Since our last report, we have had the company of the following brethren and sisters at the Table bro. Tandy (W.-s.-Mare), bro. and sis. Brown, Senr., and Junr. (Shepton Mallett), bro. R. Brown (Bournemouth), sis. Jenkins (Bridgend), bro. and sis. Burrows (Coventry), sis. Southall (Birmingham), sis. H. and P. Gale (Dorchester), bro. Dormer and sis. Corfe (Putney), bro. and sis. Cuer (Crayford), bro. C. F. Ford and bro. Paul Ford (Clapham), who gave an address to the Sunday School, and bro. Rees (Newport). —A. G. HIGGS, *Rec. bro.*

BOTHENHAMPTON (nr. Bridport). —"*Home Cot.*" *Breaking of bread at 3 p.m.* Greeting in the Master's Name. Since our last report, we have great pleasure in welcoming at the Table of the Lord bro. L. Walker (Clapham), bro and sis. Gale (Dorchester), bro. and sis. Mettam (Hitchin), bro. and sis. Christmas (Bury St. Edmunds). The words of exhortation given by our brethren were very refreshing and encouraging, also the signs of the times cause us to greatly rejoice. —With our united love to all of like precious faith. —Your sister in our one Glorious Hope, DOROTHY HALLETT.

BURY ST. EDMUNDS. —Greetings to the Household of Faith. The few of us who reside in this district have not been inactive in the Master's service, although we have had no public lectures in this town since December last. During the summer months we have distributed pamphlets in several villages, and small neighbouring towns, but have not had a single request for further literature. On the 2nd and 7th of November we delivered lectures at the Town Hall, Sudbury, 17 miles from Bury, and were supported by brethren and sisters from Bishops Stortford and Colchester, the attendance of the stranger being 40 and 23 respectively. As interest has been shewn, we hope to arrange further lectures there, if God wills. —Your brother in Christ Jesus, H. P. CHRISTMAS.

BOURNEMOUTH. —*Richmond Hall, Charminster Road (corner of Alma Road).* *Sundays:* 10-45 a.m., *Breaking of Bread;* 6-30 p.m., *Lecture.* *Thursdays:* 8 p.m., *Bible Class.* We have been gladdened by the response of another who in wisdom has chosen to serve God rather than men. The call to Divine-sonship has been accepted by WILLIAM FREDERICK CHURCHILL, elder son of our bro. and sis. Churchill. After a good confession of faith, he was baptised into Christ on November 5th, at the Public Baths. We trust he will be strengthened to walk consistently the way to the Kingdom, and to find the approval of Christ in the day near at hand. The loving service in this of our Eastleigh brethren Eve and James is acknowledged. They came over once more to assist in the work, for which we thank them. Our young brother has been for some time one of the scholars of the Clapham (Correspondence) Sunday School. Since last report, we have been helped to keep the light shining through the labours of brethren L. J. Walker, F. Brooks, H. W. Hathaway (Clapham), and C. F. Clements (Sutton), while Divine counsel has come to us around the Table from brethren Hingley (Dudley) and Cottrell (Clapham). The following have been with us at the Memorial feast, and we have been cheered by their companionship: brethren E. Gale, G. Gale, Osborn (Dorchester), E. J. Light (Plymouth), H. T. Atkinson, F. J. Button, L.J.Walker, Hatchman, Sweeting, H. E. Purser, A. Purser (Clapham), Long (Bishops Stortford), Freshwater (Birmingham), C. F. Clements (Sutton); sisters Cottrell, D. Walker, Atkinson, Olive Button, Hatchman, Sweeting (Clapham), D. Bryan and Light (Plymouth), Freshwater (Birmingham), Hingley (Dudley), Gale (Dorchester), F. Clements (Sutton), Agnes Osborn (Bridport). It has been good to see them all. — K. T. JACKSON, *Rec. bro.*

BRIDGEND. —*Christadelphian Meeting Room, 40, Caroline St.* *Sundays:* 11 a.m. and 6-30 p.m. *Mondays:* M.I.C., 8 p.m. *Wednesday, Bible Class, 7-30 p.m.* We have recently given a series of

four Lantern Lectures which, despite intensive advertisement, failed to arouse a sustaining interest in the alien who attended. We thank bro. F. Lewis (Newport), who assisted us in the above effort, and also faithfully exhorting us to good works on Sunday, Oct. 23rd, and lecturing in the evening. We gratefully acknowledge anonymous gifts of £1 and £6-12-0, for alleviating distress among us. — GOMER JONES, *Rec. bro.*

BRIGHTON. —*Y.M.C.A. Lecture Hall, Old Steine. Sundays: Breaking of Bread, 11-15 a.m.; Lecture, 6-30 p.m. Wednesdays: Bible Class, 8 p.m.* We have welcomed to the Table of the Lord bro. and sis. C. Bath and bro. R. Bath, of Holloway; bro. Cochran and sis. Childs, of Sutton; bro. and sis. Jenkins (Bridgend), sisters H. L. Evans, C. Bullen, W. Irving, H. M. Doust, D. Whitmore, Mary Evans, F. W. Brooks, bro. and sis. Sweeting, brethren Paul Ford, S. Gare and J. Wharton, of Clapham. The following brethren have been with us in the service of the Truth, whose labours we much appreciate: bro. J. M. Taylor (West Ealing), brethren F. W. Brooks, H. L. Evans, H. M. Doust, E. A. Clements, C. N. Hatchman, M. Joslin, D. L. Jenkins, L. J. Walker, I. P. Evans (of Clapham). In faithfulness to our calling, we have had to withdraw from bro. W. J. Shaw, for walking contrary to the commandments of our Lord Jesus Christ. The lectures continue to be well attended, which is a great encouragement to the brethren and sisters engaged in the distribution of Lecture Cards, and from the good results attained we are persuaded that the Lord has much people in this place. Therefore it remains for all to be unceasingly and energetically engaged in spreading the good news of the Kingdom while it is yet called to-day, "Blessed are those servants who are found so doing" at the revelation of our Saviour Jesus Christ. —E. JONES, *Rec. bro.*

CROYDON. —*Ruskin House (Room 3), Wellesley Road. Sunday. Breaking of Bread and School 11 a.m., Lectures, 6-30 p.m. Wednesdays (at Y.M.C.A., North End). Bible Class, 8 p.m.* Since our last Report, we have had the pleasure of welcoming to the Table of the Lord bro. and sis. M. L. Evans, bro. and sis. S. G. Warwick, brethren W. Davis, H. M. Doust, W. E. White, sisters Davis, H. Crosskey, D. Whitmore (all of the Clapham Ecclesia), bro. Blake (Sutton), bro. Crawley (Luton), sisters M. Milroy (Brighton), T. Feltham (Coventry), Piffin (Holloway) and Stairs (Eastleigh). We have received an intimation from bro. A. T. Abbotts that he and sis. Abbotts have "applied for membership of the Sutton Ecclesia," and from bro. D. T. Warwick, that he and sis. Warwick "are joining the Sutton Ecclesia." Also bro. and sis. H. Crosskey have, at their request, been transferred to the Clapham Ecclesia. — ARTHUR A. JEACOCK, *Rec. bro.*

DORCHESTER. —"*Shirley,*" *Coburg Road. Breaking of Bread, 7 p.m.* We take this opportunity of recording our appreciation of the love of brethren and sisters who have visited us during the past season, and our thanks to the brethren who have laboured for our edification and encouragement. Also, we thank the Editors and contributors of the BEREAN magazine for their labour of love. May all redound to the praise of our Heavenly Father, who is the giver of all good. Since our last report, we have been pleased to welcome to the Table of the Lord, bro. and sis. Christmas (Bury St. Edmunds), and sisters Yeates and Hallett (Bridport). —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.* We are pleased to welcome bro. Redman as a member of our ecclesia, his work having brought him into this district once more. The following have assisted us in the Service of the Truth brethren M. Joslin, P. L. Hone, G. M. Clements, F. C. Wood (Clapham), and bro. W. Cockcroft, Junr. (Oldham), and we have also been pleased to welcome as visitors, bro. and sis. M. L. Evans, sis. Hone, bro. Ivor Evans, sis. Mary Evans (Clapham), bro. and sis. Hodge (Luton), bro. and sis. Coulton (Pemberton), bro. K. T. Jackson (Bournemouth), bro. and sis. Christopher (Lincoln), sis. Tarplee (Birmingham), sis. Williams, Senr. (Newport), sis. Cockcroft (Oldham), bro. and sis. Newell (Sheffield), bro. and sis. Lambert (Pontefract). Two more have obeyed the call of the Gospel Mrs. HODGES (wife of our bro. Hodges) and Master FRANK HODGES (son), by being baptised after a good confession of the Kingdom and Name, on Wednesday, November 2nd. We pray the Father's blessing will be upon them for good, and that they will honour His Name in all things. — Faithfully your brother in Jesus, FRED H. JAKEMAN, *Rec. bro.*

HITCHIN (Herts.). —*Hermitage Hall, Hermitage Road. Breaking of Bread, 5-30 p.m., Lecture, 7 p.m. Bible Class, Wednesdays, 8 p.m., Cosy Cafe (opposite 'bus stop).* We are happy to announce the immersion on Saturday, October 8th, of MARY EMILY SHORTER, daughter of bro. Harold Shorter, and granddaughter of our bro. and sis. H. Shorter. It is our hope and prayer that our sister may so walk, and that we may be so mutually encouraged, that we shall all be welcomed into the Kingdom. At our annual business meeting, the following resolution was passed. "Resolved that the time is near when, after all the exhortation, warning and admonition on the subject of munition work are finished, those brethren and sisters who persist in those occupations which can be interpreted as being directly parts of the war-machine, for the express purpose of the destruction of human life, and which cause the adversary to speak reproachfully, and the ministry to be blamed, we shall deem it our duty to withdraw from them; but that each case must be dealt with separately on its merits, as in all other cases of disorderly walk." We should like once again to record our appreciation of the ministrations of visiting brethren, and also the company of other brethren and sisters at our meeting. —NORMAN G. WIDGER, *Rec. bro.*

HOVE (Sussex). —*The Gymnasium, 114a, Western Road. Sundays: Breaking of Bread, 11-15 a.m.; Lecture, 6-30 p.m. Bible Class, Wednesdays, 7-30 p.m.* It has been a pleasure to meet a large number of brethren and sisters, from various ecclesias, during the past month or so, not only supporting the Sunday meetings, but many coming to the Bible Class. Bro. and sis. Browning (late of Kenya) have been regularly attending our meeting since their return to this country. We are also able to add to the register the names of brother and sis. Mercer (Holloway), having removed to this district. We are thankful for their co-operation and fellowship. We appreciate greatly the assistance of many brethren in the work of the Truth. —E. F. RAMUS, *Rec. bro.*

ILFORD. — 96, *Cranbrook Road. Sundays: Breaking of Bread, 5-30 p.m. Lecture, 7 p.m. Thursdays: M.I.C. and Eureka Class, 8 p.m., at 27 Wanstead Park Road.* Since our last report we have been pleased to welcome brethren A. H. Warry and Dexter (West Ealing), bro. D. J. Hunt Smith (Sutton), bro. and sis. D. J. Warwick (Croydon), bro. E. A. Clements (Clapham), bro. and sis. Headen (St. Albans) and bro. Boothroyd (West Ealing). We record our appreciation of the brethren who have laboured among us. We are greatly encouraged by the steady attendance of several interested friends, three of whom we soon expect to take the important step. —P. J. A. COLIAPANIAN, *Rec. bro.*

LEICESTER. —71, *London Road. Sundays: Breaking of Bread, 5 p.m. Lecture, 6-15 p.m. Bible Class, Thursdays, 8 p.m.* We are happy to report that in the mercy and long-suffering of our Heavenly Father still one more has been brought into relationship to the Covenants of Promise. Mrs. IVY DORIS GREEN, after witnessing a good confession, was baptised into the Saving Name of Jesus, on October 15th, 1938. We pray that she may be strengthened to run the race faithfully, and receive the prize of immortality at our Lord's appearing. We gratefully acknowledge the ministrations of the following brethren: T. Wilson, C. Parks (Clapham), C. R. Crawley (Luton), P. J. A. Coliapanian (Ilford), also sisters Morton and Fidler (Coventry) have met with us at the Table of the Lord. —A. C. BRADSHAW, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9-45 a.m.; Breaking of Bread, 11 a.m.; School 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We are very glad to be able to report the baptism of three more into the Saving Name of Jesus, viz., October 9th, Mr. ROBERT WHITMORE (neutral); October 16th, RUTH MARY SOUTHGATE and DOREEN ETHEL HOPPER (both ex-S. School), the former being the eldest daughter of bro. and sis. H. Southgate, and the latter the youngest daughter of bro. and sis. Hopper, with whom we greatly rejoice. Bro. Whitmore is the father of our sis. Whitmore, who lost her mother only a short while ago. Sis. Whitmore, Senr., had been immersed only three or four years ago, when she was about seventy years of age. Bro. Whitmore would not then receive the Truth, but the faithful example of his wife and daughter caused him to realise the goodness of God, so that upon his wife's death he was baptised, at 77 years of age. May our loving Father bless our three new co-labourers, and may they so develop

characters as to be found approved in the day of account. Bro. and sis. H. Crosskey, late of Croydon Meeting, will in future meet with us. Our new bro. A. Gibbs, after a brief sojourn with us, has gone to Australia, with the paramount object of putting the Truth to his parents there. We commend him in love to those of like precious faith in our Fellowship in Australia, and we pray that his desire to let his light shine will receive the Divine blessing. On 8th October, bro. W. C. Newell was united in marriage with sis. N. Cockcroft, of Oldham. We pray that they may be blessed in their new relationship. The following visitors have been welcomed to the Table of the Lord: sis. Eato, bro. Ask, bro. and sis. Kemp (W. Ealing), bro. J. Widger, sis. Sandy (Plymouth), sis. Hayes, sis. Harris, sis. Lee, bro. J. Hayes (Eastleigh), sis. L. Wyse, sis. Ridout (Margate), sis. Osborne, sis. A. Osborne (Bridport), bro. and sis. Rivers (Holloway), bro. and sis. Hart (Bedford), bro. Redman, bro. D. Hingley, bro. and sis. Jakeman, sis. P. Jakeman, bro. S. Hughes (Dudley), sis. M. Hay ward, sis. Mabel Hayward, bro. and sis. R. Hayward (Ipswich), sis. Clark, sis. Clark, Junr., sis. Warwick (Putney), sis. Allan, sis. Squires, sis. M. Squires, sis. P. Squires, bro. and sis. Clark (Luton), sis. H. Gale (Dorchester), bro. and sis. Higgs, sis. Smith (Bristol), bro. Smith, bro. Padbury (Birmingham), bro. & sis. Jones (Brighton), sis. Feltham (Coventry), sis. S. Jeacock (St. Albans). —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, the following brethren have assisted us in proclaiming the gospel of Salvation, and imparting the word of exhortation, for which help we are all very grateful: W. Buck (Sutton), N. J. Widger and J. Adams (Hitchin), J. R. Evans, P. Kemp, R. Hodge, E. J. B. Evans, and J. Squire (of Clapham). We have also welcomed to the Lord's Table bro. and sis. Maundrill, bro. C. Kitchen and sis. Hissey, sis. I. Penn, sis. Bauer, sis. E. Irish, sis. Kemp, sis. E. J. B. Evans, sis. Singleton (all of Clapham), sis. W. Buck (Sutton), bro. Woodall, sis. Chapman, sis. Wood, sis. Clarke and sis. R. Clarke (of Putney), sis. Widger (Hitchin), sis. D. Widger (Holloway), bro. and sis. J. Harrington and bro. L. Penn (Crayford), bro. Woodhouse (Sheringham), bro. and sis. F. Jeacock (Holloway). This being our last intelligence for the present year, we have pleasure in reporting as follows: We began lecture card distribution and public lectures for the stranger May 3rd; we have had 16 strangers, nine of whom came through the lecture card distribution, the others by personal invitation. Real interest was manifest in a few in the things of the Kingdom, so we feel greatly encouraged to press on with the work, being firmly convinced that the time to serve is getting very short, and that very soon we shall be called upon to give an account of our stewardship. Even so, Come, Lord Jesus. —L. CATTLE, *Rec. bro.*

LONDON (Holloway). —*Delhi Hall 489, Holloway Road, Upper Holloway, N. (near Royal Northern Hospital; tubes, Highgate or Holloway Road).* We rejoice to report that Miss DORIS WILKINSON witnessed a good confession of the Kingdom and the Name, and was baptised into the Saving Name on Tuesday, October 18th. It is our prayer that she, with us, may so run that on the Lord's return, be found worthy of that great prize, eternal life. We have had the company of the following at the Table of the Lord: bro. and sis. Sullivan (Clapham), sis. Tozer (W. Ealing). During the month of October, we have been holding, on Monday evenings, at Bowes Park, a series of Special Lectures dealing with the present troublous time, and have been encouraged by the attendance of strangers. We are continuing the effort during November. We would also like to place on record our grateful appreciation of the anonymous gift for the purpose of lightening the burden of less fortunate brethren and sisters. —GEO. J. BARKER, *Rec. bro.*

LONDON (West Ealing). —*Leighton Hall Elthorne Park Road, W.7. Sunday: Breaking of Bread, 11 a.m.; Sunday School 11 a.m.; Lecture, 6-30. Thursday: Bible Class, 8 p.m., 49, Uxbridge Road, W.5.* We are pleased to report the immersion into the Name of EUNICE ASK, daughter of our bro. and sis. Ask, at the Ealing Public Baths, on October 26th. We trust she will run her course faithfully, and obtain the prize at the return of the Lord. We have welcomed the following visitors to the Table of the Lord during October: sisters Learman, Crosskey and E. Maundrell (Clapham) and sis. E. Hill (Sutton). —T. G. BRETT, *Rec. bro.*

LUTON. —*Oxford Hall, 3, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6-30 p.m. Thursdays: Bible Class, 8 p.m.* We have had the pleasure of the company

around the Table of the Lord, during the month of October, of bro. E. A. Clements, bro. and sis. Jones, bro. I. Evans, bro. G. M. Clements, sis. M. Day, bro. L. R. Hodge, sis. V. Hawley (all of Clapham), bro. and sis. R. Hodges (St. Albans), and bro. and sis. E. C. Clements (Sutton). Brethren E. A. Clements, I. Evans, G. M. Clements, L. R. Hodge, and E. C. Clements all kindly assisted us by word of exhortation and lecture. We thank them for their assistance, which was so willingly given. We are glad to report that the number of interested strangers at our lectures has increased during the month of November. In fact, for months past, we have hardly had a single stranger present, and so we now rejoice that it gives us encouragement to press forward with preaching the Gospel which has been entrusted to us. We also are pleased to report that at our first special lecture given by bro. G. H. Denney, on the subject, "Christ's Coming is a Fact," we had quite a good attendance of strangers. Those who have been attending the Sunday lectures were present, and showed very keen interest. We trust that these efforts will bring forth fruit to the honour and glory of God. Will all brethren communicating with this ecclesia note the change of Rec. bro. All communications should be addressed to bro. S. Burton, 17, High Street South, Dunstable. —S. G. HODGE, *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 returning thanks for an anonymous gift of £8, to help any brother or sister who may be in need in this ecclesia. Since our last report, we have been pleased to welcome bro. F. P. Restall, of Edinburgh, to the Lord's Table. We were also pleased to welcome bro. D. Clark, of Glasgow, who lectured on the subject: "The Jew: His Place In The Divine Plan." We thank our brother for his loving service. We purpose, if the Lord will, to hold our Fraternal Gathering on Tuesday, 3rd January, 1939, at 2 p.m. We extend a cordial invitation to all brethren and sisters in fellowship. —J. BROWN, *Rec. bro.*

NEWPORT (Mon.). —*Clarence Hall, Rodney Road (opp. Technical Institute). Sundays: Breaking of Bread, 11 a.m.; School, 2-45 p.m.; Lecture, 6-30 p.m. Wednesdays: Meeting, 7-30 p.m. Thursdays: Mutual Improvement and Eureka Class (alternately), 7-30 p.m.* Greetings in the Master's Name. Since our last report, we have been pleased to welcome in the service of the Truth our bro. T. Hughes (of Dudley), who on Oct. 16th gave us the words of exhortation, also lecturing in the evening. It is with sorrow, but not as those who have no hope, that we report the sudden death of our sis. B. Vickery (age 68), on Friday, October 14th. Our sister was laid to rest at Pontnewydd Cemetery on October 17th, bro. I. Rees doing those things which are necessary on these occasions. The lesson to us is to be ever ready, for we know not at what hour the call may come. We have also been pleased to welcome around the Table of our absent Lord the following: bro. W. Hughes, bro. Stanley Hughes and sis. T. Hughes, all of Dudley; and bro. and sis. G. E. Morse, of Cardiff. —Sincerely your brother in Israel's Hope, DAVID M. WILLIAMS, *Rec. bro.*

NOTTINGHAM. —*Old Lenton Street Hall (off Broad Street), Sundays: Breaking of Bread, 11 a.m.; Lecture, 6-30 p.m. Bible Class, Wednesday, 7-45, at the Peoples Hall, Heathcote Street.* At a special meeting of the ecclesia on Wednesday, October 26th, the following resolution was passed: That the manufacture of implements of war designed to kill or inflict injury upon human life is contrary to the Divine commands. —Since our last Intelligence, we have had the help of bro. F. H. Jakeman (Dudley), both at the usual Sunday lecture and a special lecture on Monday evening, and bro. E. Hingley and S. Shakespeare (Dudley) also gave us their help at the special lectures. The attendance of strangers at the special lectures averaged about four per lecture. We have been pleased to receive as visitors sis. F. H. Jakeman, bro. and sis. Smith (Dudley), bro and sis. Mercer (Hove), and bro. and sis. J. R. Evans (Clapham). —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.* On September 25th last THOMAS ARTHUR CLIFFORD OWEN was baptised, after witnessing a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ. Our new brother is the fruit of the labours of bro. and sis. Lambert, of Pontefract. We rejoice with them, and trust the race begun will continue unto a place in the Kingdom of God. The ecclesia at Pontefract now number three.

— Our Fraternal Gathering on Saturday, October 15th, was a great success. The support we received from the surrounding ecclesias was encouraging, and contributed largely to the success of the meeting. We thank all the brethren and sisters for their support, and trust our meeting together will prove to be to our mutual wellbeing in the Truth. Three good addresses were given on "Our Salvation," (1) centred in Christ (bro. J. Allen, Dudley); (2) Dependent upon individual effort (bro. O. Clee, Coventry); (3) its realisation imminent (bro. W. Southall, Birmingham). Brethren and sisters were present from the following ecclesias: Birmingham, Coventry, Dudley, Littleborough, Nottingham, Pontefract, Pemberton, Prescott, Sheffield, Southport, Whitworth, Worcester. We desire to thank those who have laboured for us in the service of the Truth. List of visitors, next month. —W. COCKCROFT, *Rec. bro.*

PLYMOUTH. —*Oddfellows' Hall, 148, Union Street (nr. Railway Arch). Sunday: 11 a.m., 6-30 p.m. Thursday: 7-15 p.m.* We are pleased to know that though so far away to the West we are often in the minds of distant brethren and sisters who have the opportunity of meeting and talking with others of like precious faith. Why this remark? Because some of our number have been visiting, and it has been cheering to have had a direct oral message on more than one occasion to bring back: "Bro. So-and-so sends love to all at Plymouth," "Sister X.Y.Z. sends warmest greetings to the sisters," "You are often in our minds, though we cannot get down to see you," and then come many short messages to individual brethren or sisters—and in due course all faithfully announced or delivered as necessary. How reminiscent of the written salutations of the Apostle Paul, and also of the personal messages from him by, for example, Tychicus, Ephesians vi. 21, Colossians iv. 7, Onesimus, Col. iv. 9, and Philemon, 10. The message comes as a living message—the bearer has seen the sender face to face, and transmits it standing face to face with the recipient. Carry the matter to a higher plane. Consider the message from the Father (who Himself loveth us, "them which shall believe . . . Thou hast loved them," John xvii. 20-23), through His beloved son—first the recorded message of love, hope, warning, and cheer up to and including the Apocalypse, and then of the words of the One who shall come again, "Behold I come quickly"—he who is shortly to call us to meet him face to face that we, if found worthy, may receive that wonderful personal message of which He will be the bearer. Should we not be cheered? Malachi iii. 16-17, tells us why we should. So, in the absence of visitors here to report, some of our number have been visiting, and this is the cheer we have received during the past month, and it has been real cheer to know that we in this South-West corner of the country are known to and remembered by so many, by reason of our association in the Truth. — J. WIDGER, *Rec. bro.*

PONTEFRACT. —Sincere greetings in the Master's Name. We have great pleasure in reporting that THOMAS ARTHUR CLIFFORD OWEN, of Upton, was baptised into the Saving Name on September 24th, at Oldham. Our prayer is that he may be faithful and be accounted worthy of the great reward. We always appreciate visits by those of like precious faith, and extend a cordial invitation to any brother or sister who desires to meet with us. We are pleased to have had in our company around the Table of the Lord bro. and sis. Foster (Thorne), bro. Newell (Sheffield), bro. and sis. Newell (Sheffield), bro and sis H. Cockcroft (Oldham), bro. and sis. Christopher and sis Hardcastle (Lincoln), sis. B. Allen (Dudley). —Sincerely your brother in Christ, J. H. LAMBERT, *Rec. bro.*

PRESCOT (Lancs.). —*5 Brookside Rd., Shaw Ln., Breaking of Bread, Sunday, 3 p.m., Bible Class, Thursday, 7 p.m.* As visitors to the Memorial Meeting we are pleased to report the company of sis E. Mallinson (Liverpool), also sis. Doris Jannaway (Southport). Having purchased a few hundred booklets on Bible Subjects bearing on the times we are living in, and referring to a "Good Time Coming," we pray our Heavenly Father will bless our effort in the distribution of the same, hoping that if it be His will, we may be instrumental in helping some to a knowledge of His Truth, in this district. —Sincerely your brother in Israel's Hope, with fraternal love from all at Prescott, G. W. PARK, *Rec. bro.*

SEVEN KINGS. —*Mayfield Hall, 686, Green Lane Sundays Breaking of Bread, 11 a.m., Lecture, 6-30 p.m. Wednesdays. Bible Class, 8-15 p.m.* We regret to report that we have had to withdraw from sis. E. Cheale (in isolation at Chelmsford) for joining a community with whom we are not in fellowship. The following brethren and sisters have visited us, and we have been very pleased to

be able to welcome them, the brethren being with us on the Truth's service. Sisters Corfe and Dormer (Putney), sis D. Higgs (Bristol), sister Farroll (Ilford), bro. J. Hembling (Fulham), bro. J. Squires and sis. Squires, bro and sis. F. C. Wood, bro. and sis. H. W. Hathaway, bro. J. R. Evans, bro F. W. Brooks, and bro. E. A. Clements (Clapham). We also take this opportunity to thank the brethren who have visited us in the Truth's service during the year, also the other brethren and sisters who have visited us from time to time. We trust the benefit has been mutual, and will be seen when the Master returns. Should he delay his coming during another year, we hope to again see and enjoy each other's company around the Word in the goodness of our Father. —WM. J. WEBSTER, *Rec. bro.*

SHERINGHAM (Norfolk). —*Beeston Road.* Greetings in Christ's Name. Having thanked our Heavenly Father for such a feast of fat things. I wish to thank all those who were instrumental in giving me such a happy time while on holiday in London. It did me good to be with those of like precious faith once again, and I received much strength and encouragement in my walk Zionward, where I hope to be one of that great Fraternal Gathering when the presiding brother will be the Lord Jesus. —Sincerely your brother in that hope, OWEN WOODHOUSE.

SOUTHEND-ON-SEA. —*76 Ruskin Ave. (Corporation buses to Tennyson Ave. or Ruskin Ave).* *Sundays: Breaking of Bread, 6 o'clock, by arrangement, but 1st Sundays excluded.* Since last writing, we have been cheered several times by the visits of bro. and sis. J. L. Young (of Clapham), bro. Young assisting in words of exhortation. We were also pleased to have a week-night visit from bro. and sis. J. L. Mettam (Hitchin), who brought with them sis. Dorothy Hallet (Bridport), who we were glad to see once again. — We desire to place on record the agreement of this ecclesia with the resolution adopted by the Home Counties Committee (Northern and Southern areas) as follows — “The time has come when those brethren and sisters who persist in those occupations which can be interpreted as being directly parts of the war-machine, for the express purpose of taking human life, and which cause the adversary to speak reproachfully, and the ministry to be blamed; we shall deem it our duty to withdraw from them but each case must be dealt with separately on its merits, as in all other cases of disorderly walk.” Our little meeting feels that all ecclesias should adopt a similar (in principle) declaration. —W. LESLIE WILLE, *Rec. bro.*

SUTTON (Surrey). — *Garden Hall Wellesley Road (near Sutton Station).* *Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class and Eureka Class (alternately), 8 p.m.* Bro. and sis. A. T. Abbotts and bro. and sis. D. T. Warwick, late of Croydon Meeting, will in future meet with us. We have been assisted in the proclamation of the Truth by the following brethren F. W. Brooks, M. L. Evans, F. G. Ford, H. W. Hathaway, M. F. Kirby (Clapham), E. R. Cuer (Crayford). We have also had the company of many visiting brethren and sisters at the Lord's Table. —G. F. KING, *Rec. bro.*

SWINDON (Wilts.). —*58, Manchester Road.* Since last writing, we have been visited by bro. Barrett, of the Sutton Ecclesia, and sis. Acock, of Corsham, and by sis. Tilbury, who, having come to live in Swindon, will in future (God willing) meet with us. —J. H. DYER.

WELLINGTON (Salop). —*Over Bata Shoe Store, New Street.* *Sundays: Breaking of Bread, 3-30 p.m.* Since our last report we have had the sad though necessary duty of withdrawing our fellowship from bro. and sis. L. B. Faherty, of Shifnal, on account of their departure from the Truth as it is in Jesus. We have, however, enjoyed the upbuilding companionship of bro. and sis. W. Porter (Holloway), sis. W. Irving, bro. S. Gare (Clapham), bro. W. C. Newell (Sheffield), sis. N. Cockcroft (Oldham), brethren R. and F. Jude, bro. and sis. F. Millership (Birmingham), also bro. J. Davies (Dudley), and bro. Railton (Birmingham) ministered the word of exhortation. Bro. R. Lovewell, who has obtained employment nearby, will, when possible, meet with us. — N. DRAPER, *Rec. bro.*

AUSTRALIA

WONGAN HILLS, W.A. — *Evington Vale*. We have received the following resolution from the Bournemouth Ecclesia, which the Evington Vale Ecclesia has unanimously adopted: "We, the Bournemouth Ecclesia, 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 of fellowship, and any brother or sister who persists in engaging in this evil work will be approached in the spirit of Matthew xviii., whilst refusal to recognise the scriptural teaching involved will necessitate withdrawal in faithfulness to Christ." —Trusting that we may all be of one mind on this matter, I remain, sincerely your brother, on behalf of the Evington Vale Ecclesia, E. J. YORK, *Rec. bro.*

NEW ZEALAND

AROMOHO (Wanganui). —*No. 5, Bute Street Sundays: Breaking of Bread, 6-30 p.m. Bible Class, Tuesdays, 7 p.m.* It is some time since you heard from us. We are pleased to report the immersion or baptism into the Saving Name, after a good confession, of an aspirant for the future glory and honour, viz., as kings and priests to reign on the earth. The candidate on probation is now known as sister ELSIA L. PEDLEY, age 29 years, who was both an intelligent and ardent inquirer, rarely met with in these evil days, when people are lovers of pleasure rather than lovers of God. We sow the seed whenever opportunity offers, and as our hymn says, "Do but sow it, it will grow, though the way you may not know."—E. W. BANKS, *Rec. bro.*

WELLINGTON. —74, *Glen Road, Kelburn*. In great sorrow, I have to report the passing of my beloved sister-wife. For a considerable time past she understood, and stated that we had the Truth, but unfortunately the conduct of professors so acted on her that she could not harmonise the Truth with such people, and accordingly withheld her obedience to the command. But God, Who knows and sees all things, and whose ears are open to the cry of those who ask for help, granted our petition, and she was immersed on the 9th August. Not being lately in robust health, it was found by X-rays that she was suffering from aneurisms, which confined her to bed for about five weeks, and, although the greatest care was taken, one of them burst, and the end came suddenly. We mourn the great loss of a beautiful character, a loving sister-wife, a devoted mother, and a true friend. And pray, may the day soon come when we shall meet to part no more. Meanwhile, we are left —

A little while, to wear the weeds of sadness,
To walk with weary footsteps, on, through miry ways.
Then, pouring forth eternal songs of gladness,
To clasp Faith's Golden Girdle, round the Robe of Praise.

J. MORTON TROUP.

CANADA

MONTREAL (Quebec). —*Allies Hall 618, Charron Street Pt. St. Charles. Sunday School, Sunday Mornings, 10 a.m.; Breaking of Bread, 11 a.m. Bible Class, Wednesday Evenings, at 8 p.m., 521, Charron St.* We are sorry to have to announce withdrawal from bro. A. H. Davis (Gaspe, Que.), for walking unworthy of a brother of Christ, after having for a long time tried to reason with him. — Visitors have been sisters Ruth and Mary Briggs (Toronto, Ont.), sis. E. Goddhardt (Detroit, Mich.), bro. and sis. C. J. Webb (Pembroke, Ont.), bro. and sis. R. Manicom (London, Ont.). The latter two brethren having exhorted us to stand fast, for which admonition we are grateful. — J. V. RICHMOND.

RICHARD, Sask. —Since last writing, we have been compelled to withdraw from bro. Geo. Bull and sis. Tenasichuk. We have also lost sis. Cowan by removal to Victoria, B.C. After giving every consideration to the case of bro. Charles Jones, who is now in Winnipeg, we passed a resolution of withdrawal—still, however, hoping that he will realise his great mistake in leaving the Brotherhood before it is too late. — We have had some deep sorrows, but there has been some sunshine to help us on our way. We have had in part the usual visitors from Alberta—namely, sister Crawford, sis. Edith Jones, and brethren Fred and Robert Crawford, from Onoway, and sis. Luard, from Edmonton — the brethren rendering us some help in our meeting, Bro. Luard was unable to make his usual visit, to our great regret. We have added one more to our number in the person of Mrs. MARGARET BOUSKILL, who was baptised on August 30th. Sister Edith Jones, the youngest daughter of the writer, divides her time with Richard and Onoway. During the summer, with the assistance of bro. Robert Crawford, we again distributed considerable attractive literature through the mail, but there seems to be no results. Although we have done this for many years past, nevertheless, we go on. What members we are permitted to add to our meeting is the result of private effort by our own members. Bro. and sis. Tyson have visited us during the year. They live at North Battleford, some 25 miles from our home and meeting place, and though not far away are too much tied by circumstances to visit us more often. Yet some of us see them often when on business in their city. Sister Bennett, of Iffley, has been visited during the year, and we found her well. —FRED W. JONES.

UNITED STATES

BALTIMORE (Md.). —*Poplar Grove Hall 1315, Poplar Grove St. Tuesdays, 8-00 p.m. Sundays, S.S., 9-45 a.m.; Breaking of Bread, 11-00 a.m.* Once again that cruel enemy, death, has overcome another servant in the Master's Household. On October 4th, 1938, brother J. W. Mosier was suddenly stricken, and fell asleep in Christ while at work. Being only thirty-six, he had spent over fifteen years of faithful service in the Truth. A brother beloved by all, a fervent worker in the Truth, and was full of "the wisdom that is from above, which is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." Our brother's sudden death comes as a shock, but, being the Father's will, we pray that day to soon come, when he, with the "many that sleep in the earth shall awake," and that he, as being wise, shall be of that number "that shall shine as the brightness of the firmament," and "as the stars forever and ever." Brother D. C. Wilson, of Philadelphia, Pa., spoke at his funeral, and our brother was laid to rest in Loudon Park cemetery, to await the Master's call. Bro. David Sommerville, of Hawley, Pa., has transferred his name to our ecclesia; also bro. Burt Owens, of Worcester (Mass.). We have welcomed to the Table of the Lord: brethren R. Frisbie, K. Frisbie (of Hawley, Pa.), brethren D. C. Wilson, J. E. Mullen, O. S. Johnson (of Phila., Pa.). —Yours in the Hope of Israel, HENRY A. CARLILE, *Recorder*.

BOSTON (Mass.). —*Fraternal Hall, Ritz Plaza, 218, Huntington Ave Lecture, 10-30 a.m.; Sunday School 11-45 a.m.; Breaking of Bread, 12-45.* Since our last report our ecclesia has been saddened by the death of bro. John M. MacKellar, on September 27th, and on the 29th he was laid to rest in Glenwood Cemetery in Everett, Mass, bro. John F. Williams speaking words of comfort to those left behind. Bro. MacKellar was 67 years of age, the greater part of which was spent in the service of the Master—in the words of bro. Williams, "a service that was faithful to the end." Brother MacKellar never failed to both pray for, and visit, the sick and the afflicted, and though our Heavenly Father did not see fit to answer the prayers offered in his behalf, we know that even death itself cannot separate us from God's Love, and we feel that the time is very near when loved ones of all ages will meet to part no more, and should we be found faithful, our griefs and our sorrows shall forever be assuaged. "O blessed Hope with this elate, let not our hearts be desolate, but STRONG IN FAITH in patience wait, UNTIL HE COME." — We have had the pleasure of welcoming the following brothers and sisters around the table of the Lord: bro. and sis. Waid, bro. and sis. Jones, sis. Lottin, sis. Emma Lumley, of the ecclesia in Worcester, Mass.; bro. J. Mullan, bro. O. Johnson, bro. D. C. Wilson, of the Philadelphia (Presser Hall) Ecclesia; sis. Carrie Bangs, of Conn.; and bro. and sis. Round (Glendale, Calif.). As the New Year approaches, let us one and all resolve, with His help, to fill it with a truer and

more intelligent service, as we pass along the pathway of time. —Remembering at all times "that we are brethren of Christ." —H. S. RICKETSON, *Rec. bro.*

DENVER (Colorado). —*Greetings to the Household in Christ's Name.* Since our last report, the Denver Christadelphian Ecclesia has been the recipient of God's blessings sevenfold by the return to our meeting of brothers J. W. Smith, Percy Dixon, A. C. Mitchell, John W. Green, Harold S. Green; sisters Ida E. Green and May J. Mitchell, who have been absent some time. It is with much rejoicing we see the vacant chairs filled, and note the zeal and earnestness with which the brethren resume their places and labor in the Lord's vineyard. — Visitors for the year were bro. J. T. Smith, his sister-wife and daughter, of Houston, Texas; bro. A. S. Barcus and sister-wife; bro. E. W. Banta and sister-wife, of Saratoga, Wyo. We were grateful to bro. Smith and bro. Barcus for the words of wisdom and truth with which they exhorted us. —Yours fraternally, A. A. DOUGLASS, *Rec. bro.*

(*Note.* —We wish to add our felicitations on the occasion of this longed-for event. Doubtless there is joy in heaven over this happy re-union. May the Lord add His blessing. —B.J.D.)

PHILADELPHIA. —1714 Chestnut Street. *Sunday School 9-30 a.m.; Breaking of Bread, 10-30 a.m.; Lecture, 8-0 p.m. Bible Class, Thursday Evening, 8 p.m.* It is with sorrow we have to report the death of brother Frank G. Richards, on October 2nd, 1938. He was laid to rest in Mount Peace Cemetery, on October 6th. Our sympathy is extended to sister Richards and family. May the hope which we have in the Truth be of comfort to our sister at this time. — We are happy to report bro. Harry C. Owens and sis. Lydia Lindeman were united in marriage on October 8th by our bro. D. C. Wilson. The best wishes of this ecclesia are extended to them in their new relationship. —On Sept. 18th we welcomed the following visitors to the Table of the Lord: bro. and sis. H. A. Sommerville and bro. and sis. John Sommerville, of Hawley, Pa. We were built up in our most holy faith by the exhortation which our bro. H. A. Sommerville gave us on the importance of attending to the little things. —We are doing all we can in these perilous times to maintain the Lightstand in its place. —Sincere best wishes to the Brotherhood, your brother in Christ Jesus, CARL E. GEORGE, *Rec. bro.*

POMONA (Calif.). —*Christadelphian House of Worship, Gibbs and 9th Sts. Sunday School, 9-45; Memorial Service, 11-00; Bible Lecture, 7-00.* On July 4th our annual Fraternal Gathering and Sunday School outing was held at San Dinan Park, attended by about 200 brethren and sisters, and members of the Sunday schools, with a goodly number from the Los Angeles and Glendale ecclesias. Profitable addresses were given by bro. Edgar Round (Glendale), and bro. J. R. Young (Pomona). After partaking of a basket lunch, the afternoon was spent in social intercourse for the brethren and sisters, and games for the children.

We rejoice in having the privilege of assisting four more to put on the Saving Name in baptism, viz.: On August 17th, VELMA WOLFE, daughter of bro. and sis. H. H. Wolfe; on Sept. 9th, RUTH, MARY and CHRISTINE FRANK, daughters of bro. and sis. Chris. Frank. May they run well the race for eternal life. —OSCAR BEAUCHAMP, *Rec. bro.*

STATEMENT. —In recent issues of *The Master's Household*, there have appeared communications from C. L. Tomlinson, of Pomona, Calif., in which he charges the Pomona Ecclesia with teaching and harboring evil, and that a state of laxity exists there. These charges so published are either utterly false, exaggerated, or misleading; neither did C. L. T. separate from the Pomona Ecclesia for the reason he gives, but because the ecclesia refused to tolerate evil which he sought to justify. We will be glad to furnish anyone with the actual facts in the case, if desired. —OSCAR BEAUCHAMP, *Rec. bro.*

Notes

WEST EALING. —We are asked to correct an error in the November Ecclesial News; the name of the sister being Townsend, not Townend as printed.

MOTHERWELL. —Brethren and sisters in fellowship will be cordially welcomed at the Fraternal Gathering to be held on Tuesday, January 3rd, 1939, at 2 p.m.

ECCLESIAL NEWS. —Owing to pressure on our space we have had to use the cover this month to get in all items, some (not those on the cover) of which arrived after the issue was made up. Will rec. brn. please help by sending in promptly not later than the 5th of the month.

AUSTRALIA. —Brethren and sisters going to Australia are advised to get in touch with bro. J. Hughes, of Melbourne concerning meetings in fellowship as well as brethren and sisters in isolation.

SPARE CLOTHING. —Parcels have been received from O.C., Beckenham; Anon, (a sack); M.S.; Manchester; Palmers Green, and a parcel with illegible postmark. All correspondence and parcels should be addressed to 19 Grove Road, Brixton S.W.9.

JEWISH RELIEF FUND. —We have received the following: —F., 10/-; Detroit, £9/3/8; W.F., 10/-; Birmingham, £5/7/11; Anon. (N.Z.), £1; Coventry, £1/7/2; Just a few, £3; G., 1/-; Salop, 10/-; Anon. (G) 7/-; D.L.N., £1.

DISTRESSED FUND. —Receipts: F., 30/-; W.F., 10/-; B'ham, £4/9/0; N.Z., £1; An ecclesia in the south £5; G., 1/-; Glasgow £1/4/7; Anon. 10/-; Salop, £1; An ecclesia, £3; Anon. £1.

TO MANY CORRESPONDENTS. —Many thanks for encouraging letters from sis. Feltham, bro. E. W. Banks, bro. and sis. Gee, bro. J. Dyer, sis. Aston, bro. Brookes, bro. Dye, bro. Cattle, sis. Warry (India), bro. B.J.D. (on behalf of American brn.), bro. Walker, bro. Restall, two Nottingham sisters (anonymous) and others.

CLAPHAM ECCLESIA. —The Fraternal and Tea Meeting usually held on Boxing Day will this year take place on Tuesday, December 27th. Particulars may be obtained from bro. F. Button, 1 Hillsboro' Road, S.E.22.

EUREKA, VOL. 2. —Bro. P. M. Phillips, 1318 Second Street, N.E. Canton, Ohio, U.S.A., would like to secure a few volumes of this book, which he understands is out of supply. Several members of the Canton Ecclesia are anxious to purchase this volume.

THANKS. —To Sister Ella F. Lloyd of Celina, Texas, U.S.A., for interesting clippings from a Texas newspaper; in one of which, the editor, in commenting upon the Munich Peace Pact, says: "The Fascist Powers are still militaristic, heavily armed. Mr. Chamberlain or his successors will hardly be able to effect peace when Germany turns to Russia. The threat of a great war is only being delayed". —B.J.D.

U.S.A. —A meeting of representatives of the Christadelphian Ecclesias in the U.S.A., who appreciate the aims of this Magazine, was held in Jersey City on October 16th when a Christadelphian Service Committee was elected to carry out as far as possible the wishes and petitions of the Ecclesias on the Military question. The new committee consists of brethren Geo. A. Kling of Buffalo, N.Y.; S. L. Van Akin of Detroit, Mich.; O. S. Johnson and Carl E. George, both of Philadelphia, Pa.; and Russell A. Waid of Worcester, Mass. We wish the new Committee God speed. —B. J. D.
