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July 1940

The Berean CHRISTADELPHIAN

**A Magazine devoted to the exposition and defence of the
Faith once for all delivered to the Saints; and opposed to the
Dogmas and reservations of the Papal and Protestant Churches;
With the object of making ready a people prepared for the coming of the Lord**

Edited by G. H. DENNEY and B. J. DOWLING

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

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MARGATE. —V. Lloyd, 48 Marine Terrace. (B.B. 4.0 p.m.)

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OLDHAM. —W. Cockcroft, 1 Medlock Rd. Woodhouses, Ashton-under-Lyne. (B.B. 2.30 p.m.)

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

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

WORCESTER. —H. Blake, 18 St. Dunstan's Crescent.

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Editorial

CHANGE OF EDITOR

Owing to bro. W. J. White's retiring and bro. C. F. Ford's failing health, at his earnest request I have resumed the post of Editor in collaboration with our beloved bro. Dowling.

No change of policy is possible or contemplated. We have always stood for absolute purity of doctrine and practice with love as the cement of unity. We still do.

Publication will continue from the late Editor's address and it is hoped that the relief now given to him will help restore his health. We can wholeheartedly thank him and bro. White for their good work over so many years.

We are inviting certain brethren of experience in Britain and the U.S.A. to act as a Committee to guide us on any questions that may arise and as to the general make-up of the Magazine with a view to making it as good an instrument as possible for the help of the brethren and sisters. Our idea is that it should be representative, not of one or two men's minds only, but of the whole mind of our brotherhood. Then brethren would look upon it as "Our Magazine," and if they gave of their best to it in the way of literary contributions it would not only help them mentally in appreciation of the Truth but also spiritually in developing the spirit of love and brotherly kindness.

When a stand is made for purity of doctrine even to the point of separation from old standing companions there is always a tendency to go to the other extreme and to become censorious and hypercritical. This we shall attempt to avoid and to "rightly divide."

There are many indications that there will not be much more need for our magazine, "The Coming of the Lord draweth nigh."

G. H. DENNEY.

Last Days of Judah's Commonwealth (JERUSALEM BEFORE THE SIEGE)

By Robert Roberts
(Continued from page 213)

Galilee subdued, the Romans next turned their eyes anxiously to Jerusalem, which, on account of its great strength and abundance of supplies, threatened a stubborn resistance. John of Gischala, arriving there, incited the people to war, by reporting the Romans to be in a weak condition on account of the resistance of Galilee. John's harangues had the effect of inciting the young and violent part of the city, but saddening the aged and the prudent. The numerous vagabonds from the country sided with John, and soon evinced a disposition to domineer over the city. They supplied their own private wants by robbery, and murdered all who stood in their way. They assassinated the public treasurer, a man of royal lineage, and two other public men. Other leading men soon fell a prey to their violence, under the pretence that their victims were in secret correspondence with the Romans. Terror prevailed in the city even before the Romans arrived. Ananus, the high priest, persuaded the people to rise against John's party, who, after a collision and much effusion of blood, took refuge in the temple, and fortified themselves there against their assailants'. John's party sent secretly for the Idumean Jews to come to their assistance. The Idumeans came to the number of twenty thousand, but the party of the high priest refused them admittance. John's party, who may be called the temple party, cut open one of the gates at night during a tempest, and admitted the Idumeans to the temple. When their presence was discovered, dismay filled the city. Fighting ensued, during which the Idumeans slew nearly nine thousand persons. The outer wall of the temple was covered with blood. The Idumeans proceeded to violent measures in the government of the city. They assassinated the high priest, Ananus, who, had he lived, had influence enough to have persuaded the Jews to submit to the Romans and save the city. Jesus, the next in influence to Ananus, was also slain, and the bodies of both thrown out of the city naked and without burial. General massacre ensued. The better class of citizens were imprisoned in the hope they would join the Idumean party; refusing which, they were put to all manner of tortures. Public terror prevailed. Nobody had even courage to weep for the dead or bury them, for anyone suspected of sympathy with the murdered were immediately put to death.

The temple party increased in arrogance with their success, and resolved to assume the government of the city. They determined to get rid of Zacharias, a leading man in Jerusalem, of great influence by reason of his wealth, wisdom, and probity. They arraigned him before the Sanhedrim on the accusation of designing to betray the city to the Romans. They furnished no proof, and the Sanhedrim acquitted him of the charge; whereupon two of the party slew Zacharias before the Sanhedrim, and dismissed the Sanhedrim with a blow on the back of each member with a sword. The Idumeans then got out of love with the proceedings of the temple party, and left Jerusalem in a body. The high priest party were glad of this, but without reason, for the temple party became more audacious and lawless in their proceedings—arresting and assassinating prominent citizens at their pleasure. Anarchy then set in. The Roman commanders hearing of what was going on, advised Vespasian to march on the city. Vespasian replied that God was fighting for the Romans, and that it would be far better to leave the Jews to wear themselves out in their seditions than to unite them by attacking them. Many Jews left the city and deserted to the Romans. The exodus was stopped by the temple party, who killed all who were found fleeing, unless they were able to pay a large sum of money for their liberty to go. All along the roads vast numbers of dead bodies began to accumulate in heaps. The temple party refused burial, and the bodies putrefied in the sun. If any man in the city granted a grave to any of the slain, he was himself killed instantly. The terror of the living grew so great that the dead were envied. To increase the dreadfulness of the situation, the temple party laughed at the law, and poured contempt on the prophets as "jugglers"; though, as Josephus observes, they

proved the prophets true by the miseries they brought on the city. John, the leader of the temple party, aspired to the position of dictator; upon which the temple faction split into two parts—one for, and the other against him.

The fortress of Masada, outside of Jerusalem, at this point, was seized by a large band of lawless men, who made incursions from the fortress into the neighbouring country, and plundered the villages, slaying the inhabitants. Engeddi, a small city in the neighbourhood of Jerusalem was taken by them. The population fled, and the women and children left behind, to the number of seven hundred, were butchered. The whole region was quickly desolated, and those parts of Judea hitherto quiet, were now in commotion and misery.

Vespasian was importuned to come to the rescue. He temporized, but at last decided to move, resolving, however, to reduce what Jewish cities still held out in the provinces, so that nothing might interrupt him in the siege of Jerusalem when once begun. Accordingly, he marched against Gadara, the metropolis of Perea, a place of some strength. The place was surrendered on the fourth day, and the walls demolished, but the people spared on account of their friendly disposition to the Romans. Numerous seditious fugitives escaped from Gadara to Bethennabris, and made a stand with the Jews there. A detachment of Roman horse followed them and took the place by storm, and put all the inhabitants to the sword, and burnt the village. A few survivors escaped; they spread the news of the Roman arrival throughout the district, and declared that the only hope lay in insurrection *en masse*. The population accordingly left their homes in the hills and mountains, and fled to Jericho, which was fortified, and had many inhabitants. Before they got there, they were overtaken by the Roman horse and driven to the banks of the Jordan, and compelled to accept battle. A massacre—not a battle—ensued; 15,000 were slain by the Romans; large numbers were drowned in the Jordan, and 2,200 taken prisoners.

The Roman commander Placidus, who performed this exploit, next fell on the smaller cities and villages in the district, subduing Abila, Julias, and Bezemoth, and all other places toward the Dead Sea.

Vespasian marched to Jericho. Hearing of his approach, a great multitude left Jericho and took refuge in the mountains. Vespasian took the city and built a citadel, in which he placed a garrison. He despatched a Roman officer, with horse and foot, to Gerasa. The place was taken at the first assault, the young men slain, the houses pillaged and then burnt. The adjoining villages were treated in the same way.

The mountainous district of Judea was now desolate and also the plain country, and escape from Jerusalem was impossible. Returning to Caesarea to make final arrangements for the siege of Jerusalem, Vespasian was informed of the death of Nero, and suspended his plans till he should see who was made Emperor, and what instructions he should receive as to the Jewish war.

The death of Nero postponed the fate of Jerusalem for many months. Meanwhile, new trouble arose for that unhappy city. One Simon, of Gerasa, a man of violent and domineering disposition, got himself appointed captain of the marauding bands in the fortress of Masada. Increasing his numbers by various means, he extended his operations into the open country about Jerusalem till he was in a position to invade Idumea. The Temple party in Jerusalem—headed by John of Gischala—watched Simon's movements with great jealousy. They captured his wife and household, and brought them to Jerusalem. Simon appeared outside the walls of Jerusalem in great rage, and demanded the restoration of his wife. He laid hold of all the stragglers he could find outside Jerusalem; killed many by torture, and cut off the hands of others and sent them maimed into Jerusalem. His threatenings were so formidable that the temple zealots at last sent his wife out to him. He departed into Idumea, but returned in a short time and environed the whole city with his soldiers, torturing and slaying all who ventured out of the city.

Meanwhile, inside the city, affairs became worse. John of Gischala propitiated the support of his party by giving them license to pillage and murder and ravish without restraint. His men revelled in every form of violence and excess. Many sought to escape from the city, but in fleeing from John inside the walls, they fell into the hands of Simon outside. Affairs grew so bad that the high priest party tried to overthrow John by admitting Simon. The people welcomed Simon with joyful acclamation: but the remedy proved worse than the disease. Simon having obtained possession of Jerusalem, treated those who had admitted him as enemies equally with those of John's party. He made an assault on the Temple where John's party were established. A great deal of bloodshed ensued, but with little result.

A faction then sprang up in John's party, headed by Eleazar the priest. Desirous of getting rid of John's tyranny, this faction established themselves against John in the inner court of the Temple and assailed John's adherents from the upper part of the building. John was thus between two fires—Simon in the city and Eleazar in the inner and higher parts of the temple. Constant and desperate fighting ensued between the parties. Simon and John both resorted to the use of fire, by which the principal calamity of the city was prepared. In addition to the houses near the temple where the strife raged, the granaries near the temple in which had been stored corn that would have lasted the city several years, were burnt down. This was the cause of famine afterwards. The city now sank to a state of extreme wretchedness, and the elder part earnestly desired the arrival of the Romans, but had no means of communicating with them, or in any way of influencing the course of events, as every exit from the city was carefully guarded, and every one suspected of favouring the Romans was put to death, equally by the free factions at war with each other.

The Roman army at Caesarea proclaimed Vespasian emperor. Vespasian departed to Alexandria, and thence to Rome, leaving the direction of the war to his son Titus. Titus remained for a time at Caesarea, making preparations for the siege of Jerusalem. At last he marched and was reinforced at various points.

(To be continued)

"WHEN YE SEE THESE THINGS BEGIN TO COME TO PASS, LIFT UP YOUR HEADS, FOR YOUR REDEMPTION DRAWETH NIGH."

The Reformation in the Days of John Huss

The question may be asked, "What benefit can be derived by Christadelphians from a consideration of such a subject as the Reformation? The answer is that this and kindred subjects all have their relative and proper place in our consideration of the Truth to appreciate the working out of God's plan in the earth.

We see men in all ages in many and varying ways doing the behest of God—though often they mean it not so neither doth their heart think so. God's purpose goes steadily on—Kings and Kingdoms rise and fall, Empires appear and disappear, but God's word is unalterable—unchangeable, and it is in the working out of His purpose that warriors, statesmen and other men of high moral character and religious zeal—or it may be the basest of men enthroned in the seats of the mighty—have performed the part for which they were raised up, and then passed off the scene. And one of the most interesting events illustrating the fact is seen in that mighty upheaval of the religious world which occurred in the 16th Century.

Just as in the days of Noah the wickedness of man was so great that God decided to destroy the world that then was, —so He saw fit to check and put in bounds the insolence and arrogance of the apostasy in the 16th Century, by a movement spoken of in History as the Reformation.

After centuries of Roman Catholic bigotry and intolerance we find men awakening to a realization of the folly and wickedness of things which they had previously regarded as sacred. Just

one in this country and one in that were fighting a huge and powerful caucus which controlled the whole of Europe. They had to be men of iron will, skilled in debate, inflexible determination and ready to lay down their lives for the cause which they had espoused. They knew not the Truth, they did not discern the Truth—the gospel of the Kingdom—but they saw much which was called Christianity was wicked and ungodly and they opposed the errors they saw with all the strength they had.

They demanded an open Bible for the people and by their efforts Europe was largely freed from the shackles of 1,000 years of darkness and intense misery. There were certain exceptions such as Austria and Spain, of whom Carlyle speaks concerning their religion as a people "stumbling in steep places in the darkness of midnight." The names of some who were foremost in the work spring readily to the mind—John Wycliffe (in England the so-called "Morning Star" of the Reformation) followed by Tyndale. Calvin in France, John Knox in Scotland, Martin Luther in Germany and many others.

Recent events in Czecko-Slovakia remind us of another of these Reformers whose name was John Huss. He was a Bohemian Roman Catholic Priest and patriot who was burnt at the stake in the year 1415 for his hostile criticisms of Church practice, and outspoken condemnation of the lives of fellow priests. History teaches us that hostility to the practices of the Church of Rome is almost as ancient as the prosperity of the Church. Evil as we know was present in the Church in the time of the Apostles, —a love of pre-eminence, a love of the world, a love of self, and all these things would naturally bring opposition and hostility from the few who appreciated the futility of seeking to blend the things of the spirit with the things of the flesh.

In the year 313 the Emperor Constantine issued his memorable edict of toleration toward the Christians and subsequently declared Christianity to be the religion of the State. The effect on the Church was three-fold—it achieved power, assumed arrogancy and amassed wealth. We need not dwell on the dark middle ages which followed—from every point of view they were appalling; but in the 15th Century there came about a period known as, the Renaissance, a revival of learning, when men thought independently and originally—educating themselves in the liberal Arts and Sciences.

In England at this time (about 500 years ago) Henry IV was King of England, of whose reign it is said the chief blot was his persecution of the Lollards, a name which designated the supporters of the Reformers, Sir John Oldcastle (Lord Cobham) the leader of the Wickliffites and many others being burnt at the stake.

In France, Joan of Arc was leading the French troops victoriously against the English.

There is a very interesting comment in this connection by Hume in his History of England to the effect that the Duke of Bedford in opposing Joan of Arc was helped by the Bishop of Winchester who landed at Calais with an Army of 5,000 men on the way to Bohemia on a crusade against the Hussites. Bohemia (the land of Huss) was contiguous to Germany and Austria-Hungary, and has mostly been associated with the dual monarchy. Under the treaty of Versailles it formed part of Czecho-Slovakia but at the time of which we write it was an independent kingdom. Now it has become part of the German Reich by reason of their recent aggression.

To return to our consideration of the Church. Simony was of paramount importance—every benefice, every preferment, every position from the Pope downwards, had its cash value and to Huss and many others this was intolerable. It was mainly this business of buying and selling against which Huss protested.

It is not until we read Ecclesiastical History that we can fully appreciate how apt is the term in Revelation xviii. of the "business" done by that "mighty City." It has been called the oldest Limited Liability Company in existence out of which those on the Board of Directors get a nice picking.

Speaking of the Church at this time one writer says, "Except in rare instances it was little better than an organized system of Mary worship, saint, image and relic worship, pilgrimages, formalism, ceremonialism, processions, prostrations, bowings, crossings, fastings, confessions, penances, absolutions, masses and blind obedience to the Priests who held sway by threats of hell fire and eternal torments in the hereafter. What a picture is presented to us by such a state of things! the terror of the ignorant masses and the worship of the Deity by such. It was a world of ignorance and idolatry blindly worshipping an unknown God through an avaricious and blasphemous system."

This was the condition of Europe in general when John Huss was born in Bohemia about 1374. His parents were poor and had several children. Their poverty was such that they often had to beg in the streets for bread. John was the favourite son and the best education possible was given him. At the early age of 15 he was sent to Prague to study Theology at the famous University. He proved an apt and diligent scholar for at the age of 19 he graduated B.A. at the age of 20 he became a Bachelor of Divinity and two years later gained his M.A. degree.

John Huss first became notorious in a peculiar way in connection with this University which numbered at one time 10,000 students. The constitution was divided into four Suffrages—Bohemia held three and the German States one. The Germans, by their peculiar cunning, inverted that division and themselves assumed the three votes leaving the Bohemians one. Huss raised his voice so strenuously against this abuse, that at length Germany retracted and the original constitution was restored.

After leaving the University he became Vicar of the Bethlehem Church at Prague, Court Chaplain to "Good" King Wenceslas and Father Confessor to the Queen Sophia. The King and Queen gave him every protection they could throughout his career.

From the very first Huss in his preaching pleaded for an open Bible and a pure and simpler form of worship. He protested against the sale of indulgences and the base extortions of money by the Church from rich and poor alike, on any and every pretext. This needed courage and called for a man of inflexible will if he was to maintain the stand he had taken. In character we are told John Huss was of a quiet disposition, modest and pleasant spoken, as affable and accessible to the meanest peasant as he was to the King. Commentators all agree on his eloquence and learning in the Scriptures. Many of his writings show that the wrongs of his country continually occupied his thoughts and he devoted much time to fostering by precept the spirit of nationality in Bohemia and the preservation of the Czeck language. Supported by Jerome of Prague and Johann Ziska, a mighty warrior, who is spoken of as the Napoleon of his day, he became a terror to the Romish Church. Count Lutzow in his *Life of John Huss* says: "It was the word of Huss and the sword of Ziska which preserved the national character of Bohemia." As time went on, so John Huss went on with his preaching and protests until, for defying the orders of Pope John 23rd, to desist, he was excommunicated in 1412. This Pope is referred to by Gibbon as the most profligate of mankind.

Huss then fled from Prague and for two years was in exile during which he devoted himself to writing. In addition to translating the writings of Wickcliffe (which afterwards formed part of the charge of Heresy against him) he wrote several treatise, the most notable being one on the Church (*Die Ecclesia*), and one on Simony (*Acts viii. 21*) written early in 1413 dealing with the greed and avarice of the clergy.

While Huss was in retirement the Council of Constance was convened and he was cited at the instance of the Archbishop of Prague to appear before it to answer a charge of Heresy. Having been excommunicated he was outside Canonical Law and might safely have ignored the citation. He was however given a safe conduct by the Emperor which wasn't worth the paper it was written on. With the beliefs of Huss which he set forth in two sermons to be delivered before the Council we are not interested; as we have said, he did not perceive the Truth, but of his courage and steadfastness of purpose there can be no question. He was given a most unfair hearing, adjudged a heretic and burnt

alive at the stake on the 6th July, 1415. Such was the brutality and injustice meted out to those who dared to oppose the authorities in any European country 500 years ago.

The historian (speaking of the Council's base treachery in the face of the safe conduct Huss had been promised) says, "He was instantly laid in a stone dungeon 3 feet wide, 6 feet high, and 7 feet long (he could stand upright or lie down—nothing more) and presently (he continues) they burnt the true voice of him out of this world choking it in smoke and fire." By his death Huss immediately became an object of veneration among his friends and followers and seemed to knit them as one against tyranny and oppression, and led to a religious war lasting some 20 years—known as the Hussite Wars. One might almost say the contending forces were the Hussites against the world, for the Romish Church drew on practically every country to aid in the War and stamp out the reformers. In almost every battle they fought, the Hussites were victorious, and it was not until certain splits within their own ranks occurred that they were at length in their divided condition overcome and dispersed. Many went to Moravia where they settled. At the present day their descendants and followers exist as the Moravian Church of the United Brethren. Their headquarters are in London (in Fetter Lane); their quaint little Church has stood for over 300 years and services are still held there. It is said that the death of Queen Anne was first intimated to the public from its pulpit, the subsequent official announcement being stale news. John Wesley became converted there, and Whitfield, the revivalist, also worshipped there.

Such in brief is the story of John Huss. Of the man we can say he was courageous and honest to a degree, and with his ability and learning he could and did point his fellows to a purer state of mind and higher standard of thought. A man who was better than his creed, vilely done to death, by experts in villainy—but Huss like the other leaders of the Protestant Reformation knew not the Truth and the Gospel was hid from them. They had a zeal of God but not according to knowledge. We *have* that knowledge, but we are not called to die for it—we are called to live for it, and to live for it we must love it, for though we give our bodies to be burned and have no love of the Truth it profiteth nothing.

Let us therefore seek to walk in love and thankfulness to God for His great mercy in calling us out of darkness into His marvellous light. F.G.F.

'Some Thoughts on Genesis and the Flood'

Through the kindness of a brother, a book called "Matters Geological" by James Hunter was lent to the writer and as many of the things written in it seemed of great interest to Bible students, it was thought profitable to reproduce some of them.

There are in the book of Genesis, several expressions which are a little obscure, but which may well have a great importance if we can properly understand them. There is a good example in Gen. i. 6-7, "Let there be a firmament in the midst of the waters and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament and it was so. And God called the firmament Heaven." Here surely is an indication that water was stored above the Heaven as well as in the Seas. This idea may seem very extraordinary to our present ideas. It is true that we are accustomed to having clouds made of water vapour or even ice particles suspended in the skies; but something more than this seems indicated in the scripture quoted. Mr. Hunter believes that there was actually a vast volume of water suspended between the earth and the heaven, kept in place by the force of the internal heat of the earth from beneath and the cold of space from without. It really resembled, according to him, a vast bubble with the earth inside it. This theory is rather fanciful, and we have no real knowledge on the subject. Perhaps the water was in the form of vast dense clouds, such as now cover the planet Venus, which is so well protected that it is impossible to see any of her surface anywhere. The clouds account for the brilliant silvery look of our evening and morning "star."

Whatever form the water "above the firmament" took it seems certain that its effect was to prevent ordinary surface evaporation and condensation for there was no rain in those early days "for the Lord God had not caused it to rain upon the earth, but there went up a mist from the earth and watered the whole face of the ground."

If we suppose these conditions prevailed until the Flood when, thro' Divine intervention this aerial water was condensed and brought down we have a really remarkable explanation of that great event. The Bible reads "the same day were all the fountains of the great deep broken up and the windows of heaven were opened and the rain was upon the earth forty days and forty nights." These words clearly indicate a most extraordinary phenomenon, with a vast superabundance of water and there are several hints in the Scriptures that the flood brought many changes to the earth. The appearance of the rainbow is the most noticeable. This phenomenon is caused by the internal reflection of the sunlight in the drops of rain and as everyone knows it needs both sunshine and rain to produce it. We must suppose that the rainbow was new to the earth at the time it was shown to Noah for it to be considered as a token of the covenant that God had made. It seems therefore that rain and sunshine appeared together after the flood *for the first time*. This would indicate a change in the sky.

This vast deposit of water must have plainly left its mark on the surface of the globe and it is here that Mr. Hunter seems to produce his most clear evidence. It is in the raising of the level of the sea. If the level of the oceans of the world were raised then all the lower land would be flooded and only the higher parts would be left exposed. By taking soundings of the sea however it would be possible to determine the extent and position of this flooded land. This has actually been done. Around the coasts of all lands there is a "continental shelf" of comparatively shallow water beyond which the sea bed sinks down to the depths of the ocean. There is in Holborn Viaduct, London a cable company's office which has a scale model of the bed of the Atlantic Ocean and on this the shallow continental shelf is plainly seen. It extends beyond Ireland and the entrance of the English Channel down to Spain. This means that before this land was flooded England was joined by land to Ireland and Europe and the River Thames was a tributary of the Rhine! It is supposed to be possible to trace the track of this mighty river on the sea bottom. From off the coast too, fishermen when trawling for fish have hooked up great stumps of trees and other land remains which seem to prove that once the North Sea was dry land.

Now what is true of England is true of all lands, but there is one particular place where the implications of such a flood have a special significance. The actual site of the Garden of Eden "eastward" has been a problem to many students. The difficulty comes in fitting in the four rivers in their geographical details, but if the site of the garden is at the bottom of the Sea where the Gulf of Persia now stands (this is on the continental shelf) then the geography of that land is now lost beneath the waves, but it is possible to imagine how all the rivers mentioned both from India and Arabia as well as Mesopotamia could run through it.

There is another problem which it also helps to solve. Many brethren and sisters must have wondered how early mankind got to all parts of the world in ancient times. Wherever explorers go, whether to America, Australia, the West Indies, the South Sea Islands, etc., we find man. How did he get there? In many cases the natives have little or no knowledge of the sea or seamanship, so that this method of transport seems ruled out. It has been suggested that the vast American continent was peopled by travellers who went there via Siberia, the Behring strait, and Alaska, but this theory seems very unlikely as these lands are within the Arctic circle. Can we imagine vast multitudes migrating to these bitter regions? The inhabitants of Mexico, Peru, etc., have no folk-lore telling of such an epic journey, although they all have a tradition of a flood. If we imagine the level of the sea appreciably lowered so that they could have got across "land bridges" which are now covered by the sea, new explanations of this great problem are at once opened up.

The ideas given here are of course ideas only, but the Scriptural evidence is plain and must mean something definite. On the other hand, facts which are common knowledge must, as bro.

Roberts says in the "*Visible Hand of God*" be taken into account. The above are an attempted explanation of both and it would be interesting to hear what your readers think of these opinions.

A.E.H.

Spiritual Arithmetic

SEVEN

This is the greatest of all numbers in the importance and frequency of its use in the Scriptures. Perfection is its significance always: completion, leaving nothing undone. One writer speaks of it very fittingly as the spiritual water-mark bearing witness to the fact that the Bible is the work of the Holy Spirit as Peter declares (2 Pet. i. 21).

There are over thirty different combinations of the number seven in the first chapter of Genesis alone. The seven days of creation and rest relate themselves to the seven thousand years of human history of which the last thousand sees the rule of the greatest of all men, Jesus. Seven "preachers of righteousness" lived to be over 700 years of age: —Seth, Enoch, Cainan, Jared, Methuselah, Lamech and Noah.

The number seven entered largely into the Mosaic law. Seven sabbaths of years: the seventh day holy to the Lord, are familiar examples. Balak and Balaam associated greater sanctity to altars that were grouped in sevens (Num. xxiii.) Seven nations are cast out before Israel (Deut. vii. 1). The fall of Jericho is accomplished when seven priests bear seven trumpets and parade seven times around the doomed city; once each day for six days and seven times on the seventh day. Jesse had seven sons beside David, the eighth and youngest (1 Sam. xvi. 10) the king of a new era. The key to Divine chronology is to be found in Dan. ix. 25—a day for a year. "Seven weeks, three score and two weeks and one week" total 70 weeks, reaching to Jesus, the Messiah. The captivity of Israel under Nebuchadnezzar and his successors was for seventy years (Jer. xxv. 11). In the coming age the seven shepherds of Micah's prophecy are seen at work (Micah v. 5). There were seven messages to seven ecclesias in the unfolding of the Divine plan and the story of apostasy (Rev. ii., iii.).

The seven times of Lev. xxvi. 18 and the punishment of Israel's backsliding children revealed therein are running out in our time.

The Book of Revelation is a book of sevens throughout, seven seals, seven thunders, seven plagues and seven vials. A seven-hilled city: a seven-crowned beast, seven spirits, seven lamps and seven eyes, are other examples.

Speaking of the probation of man, Solomon puts into contrast the just and the unjust thus in Prov. xxiv. 16: —

"A just man falleth seven times and riseth up again: the wicked falls and stays" (French Bible, *Ostervalde* version).

Forgiveness as between brethren is till seventy times seven.

Many more instances will occur to the minds of those who "do their daily readings." All have the same completeness: all point to finality, to fruition, to perfection.

The most important of all to the children of men who desire to serve God is the use made of the number in relation to the doctrinal foundation of their faith. Here is seven at its highest value linking the Old and New Testament together and declared to be the,

SEVEN PILLARS OF WISDOM (Prov. ix. 1)

"Wisdom hath builded her house; she hath hewn out her seven pillars."

	OLD TESTAMENT	NEW TESTAMENT
1.	The Seed	One Body
2.	The Word	One Spirit
3.	Elpis Israel	One Hope
4.	The Lamb	One Lord
5.	The Call to Abram	One Faith
6.	The Flood and Moses	One Baptism
7.	Yahweh	One God and Father of all

"I will be who I will be"

"Keeping the Unity of the Spirit in the bond of peace."

G.H.D.

"Consider Him"

THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST No. XXVI. —CHILD

So accustomed are we to think and speak of the Saviour as the Son of God and as the Son of Man that the special circumstances surrounding his appearance upon earth are apt to be overlooked. Yet the Scriptures contain more detail of the birth of this Child than of any other. Indeed, brother Roberts in "*Nazareth Revisited*" devotes four lengthy chapters to the subject.

It is said that it was the desire of almost every Israelitish maiden to become the mother of "he who should redeem Israel." Through the Psalmist and the prophets, God had indicated the course to be taken in the working out of that grand purpose first enunciated in Eden (Gen. iii. 15). At last, unheralded except by an angelic visitation to faithful shepherds on Bethlehem plains, "A child is born . . . a son is given." No one was found to give Joseph the carpenter and his espoused wife Mary, accommodation for the happy event which was to take place. They had travelled from Nazareth, eighty miles distant, and in the circumstances were obviously in need of special care and attention. Thus from the first moment of His independent existence it could be said that "the Son of Man had nowhere to lay His head."

But the ever-loving Father who "takes care for oxen," and who provides for all His children, even in the most difficult of circumstances, arranged that even in the crowded city at such a time, there was an unoccupied place in the animals' stalls and there it was that Mary "brought forth her first-born Son and wrapped him in swaddling clothes, and laid him in a manger."

We pay a visit to the stable and consider this interesting and unusual scene. To look upon the happy and innocent face of a new born babe is to be reminded of the weakness and frailty of human flesh and of the Psalmist's utterance, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psalm viii. 4).

Nevertheless, nothing is too small or insignificant for the Creator's use for: —

"Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger" (verse 2).

That smiling babe in the precincts of a Palestine Inn is not just what it might, to the uninitiated, seem to be! He is of royal descent, of the house and lineage of David—the Lord of Glory, the King of Kings. Yet, no Palace, no retinue, surrounded by nothing of State suited to his high rank?

There is probably no reader of these lines whose parents were so placed that he or she first saw the light of day in such humble circumstances. The lesson can surely be expressed no better than in the words to be found in the work already mentioned: —

"What are we to think of it? It is surely easy to read the lesson. Christ, the highest, began the humblest. 'God hath chosen the weak things of this world to confound the mighty.' This mode of operation will not cease to be exemplified till God's own glorious power becomes visibly incorporate and manifest in the vessels of His choice" (page 55).

Gazing with the fond yearning affection of a mother at her firstborn, it would have been normally impossible to have recognized in the helpless child, one who was destined to deliver mankind from the shackles of sin and death. But Mary was a woman of faith as instanced in her rejoinder to Gabriel months previously: —

"Behold, the handmaid of the Lord; be it unto me according to thy word" (Luke i. 38).

and in her song of thanksgiving when she exclaimed: —

"He hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed" (ver. 48).

On the principle cited by brother Roberts in the quotation above, the angels charged with the duty of proclaiming His advent, broke the news to simple men whose ears and hearts were made to ring with heavenly music. Not for the palace of Herod was such a far-reaching announcement. Nor did they go to Rome to the imperial halls of Caesar, to tell of the event. Nor even to the temple at Jerusalem where priests attended around the altars of God.

"Good tidings of great joy . . . born this day . . . a Saviour, Christ the Lord . . . a sign . . . wrapped in swaddling clothes . . ." Could they believe their ears? Were their hopes at length realized? Was this really the One who "is to be ruler in Israel; whose goings forth have been of old, from everlasting"? (Micah v. 2).

So, nineteen hundred and forty years after, "a little flock" awaits the announcement that "the Master is here." Again unnoticed and unheeded by a busy world, he will have gathered round Him those who are his, "mother and father, sister and brother." He and they have each trodden life's vale of tears. He and they will be united in eternal bonds as the family of God.

It would be interesting to know something of the early life and domestic history of the child which "increased in wisdom and stature and in favour with God and man."

The Scriptures, however, say nothing to satisfy our curiosity, but we may be assured that as soon as "the holy child Jesus" (Acts iv. 27) had learned to read, the Scriptures became his constant delight. There in the law, the Psalms and the Prophets, he would study with eagerness all the wonderful things which were predicted of him—the works he was to perform and the sufferings he was to bear. The Revised Version renders the quotation just given as "holy servant," and this is in harmony with his self-confessed work: "Lo, I come (in the volume of the book it is written of me to do thy will, O God."

This lesson had been impressed upon him in boyhood days for on the occasion in his twelfth year of the visit to Jerusalem, Mary's enquiry concerning his movements brought the answer that he was about his Father's business.

Nevertheless, he was "still subject" to parental control—a fitting and necessary example to all servants of God in regard to family responsibility.

During the next eighteen years he laboured with his own hands and learned the trade of his legal father Joseph, becoming known as "the carpenter," a consideration of which title we must leave for another issue, if God permits.

For the whole of his life Jesus was influenced by those early years of home life amid common-place circumstances.

He lived what he taught and taught what he lived. His longer life at Nazareth lay behind those few public years. The knotty little problems of a large family, with brothers and sisters had to be faced. The care, possibly of a widowed mother. The small talk and interests identified with village life. This was the training ground in which his Father placed him and which fitted child and man for that enormous task which lay ahead.

Here was the secret of the qualification for those words of Divine approval as he commenced His greater work: —

"This is my beloved Son in whom I am well pleased" (Matt. iii. 17).

Whilst, then, we wait, we pray: —

Come, thou long expected Jesus,
Born to set thy people free:
From our fears and sins release us,
Let us find our rest with Thee.
Born thy people to deliver;
Born a Child, and yet a King;
Born to reign on earth for ever,
Soon thy glorious kingdom bring.

M.J.

LEAPING OVER THE THRESHOLD (Zeph. i. 9, R.V.)

Among the ancients the threshold was regarded as being the abode of some divinity. The Romans called it after the name of their god, Janus; so January is the month of Janus, who stood at the threshold of the year. To stumble on the threshold was, therefore, regarded as unlucky, as it would be an insult to the divinity within it; to avoid the possibility of doing so, one invariably leaped over it, a custom which still survives in England when the newly-married bride is carried over the steps of her new home. God's condemnation rested upon all in Israel who followed after the foolish superstitions of the heathen. Compare with 1 Sam. v. 5, where after the overthrow of Dagon, "the priests trode no more upon the threshold of Dagon until this day."

The World of the Apostle Paul

Living as he did in a world which was in political outlook Roman, but in social life was imbued with Greek customs, the Apostle Paul makes frequent allusion to contemporary conditions with which we are totally unfamiliar. It will be profitable therefore briefly to consider some aspects of the life of the ancient world which so constantly appears as the background of his Epistles.

Such allusions may be classified under the four main topics to which they have reference—athletics and the theatre; philosophy and religion; political organisation; and military matters. To the

first of these Paul makes reference in 1 Corinthians, where, speaking of his sufferings for the sake of the Gospel, he introduces the subject of the theatre by way of illustration: —

"For I think that God hath set forth us the Apostles last, as it were appointed to death: for we are made a spectacle (marg., a *theatre*) unto the world, and to angels and to men" (1 Cor. iv. 9).

Now, the theatre shows included gladiatorial combats which always came *last* in the programme, and of each pair of combatants, usually unequally matched, one was bound to be slain, unless the whim of the presiding magistrate decided otherwise, and turning his thumb downwards he bade the victor stay his hand. Moreover, of the gladiators, the very last to be set forth were the worst of all, those held to be of no account.

The Apostle draws a most appropriate parallel from this custom, when considering the perils which he encountered in his unequal combat with the powers that be, and even his own countrymen. Regarded with contempt by all men, as were the gladiators who were generally of servile origin, he and his brethren were made as the filth and offscouring of the world (v. 13) and the word here used signified disused olive oil, after it had been poured on and scraped off the body to cleanse it. Their lives were continually in danger, they were "as it were appointed to death," and after providing a spectacle to all men their ministry was cut short by the cross or the executioner's block.

In the ninth chapter of the same epistle Paul likens our labours to attain to the Kingdom to those of the athletes who competed in the games. The Corinthian brethren would be well acquainted with the great Isthmian games which were held annually near their city. Indeed, the majority of them would have been regular attenders thereat until they knew the Truth, after which, they would have held severely aloof, for, in addition to many other reasons, the fact that games were always held in honour of some god would have been sufficient to deter them. But once again the comparison is almost complete: —

"Know ye not that they that run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly: so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest by any means when I have preached unto others, I myself should be a castaway" (v. 24-27).

The severe discipline of the athlete had to be undergone in detail, and as Paul wrote to Timothy (2 Tim. ii. 5) "If a man also strive for masteries (*Diaglott*, the games) yet is he not crowned except he strive *lawfully*." The account of the thirty days' training for the Olympian festival shows the extreme rigour of the conditions. The capabilities of the Competitors were tested, and all who were in any way unfit were rejected. Inquiries into parentage and eligibility were carefully carried out: disobedience to the orders of the trainers was severely punished. At the close of the training period the competitors were gathered together and thus addressed: "If you have exercised yourselves in a manner worthy of the Olympic Festival, if you have been guilty of no slothful or ignoble act, go on with a good courage. You who have not so practised, go whither you will." Then all swore to use no unfair means to secure victory, and the contests began. That was indeed the touchstone which proved the work of the previous days. Then it was that carefulness and strict observance of the prescribed course earned their reward. Amidst toil and sweat and bodily discomfort men strove for the mastery, to gain the coveted prize of a wreath of dried celery leaves, to hear the loud acclamations of their fellow men, and to receive honours from the city to which they belonged. This was the end of all their labour—a withering prize and shortlived glory. "Now they do it to obtain a corruptible crown, but we an incorruptible."

Indeed, how much better is the crown which our Lord offers to us—a golden crown (Rev. iv. 4) of glory and eternal life. But the conditions are no less exacting for us. None who have indulged

freely in the carnal pleasures of this life can hope to gain the victory, nor those who have acted deceitfully or unworthily. To them it will be said, as to the unworthy athletes, "Go whither ye will—Depart from me ye cursed." Just as with shame and mortification the unsuccessful saw the victors run on to victory and heard the poets sing their praises in terms which exalted foolish pride to the very skies, so will the rejected turn with weeping from the Great Tribunal, to behold from afar the joy of the redeemed, and to hear the sweet strains of saints praising in angelic voices Him to whom alone all praise belongs.

How the Apostle must have laboured and subdued his body in order that he might not become a castaway. The word he uses means, "not standing the test," applicable to one who is unable to endure unto the end to gain the prize of life everlasting. He speaks of the preparation needed for the race for the crown of life, which needs to be every whit as careful as that of the athlete. And just as in the games the runner divested himself of all clothes that might impede him, so Paul exhorts us to lay aside every weight and the sin which doth so easily beset us, and run with patience the race set before us.

At the sides of the course stood the crowds of encouraging spectators, urging on the runners, who could look to the winning post and see the prize hanging thereon. So Jesus endured for the joy which was set before him: and Paul, following in his footsteps, could say at the end of his ministry: "I have finished my course; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day." We, in our day, striving towards the same goal are compassed about by the great cloud of witnesses of which Paul writes in Hebrews xi., the contemplation of whose work cheers and encourages us likewise to endure unto the end. What if the race be tedious, the toil seem long? We can see the great prize at the end of the course, and when the dust and the heat have all vanished away, and the mind rejoices in the realization of suffering past for ever, the righteous Judge will come forth and acknowledge the victors in the presence of all the holy angels.

O faint not brother for thy sighs
Are heard before his throne:
The race must come before the prize
The cross before the crown.

A.H.N.

Before the Tribunals

Several cases have been before the Courts this month and in each case exemption from all forms of military service was granted. One case, not in our fellowship, came before the Appeal Tribunal. Bro. J. Carter, the Editor of the *Christadelphian* defended the brother in question. He stated that any brother who joined the forces would be withdrawn from. The young brother was granted exemption on condition that he either kept his present work or obtained work on a farm.

The Two Sons

"A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterwards he repented and went. And he came to the second, and said likewise: and he answered and said, I go, sir: and went not" (Matt. xxi. 28).

The question which Jesus put to "the chief priests and elders of the people" immediately after he had uttered this parable, shows the meaning of it. "Whether of them twain did the will of his father?" They answered, The first. He immediately made this application of it. "The publicans and the harlots go into the kingdom of God before you." On what principle? On the principle supplied in the answer they had given—that the man who did what was required of him was the right doer, even if in the first instance he made great show in the contrary direction.

The publicans and the harlots by their profession were such as refused to perform the commands of righteousness: but as a matter of fact, they "repented at the preaching of John the Baptist," whom the Scribes and Pharisees rejected. These Scribes and Pharisees made a great show of willingness to submit to the divine requirements, but as a matter of fact, while promising obedience, they did not yield it, and their long prayers and religious performances did not make up for their disobedience. They were in the position of the son, who said, "I go, sir," but went not.

The parable has a valuable modern application. There is much talk of the lips: much piety. Where is the doing of what God has commanded? There is very little of it. No wonder. The state of things is so corrupt that the very theology of the people almost kills incentive to righteous action. They are taught that they can do nothing to please God; that all that is needful is to believe that Christ died for them. "Only believe," that is enough, say they. As for doing, they are to "cast their deadly doing down—down at Jesus' feet." Jesus "did it all, long, long ago." As for them, they are "miserable sinners," who constantly do the things they ought not to do, and leave undone the things they ought to do.

In clear and dignified contradiction to this demoralizing travesty of the apostolic doctrine of justification by faith, stands the words of Jesus: "He that doeth the will of my Father, the same is my mother and sister and brother,"—a doctrine he could not have placed in a clearer light than by this parable of the son who was approved even after rebelliousness of speech, because he did the things that were required of him. How reasonable and beautiful is the doctrine. Action is the very essence of character. If a man's actions are always evil, of what acceptance with God or man can the finest speeches find? They are as a fine cloak over a grinning skeleton. The man who talks finely and acts badly is not inaccurately known in all the world as a hypocrite, and a knave whose basenesses are rendered all the more hideous for being tricked out in the garb of a fine wordy profession.

R.R.

The Present Time in Prophecy (10)

Since last writing we have seen the face of Western Europe changed by the ruthless onslaughts of Germany. The successes of Germany need not make us revise our belief in the identification of "Gog of the land of Magog—prince of Rosh, Meshech and Tubal." We may find it very difficult to fit in the present events with what we understand God's "programme" to be: but no doubt equal difficulty and perplexity was felt in 1914—for not until later in that war was it seen that God's purpose to redeem His land and people was being fulfilled. At that time Russia showed herself to have feet of clay: but she is different now. It is still a matter to be decided as to whether or not she sides actively with Germany: but whatever happens her place is revealed by the prophecies. At the present time some effort is being made to promote a trade agreement between Britain and Russia but there seems little chance of success. There is, no doubt, from the ordinary political point of view, antagonism between Russia and Britain and an article in the recently issued "Penguin" political dictionary states, "There has been some speculation to the effect that there is a latent Anglo-Russian antagonism as a basic factor of world politics, disguised for the time being as an ideological conflict between Communism and the (in the Soviet view) leading power of capitalism and imperialism, but virtually a continuation of the Anglo-Russian antagonism working throughout the 19th century, and connected with questions of the Near East, India and China."

These words are remarkably true, for Anglo-Russian antagonism during the 19th century was one of the major signs that heartened the brethren of those times: and we believe that, by virtue of God's declaration through Ezekiel, this antagonism is the basic factor of world politics from the Scriptural point of view (the only sure and right view-point).

The war being so near to Britain now, with so much danger apparent, we may wonder what will come to the country in which we live. It will not be wise to forecast in the matter: but we believe that a course has been marked out for Britain so that there can be no question of subjection to

Germany even if an invasion was to occur. We cannot expect Britain to remain unscathed in so evil a combat: but we know that God has declared blessing and cursing respectively for the nations in accordance with their treatment of His people (Numbers xxiv. 9).

As has been mentioned frequently Britain's strength is particularly by the sea and it is in the Great Sea (the Mediterranean) where that strength is to be shown, in relation to the protection of Egypt and Palestine.

It might be as well to remember that Britain will not form a part of that confederation to be formed at the conclusion of the time of the end, symbolized by the ten toes of the Image and the ten Kings who have power with the Beast (Rev. xvii. 12). Bro. Thomas gives very clear reasons for excluding Britain from this confederacy and it will be of profit to turn them up—*Eureka* 3, p. 173-4, and *Exposition of Daniel* p. 98-9.

A question has been asked as to where can be placed the time of "peace and safety" of which Paul wrote to the Thessalonians. It may be thought that the establishment of the League of Nations was a cry of "peace and safety"; but its history does not reveal much confidence in its powers by any of the members: while there was no sudden transition from peaceful to warlike times.

In view of the fact that other prophecies point to times of increasing arming, war and troubles, are we not justified in taking the Apostle's words to refer to the brethren and sisters of the days immediately preceding the return of Christ? We admit that even now there is the possibility of a short occasion of peace (though it does not seem probable): but if we will read the Apostle's words in their context he is exhorting us to be *prepared*. We know the times and seasons: we know the day of the Lord comes suddenly: Jesus has said that he will come like a thief—not expected by many. His first coming is to the saints: and many will be expecting him. But some will not—and it is they who say in their hearts, "my Lord delayeth his coming" —or, "peace and security." So for them will come the sudden destruction that will be visited on a hostile and unbelieving world.

It is pleasant enough to view the signs and to know them: but there are two things to remember. One is to provoke each other to love and good works: the other, to realize that we, individually, will appear before Christ to be judged by him. May we all be ready against that day.

S.J.

DISTRESSED FUND

We shall be glad to distribute any donation sent us for the assistance of brethren and sisters in need through illness, old age and loss of work, or through stress of circumstances caused by the war. Address to the Publisher, 232 Milton Road, Weston-super-Mare, Somerset.

JEWISH RELIEF FUND

We have sent a cheque for £18 3 s. 4d. to the Committee administering this Fund which includes all subscriptions up to June 6th.

Signs of the Times

"*Wasting and Destruction*" (Isa. lix. 7)

THE WORLD'S MOST
DESTRUCTIVE WAR

The present tremendous struggle between Germany and the Allied Powers is beyond doubt the most terrible and destructive that the world has yet seen. Thousands of great engines of war, known as

"tanks," tens of thousands of aeroplanes, with millions of guns and men, have been thrown into this furnace of struggle. Events in Norway, Holland, Belgium and Northern France, have taken place with such rapidity, that one has scarcely been able to recover from one shock before another was upon us. At the time of writing the position is that Britain has taken Narvik, the North port of Norway, while Germany holds Trondheim, Oslo and the South. In Holland the Germans are in complete control. Queen Wilhelmina and her family are staying at Buckingham Palace, London. In Belgium, King Leopold, for reasons best known to himself, objected to himself and his army being completely subjected to the control of the Generalissimo of the Allied Forces, General Weygand, and at a most critical moment he sent a white flag of surrender to the German Commanders and ordered his army of 300,000 men to withdraw from the fight. This left the flank of the British Expeditionary Force uncovered. It opened up too, the practical certainty that the British could be cut off from their French Allies and their annihilation made possible. This was a desperate situation indeed, but Lord Gort, the British Commander, was equal to it. In the greatest strategic retreat in history, he brought out through the sole remaining port of Dunkirk (Calais and Boulogne being lost), no less than 335,000 men. We believe that this feat was made possible by the Divine will. The channel between Dover and Kent and Calais and Dunkirk, has always been a dreaded crossing because of the frequency of gales and high seas. It is but a narrow corridor of 20 to 40 miles as between the points named. Bro. Dowling and I have memories of a very turbulent crossing together when he was on this side of the Atlantic. Now the evacuation came at a time when the sea was as calm as a millpond. We went to Dover and saw it for ourselves. It was smoother and quieter than had ever been the case in living memory, so much so, that over 1,000 craft of every kind imaginable joined in the work.

THE SHIPS OF TARSHISH

Never was there such a collection of warships, motor-boats, tugs, pleasure steamers and so on down to ordinary rowing boats. Dover Harbour was a wonderful sight. And amid shot and shell, fire, explosion

and smoke, with every device of destruction the Germans could bring to bear from air and land, the great work was accomplished. The command of the sea was once more demonstrated to be the greatest of all factors in any war in which Britain is engaged. The great army is now re-fitting and being made ready to join once more in the war in France. A Coalition Government with one aim only, "the successful prosecution of the war," to quote the Prime Minister, Mr. W. Churchill, is straining every nerve to equip the army fully and to develop the Empire's resources in every possible way. The French and British forces in Northern France are now engaged in what is already being described as the "greatest of all battles." Whatever its issue, one certainty stands out. Sooner or later Britain and her Empire will emerge ready for the last position to be filled—that of protector of the Jewish people and opponent of Russia.

U.S.A. AND THE STRUGGLE

In a very outspoken article in the *Los Angeles Times*, Mr. John Perry Wood terms America "The Betrayer." After describing the Monroe doctrine and its principles, he shows how President Wilson,

in Article 10 of the Covenant of the League of Nations, actually reproduced the words of the Monroe doctrine. Deploring the failure of U.S.A. to uphold the League of Nations, he says: "What nation would have dreamed of violating the agreement had the power of the U.S. been a part of the power that would have been marshalled against the nation that broke the agreement." Virtually he lays the blame for the present war on the shoulders of the U.S.A. But he forgets the Divine purpose and Joel iii.

"*Rumours*"

"*Many shall be deceived*" (Matt. xxiv. 6)

CONFUSED VOICES

The human imagination is prone to rumour whether to originate, to hear, or to pass on. There are the usual large crop of rumours about the present war,

—the men dressed as nuns, parachutists garbed as clergymen and a thousand others. Heed them not and give them no circulation. The purpose of God is firm and clear, and in quietness and confident waiting we renew our strength. Rumour plays its part sometimes in ecclesial life. Some brethren listen to rumoured accusations against others and brood over them or pass them on, causing discomfort at the least and distress and trouble not easily calculable. We often see this and deplore it. Let us always push back the man who whispers calumnies and deal with him as Jesus directs in Matt. xviii. These are times in which it is easy to be deceived.

"The Stars shall fall from heaven" (Matt. xxiv. 29)

GREAT CHANGES

The change from Mr. Chamberlain to Mr. W. Churchill, brought other very great changes in its wake. So far-reaching are these that the Editor of the *Observer* felt impelled to refer to the old regime as a nightmare, a time of lost opportunities and inexplicable neglect. Of the new regime he says, "It has made the Chamberlain regime appear to have been a hundred years ago." The Emergency Act passed May 24th, gave complete powers to the new Government to use at any time and in any way all the possible resources of the United Kingdom, whether in personnel or property. Mr. Ernest Bevin, that virile "soldier and lawyer," as some have termed him, leader of the Transport Workers' Organization, being the new Minister of Labour is wielding immense powers. He is the head of industry now, both of employers and employees. Lord Beaverbrook, Canadian-born editor of the London *Express*, has for some years bitterly complained of the "ineptitude" of the Air Ministry. He has been made head of the production side of the Air Force by Sir A. Sinclair, the new Minister for Air. Within one week he made such revolutionary changes that the output of aircraft in England was speeded up enormously. In every direction the new Government has the same driving force. Why God permitted Britain to be controlled for so long by such an incompetent band of men as the late government are now universally acknowledged to have been, is only explainable, as far as we can see it with our limited vision, by the word, Palestine. Here is the pivot of the whole of the present dreadful situation. Steadily but certainly the impetus given to the building up of Palestine that came in September, 1939, has gathered force. At this moment the Holy Land is nearer the description of its last condition under human rule given in Ezekiel xxxvii. and xxxviii. than it has ever been. An immense army is within its borders and in Egypt. Industry is taking up more and more of its possibilities and it is safe to say that God's land is to-day of more importance to the nations of the world than at any time before. France has also had to make great changes, from the Premiership to the Army Commands. M. Paul Reynaud appears to be Mr. Churchill's opposite number, and General Gamelin giving place to General Weygand is accompanied in his fall by nearly twenty of his most important Generals.

"Lovers of pleasure" (2 Tim. iii. 4)

CINEMAS

One of the greatest causes of neglect of matters of religion in these last days has been the cinema or picture house. Both in U.S.A. and Britain to say nothing of other countries, the attendance at these houses of darkness is simply enormous. And what sort of stuff is it that the multitude is so greedy to see. Well here is a description from the *Christian Herald*: "It was estimated that in one year's output of American films there were 1,181 assaults with guns, 175 with knives and 129 with other weapons. There were 231 scenes of hanging, 173 scenes of horror (such as clawing out eyes, biting off ears, and torturing), 757 scenes of attacks on women for immoral purposes, 31 jail breakings, and 929 scenes of nudity."

"Peace and Safety" (1 Thess. v. 3)

THE LEAGUE OF NATIONS

When the League of Nations was first established it was proposed that its proceedings should be opened with prayer. But the opposition to it was so considerable that the proposal was dropped. Brig.-

Gen. Frost has just informed the Press that the motto displayed inside the League's Council Chamber in bold letters of gold was "Peace and Safety." The failure of the League came and now this great war.

"The Earth is the Lord's and the fulness thereof" (Psalm xxiv. 1)

BRITAIN'S PEOPLE
PAY FOR WAR

The way in which the British people have determined to pay for the war to be prosecuted to the bitter end is really wonderful. Income Tax stands at 7/6 in the pound and is cheerfully borne: the only

complaint being that greater financial as well as war preparation ought to have been made. As from April 5th to May 30th we quote from the *News Chronicle* regarding the contributions made by the people generally as apart from taxation: "National Savings. —Since the opening of the Savings Campaign £81,177,802 has been raised by the sale of Savings Certificates and £74,655,670 by the sale of Defence Bonds, while the balance due to depositors in Savings Banks has increased by £24,037,500, making a grand total of £179,870,972.

G.H.D.

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. G. H. Denney, 47 Birchington Road, Crouch End, London, N.8, not later than the 5th 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).**

* * *

BEDFORD. —53 Harpur Street. *Sundays: Breaking of Bread, 10.45 a.m.* Our small numbers were pleased to welcome bro. S. Burton, of the Luton Ecclesia at the Breaking of Bread on the 19th of May last; we were greatly encouraged by his exhortation to hold fast in these eventful times; it is indeed sad to see so much falling away in the Household at a time when obviously the race for eternal life will soon end. It is our sorrowful duty to report after much persuasion the withdrawal from sis. Florence Hart, of this ecclesia, for continued absence from the Table of the Lord. —W. H. COTTON, *Rec. Bro.*

BLACKHEATH (Staffs.). —*Christadelphian Hall, Ross Road. Sundays: Breaking of Bread 11 a.m.; Lecture 6 p.m. Thursdays: Bible Class 7.30 p.m.* Since our last report we have had the company and help of the following brethren and sisters: bro. F. H. Jakeman, bro. Wes. Southall, bro. J. Davies, bro. and sis. Cartwright, bro. S. Shakespeare, bro. Geo. Jackson (Dudley), and bro. T. Hunt

(Birmingham). We have withdrawn fellowship from bro. and Sister Worton for their continued absence from the Lord's Table. —C. BENNETT, *Rec. Bro.*

COLCHESTER (Essex). —*Oddfellows Hall, George St. Sundays: Breaking of Bread 1.30 p.m.; Lecture 3 p.m.* On Saturday, May 18th, a special effort was given in the Friends' Meeting House, Thewell Road, Colchester, entitled "Watch Palestine," in an endeavour to draw the attention of the stranger to the hand of God in the affairs of men, and the great significance of the change in the state of Palestine to-day, which heralds the return of Jesus, the Messiah, the Mighty King. This was made possible by the labour of love of our bro. C. Hart (St. Albans), and our bro. E. F. Williams (Holloway), and we appreciated their willingness to help us in endeavouring to shed some light in a dark world, where God, and His great purpose, is of little account with those who have and do enjoy His goodness and mercy. We were very pleased to see approximately 60 strangers, and that all our brethren and sisters made an endeavour to attend, and also brethren from Ipswich, Bury St. Edmunds, and Sudbury, gave us their support in these difficult days. We are also pleased to report that also at the Friends' Meeting House, we now have the opportunity of the loan of a smaller room for Bible Class purposes, and so in the mercy of God, an endeavour is being made to hold a Bible Class, once a week whenever the opportunity occurs, to strengthen us in our faith in the God of Heaven. Last Wednesday, May 29th, we commenced this endeavour, by presenting a lantern instruction lesson entitled "Sinai" as the place of judgment. Again we desire to express our thanks to the brethren who have continually and so willingly helped us in exhortation and proclamation: P. C. Ridout, S. J. Douglas, F. C. Wood, R. C. Wright, M. Haines, S. Warwick, J. Squires, P. Ford, J. Warwick, E. J. B. Evans, C. Kitchen, J. Evans, P. Kemp (Clapham), W. J. Webster (Seven Kings), E. F. Williams, G. Barker (Holloway), S. Burton (Luton), and we have been also pleased to have the company around the Table of the Lord of bro. and sis. Ell (Holloway), sis. P. Squires (Luton), sis. Shaw (Nottingham), bro. Starling (Bury St. Edmunds), sis. G. Burton (Luton), sis. P. Kemp (Clapham), bro. and sis. C. Hart (St. Albans). Your brother in the Hope of Israel. —L. WELLS, *Rec. Bro.*

COVENTRY. —*Kingfield Road (Cash's Lane end). Sundays: Breaking of Bread 1 p.m.; Lecture 3 p.m. Thursdays: Bible Class 8 p.m.* Since our last report the following brethren have assisted us in the work of the truth by way of exhortation and proclamation of the gospel: brethren D. C. Jakeman, E. Hingley (Dudley), M. L. Evans, J. Squire (Clapham), and J. B. Strawson (Nottingham). We were very pleased to have the above among us, and also pleased to welcome the following round the Memorial Table: bro. R. C. Ralph (Clapham), sisters Jakeman and Hingley (Dudley), and sis. Squire (Luton). We have recently commenced a Sunday School, and pray that the efforts of those who labour therein may bring forth good fruit. —T. FRANKLIN, *Rec. Bro.*

CRAYFORD (Kent). —*Co-operative Hall, Crayford Way. Sundays: Breaking Bread 2 p.m.; Lecture 3.30 p.m. Wednesdays: Bible Class 8 p.m.* Owing to removal, necessitated by change of employment on the part of the brethren, we have lost during the past month the company of bro. and sis. S. Penn and bro. and sis. B. H. Smith, who will in future meet with those of like precious faith at Bishops Stortford, to whose love and fellowship we commend them. Our visitors have been bro. W. R. Mitchell, bro. and sis. J. Warwick, bro. F. W. Brooks, sis. Miles and sis. Squire (Clapham), bro. H. Lovewell (Bishops Stortford). We were glad to have their company, and the help given us in the work of the Truth by the brethren was much appreciated. —E. R. CUER, *Rec. Bro.*

DERBY. —*21 Spencer Street, Alvaston. Sundays: Breaking of Bread 7 p.m. Thursdays: M.I. Class 8 p.m.* Sincere greetings in Jesus. Please note alteration of time for the Breaking of Bread. We are hoping, if the Lord wills, to give a series of special lectures in the near future, and we wish to thank "Anon.", Nottingham, for the gift of 5/- towards cost of same. We have been very pleased to welcome bro. J. B. Strawson, bro. R. Stubbs and sis. B. Strawson at our Thursday evening class. Love in Christ Jesus, your brother in the One Hope. —F. GILLARD, *Rec. Bro.*

DORCHESTER. —*"Shirley," Coburg Road. Sundays: Breaking of Bread 10.45 a.m.; Bible Class 6.45 p.m.* There have been no developments so far from our repeated leaflet distributions, though the effort has brought more opportunity for individual discussion. The things of the Name and

Kingdom appeal less and less with the increase of national tension. Since our last report we have enjoyed the company at the Table of the Lord of brethren D. Jackson (Bournemouth), A. H. Nicholls (Plymouth) and sis. A. Osborn (Bridport). —S. F. OSBORN, *Rec. Bro.*

DUDLEY. —*Christadelphian Hall, Scotts Green. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesday: Bible Class 7.30 p.m.* We are pleased to report that Miss SARAH CLAYTON and MAURICE HINGLEY, both Sunday School scholars, have embraced overtures of Divine grace and were baptized on Thursday, May 16th. Further to these, Mr. and Mrs. BURGESS, parents of sis. Mary Preece, were baptized into Christ on Wednesday, June 6th. That the Father's blessing will rest richly upon them and that they may go all out for the Truth, and be found faithful in the day of his coming, is our earnest prayer. We have been helped by the labours of brethren T. Phipps, W. Southall (Birmingham), bro. F. W. Brooks, M. Joslin (Clapham), bro. R. Barton (Liverpool), and bro. K. T. Jackson (Bournemouth). Besides these we have welcomed bro. and sis. Stanway (Coalbrookdale), sis. Nicholson and R. Nicholson (Worcester), sis. Price and bro. L. Price (Shifnal), bro. and sis. Broughton (Clapham), sis. Southall, sis. P. Tarplee (Birmingham), sis. H. Dale and sis. White Coventry), bro. Harrison (Liverpool). During the last two months we have delivered lectures on present events among the nations, in the districts of Brierley Hill, Pensnett and Dudley. Events are moving to the time when the mystery of God will be finished and Christ our Lord will be here. Let us watch and be sober. Faithfully your brother in Jesus. — F. H. JAKEMAN, *Rec. Bro.*

FRANCHE (Kidderminster). —*"Eureka" Bridgnorth Road.* Greetings in Christ. Since we last wrote we have been encouraged around the Table of the Lord with the company of the following brethren and sisters: sis. Nicholson sen., and sis. R. Nicholson (Ealing), bro. and sis. W. Sharp, bro. and sis. J. Hingley, bro. and sis. J. Passey, bro. and sis. F. Shaw and sis. A. Meese (Dudley, Scotts Green). It is very encouraging to have visits by those of like precious faith and to strengthen each other's hands in those things to which we have put our hands so that we may each and all be helped to continue firm and steadfast in these dark and evil days, and to wait patiently for our Lord and Master from heaven, when we hope we may be found worthy to be among those who will receive the "crown of life that fadeth not away." The things we see happening among the nations at the present time are token to us that our Lord and Master's return draws very nigh, but while he tarries we must strive to redeem the time, because the days are evil while with the beloved apostle we pray, "Even so come Lord Jesus, come quickly." With love in the bonds of the truth, faithfully your brother. —H. W. PIGOTT.

TIERS CROSS (Haverfordwest, Pem'shire). —*Deer Parks. Sundays: Breaking of Bread 2.30 p.m.* Since our last report we have been pleased to welcome to the Lord's Table bro. Cambray and bro. Johnson (Newport, Mon.). We are thankful to our bro. Cambray for the word of exhortation, it was so upbuilding to us in these troublous times. Should any brother or sister be down this way, remember Tiers Cross. —H. THOMAS.

ILFORD. —*96 Cranbrook Road. Sundays: Lecture 3 p.m.; Breaking of Bread 4 p.m. Tuesdays (27 Wanstead Park Road): M.I.C. 8 p.m.* Since our last report we have been pleased to welcome to the Table of the Lord, the following brethren and sisters: bro. R. C. Wright (Clapham), bro. and sis. Burton (Luton), bro. and sis. Barker (Holloway), brethren B. H. Smith, Smith sen., bro. and sis. Harrington (Crayford), W. L. Wille (Southend), sis. Mallard (St. Albans). We have much enjoyed their company, and thank the brethren once again for their words of exhortation and faithful witness to the Truth. While the response to our lectures as far as the stranger is concerned is fleeting, we ourselves derive much comfort from them in these difficult days. —C. S. CRIGHTON, *Rec. Bro.*

LONDON (West Ealing). —*Leighton Hall, Elthorne Park Road, W.7. Sundays: Breaking of Bread 11 a.m.; Sunday School 11 a.m.; Lecture 6.30 p.m. Thursdays: Bible Class 8 p.m. (49 Oxbridge Road, Ealing, W. 5).* Greeting. Bro. Archie Clapcott, having obtained work nearer to London, has transferred his membership to West Ealing, and we welcome him again after his several months' stay at Eastleigh. We are still being encouraged by visits of some interested friends. In seeking to increase the number, we have changed our medium of advertising from lecture cards to the local press. We are

experimenting in this way because for several years we have detected no influence towards the meeting as the result of the distribution of cards. The visits of a number of brethren and sisters from other meetings have been very encouraging. —JAS. M. TAYLOR, *Rec. Bro.*

MOTHERWELL. —*Orange Hall, Milton Street. Sundays: Breaking of Bread 11.30 a.m.; School 1.15 p.m.* We held our annual outing to Stonehouse on Saturday, June 1st. We were pleased to welcome brethren and sisters from the Glasgow (K.S.) Ecclesia, also bro. Restall from Edinburgh, and bro. and sis. N. G. Widger from Hitchin, and a few friends and children. We felt very thankful to our Heavenly Father for permitting us to meet together in such a way, and at such a time when there is so much trouble—wars, and rumours of war, and preparing for war—in the world. We gave vent to our appreciation in giving thanks and singing a few hymns of praise to Him "Who is the giver of all good." Bro. G. Dickson gave an address on "A few prophetic titles of Christ," which was seasonable, and very much appreciated. There were races for the children. The brethren and sisters seemed to be more happy and contented with conversing on the general topic of "What will this present European war lead up to?" than having a few games. In all, we had a very pleasant and upbuilding time together. Since our last report we have been pleased to welcome to the Lord's Table bro. Restall and bro. and sis. N. G. Widger. We thank bro. Widger for his exhortation. —J. BROWN, *Rec. Bro.*

NEWPORT (Mon.). —*Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread 11 a.m.; School 2.45; Lecture 6.30 p.m. Wednesdays: Meeting 7.30 p.m. Saturdays: M.I. and Eureka Class (alternately) 7.30.* Greetings in Jesus' Name. We record with pleasure another visit of our bro. Gomer Jones (Bridgend) on May 19th, a few strangers being present at the lecture. Also on June 2nd we had a visit of our bro. G. H. Denney (London), who delivered the word of exhortation and lectured in the evening, on this occasion about forty strangers being present. We take this opportunity of thanking these brethren again for their services so willingly rendered. We are also pleased to record that our number has been increased by the removal to Newport of our sis. Enid Morgan from New Tredegar. Having found employment in Newport our sister will in future meet with us around the Table of our absent Lord. We have also been pleased to welcome around the emblems the following: brethren A. E. Skinner, W. Young, G. H. Denney (London), G. Jones (Bridgend), T. Carrol (New Tredegar), sisters Jaine (Brockhollands, nr. Lydney), and Carrol (New Tredegar). Sincerely your brother in Israel's Hope. —DAVID M. WILLIAMS, *Rec. Bro.*

NOTTINGHAM. —*Old Lenton Street Hall, Broad Street. Sundays: School 10 a.m.; Breaking of Bread 11 a.m.; Lecture 3.30 p.m. Wednesdays: Bible Class 7.15 p.m., at the People's Hall, Heathcoat Street.* We arranged four special lectures on Saturday evenings on the following subjects: (1) "Christ is Coming"; (2) "The Divine Control of the Nations"; (3) "The Final War"; (4) "The Lasting Peace." At the first three, which have already been given, we had a very encouraging attendance of strangers numbering 16, 8, and 24 respectively. The lectures were delivered by brethren W. Southall (Birmingham), D. C. Jakeman (Dudley) and J. B. Strawson. We are thankful to announce that bro. R. Stubbs, who appeared before the Tribunal a day or two ago, obtained exemption on condition that he remains in his present occupation. Since our last report the following brethren have helped us in the work of the Truth: brethren E. A. Clements and G. M. Clements (Clapham), D. C. Jakeman (Dudley) and W. Southall (Birmingham). We have also been pleased to welcome as visitors sisters D. C. Jakeman (Dudley) and M. Fidler and Morton (Rugby). —J. B. STRAWSON, *Rec. Bro.*

PEMBERTON. —*Chatsworth Street Pemberton, Wigan. Sundays: School 2 p.m.; Breaking of Bread 3 p.m.; Lecture 6 p.m.; Bible Class 7.15 p.m.* Will brethren and sisters please note change of time for commencement of lecture from 6.30 p.m. to 6.0 p.m. On Saturday, April 6th, we had the company of bro. D. C. Jakeman, who gave an address on the Military Service Act as it affects the brethren, together with his experiences when appearing with our young brethren before the Tribunals. Words of warning, of comfort and edification were derived from the address. On Sunday, April 7th, bro. Jakeman ministered the word of exhortation. We have also been assisted in the service of the Truth by the following brethren: bro. R. Smith (Birmingham), bro. W. Cockcroft jun., and bro. H. Cockcroft (Oldham), bro. M. L. Evans (Clapham), and bro. G. W. Park (Prescot). We thank these brethren for their services. On Saturday, May 25th we held our Tea and Fraternal Gathering. The

subject chosen for the meeting was, "Our Call to Service," divided under three headings, and ably dealt with by bro. W. Cockcroft jun., bro. J. S. H. Cock and bro. M. L. Evans. Along with brethren and sisters from the following ecclesias a thoroughly enjoyable time was spent together, Birmingham, Heywood, Oldham, Prescott, Sheffield. Visitors to the Memorial Table are, sis. G. W. Park, sis. R. Barton, sis. McCree (Prescot) and sis. Piffin, who is still staying at Blackpool. —B. LITTLER, *Rec. Bro.*

ST. ALBANS. —*Oddfellows Hall, 95 Victoria Street. Sundays: Breaking of Bread 1.30 p.m.; Lecture 3 p.m. Thursdays: Bible Class 8 p.m.* We are grateful to our Heavenly Father in that we are able to announce three more immersions into the saving name of Jesus. On May 8th, Mr. ALAN COOPER; on May 20th, Mr. and Mrs. LLOYD. These great occasions which took place at the house of bro. C. Hart, were well attended by our own brethren and sisters: and in the service which followed, words of encouragement, also of warning were given by brethren of this ecclesia. We trust they will comport themselves during their probation—be it long or short—with stedfast loyalty, and finally be welcomed into the Kingdom with words of approval. Sis. Bowen has left St. Albans for Swansea and will be attached to the ecclesia there. We are indeed sorry to lose the company of one whose quiet sincerity must always have a beneficent influence on all with whom she comes into contact. Our Fraternal, held during the Whitsun week-end, proved very successful in spite of the smaller attendance due to the cancellation of Whit-Monday as a general holiday. It may interest many to hear that, owing to the generosity of several brethren, all expenses have been met. We have been approached by certain brethren who consider another and similar Fraternal during August Bank Holiday would be very popular and much appreciated. But at the arranging meeting held on June 4th, it was decided, taking many things into consideration, to make no further arrangements in this connection. —G. P. H. MALLARD, *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 express our thankfulness to our Heavenly Father for His continued goodness shown to us inasmuch as He still makes it possible for the brethren and sisters to meet together in quietness to worship and proclaim the Truth in a world of violence and strife. Our prayer is that these opportunities will be continued to us while Christ remain away. Several strangers regularly meet with us on Sunday evenings, but we sometimes fear that their interest is confined to the "political" side of the Truth, and there appears to be a reluctance to recognize the necessity of faith and baptism. We pray their eyes may be fully opened while the day of salvation is still here. We have been pleased to welcome the following visitors since our last report: sisters Corfe and Udall (Putney), bro. G. F. Williams (Holloway), bro. Marling (Ilford), bro. L. J. Carter (Crayford), bro. and sis. A. K. Clements, sis. Smith, brethren F. W. Brooks, J. R. Evans, H. M. Lee, H. Mitchell, L. J. Walker, T. Wilson and R. C. Wright. We thank the brethren for their help in the public work of the Truth. —WM. J. WEBSTER, *Rec. Bro.*

SWANSEA (Brynhyfryd). —*98 Llangyfelach Road. Sundays: Breaking of Bread 5 p.m.; Lecture 6.15 p.m. Wednesdays: Bible Class, 7.30 p.m.* Please note change of time. We have been pleased to welcome around the Table of the Lord sis. Clare Bullin (Clapham) and sis. Phyllis Bowen (St. Albans), who has since become a member of this ecclesia and will in the future meet with us. With love to all in the Truth. —L. H. BOWEN, *Rec. Bro.*

SWINDON (Wilts.). —*58 Manchester Road.* The two sisters at this address are sorry they omitted in the Intelligence for June, to express their thanks to the brethren and sisters of Bristol who so kindly came to the funeral of bro. Dyer. We were very thankful to bro. Walker for taking the service, both at the house and grave side. We were also pleased to have the company at the Breaking of Bread on April 28th of bro. and sis. Higgs and sis. D. Higgs, also bro. Perry and sis. Acock of Bath. With love in the Truth, Sisters K. GAY and A. TILBERRY.

WESTON-SUPER-MARE (Som.). —*232 Milton Road. Sundays: Breaking of Bread 3.30 p.m.* We have been pleased to have the company and fellowship of bro. and sis. Millerchip (Birmingham), who have been here on their holiday. Sis. Tandy and I have enjoyed this break in our

isolation. Will brethren and sisters who may come to Weston-super-Mare for their holidays, kindly note that in God's mercy owing to our bro. H. T. Smith, late of Bristol, having obtained permanent employment in Weston, he and sis. Smith have come to reside here, and it has been decided to establish an ecclesia here on the Berean basis of fellowship, the undersigned being the recording brother. Breaking of Bread will take place at 3.30 at 232 Milton Road. We have also had the company at the Table of bro. G. H. Denney, whose exhortation we much appreciated. Trusting that God's blessing will rest upon this new lightstand in the West Country; with love in the Glorious Hope, yours fraternally, A. TANDY, *Rec. Bro.*

AUSTRALIA

EVINGTON VALE (Wongan Hills, Western Australia). —We are very pleased to report that after a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, two more have been called out of darkness into light and the hope of the gospel; they were baptized into his name on Feb. 25th, viz.: PAUL HOPKINS (18), and PHILLIP HOPKINS (16). They have been members of our correspondence Sunday School and live about seven miles away, but so far are able to meet with us regularly. Faithfully your brother. —E. J. YORK, *Rec. Bro.*

CANADA

BRANTFORD. —*Christadelphian Hall, 44 George Street. Sundays: 9.45 and 11 a.m. and 7 p.m. Thursdays: Eureka Study 8 p.m.* Pleased to announce the wedding of sis. Mary Brewer to bro. D. Ballantine. Our S.S. Entertainment and Prize Distribution on Jan. 12th was the usual happy event. Visitors include brethren A. Livermore and Rene Growcott (Detroit), bro. and sis. G. Robinson (Toronto) and sis. Hawkins (Guelph). —H. W. STYLES, *Rec. Bro.*

UNITED STATES

ADAMSVILLE (Texas). —Beloved brethren and sisters, Greetings in Jesus' Name. It has been some time since our last report, but have only been waiting for some good news to report. We now have it. On April 30th we assisted three more in putting on the only Name Given whereby we must be saved, namely, bro. B. B. EDMONSON, age 74 years, and bro. and sister LOUISE CARRELL. Sister Carrell is a sister in the flesh to bro. Luther Hill of this Ecclesia that we reported previously in our former report. We stated that bro. Hill obeyed in September; I was mistaken, he was immersed on October 4th and his wife on October 9th, 1939. They were formally Church of Christ. Bro. and Sis. Carrell live about 25 miles out in the country. We have been made to rejoice with joy unspeakable by a visit of bro. and sis. Smith and their three daughters who are also in the truth, sisters Susia, Bill and Evilin; also bro. and sis. Lucas, all at the Houston Ecclesia. I thank and praise our Heavenly Father for His goodness in giving us such brethren and sisters to comfort and strengthen our feeble knees. Bro. and sis. Carrell intend to meet with us next Sunday and the following Sunday we intend to meet bro. and sis. Hill at bro. Carrell's as they live half way from here to bro. Hill's; then possibly all of us at bro. Hill's the next Sunday. It looks likely we may at any moment hear the Grand words "the Master has come, and calleth for thee." —S. S. WOLFE, *Rec. Bro.*

BUFFALO (N.Y.). —*Mizpah Hall, 221 W. Ferry St.; Breaking of Bread, 10.0 a.m.; Sunday School, 11.30 a.m.; Lecture, 3.30 p.m.* Our annual Sunday School gathering and prize giving was held at our Hall, Sunday, Dec. 31st, when the children were rewarded for their efforts of study of God's Word during the past year. Since our last intelligence we had the pleasure of welcoming to the Lord's Table the following brethren and sisters: —Bro. and sis. Harry Gulbe (Atwater, N.Y.), sis. Ellen Ward and sis. Florence Ward (Hamilton, Ont.), bro. and sis. Marsden (Toronto, Ont.), and bro. and sis. O. S. Johnson (Presser Hall, Philadelphia, Pa.). We wish to take this means of thanking bro. Johnson for his encouraging and comforting words of Exhortation. A hearty invitation is extended to all of like precious faith who may be coming this way. Looking for the near return of our Lord and Master, we are your brethren and sisters in Israel's Hope. —GEO. A. KLING, *Rec. Bro.*

HOUSTON (Texas). —To all of "Like Precious Faith." Greetings in the Name of our Master and Saviour. In view of the tendency to "broaden" the "narrow way" so prevalent in the present "time of the end," and with special reference to the laxity of interpretation and evasion of the commandment as enjoined upon the followers of Christ in 1 Cor. vi. 1, and clarified and emphasized from second to eighth verses inclusive (especially does this laxity and evasion seem marked with reference to its application to the obtaining of divorce), the Houston Ecclesia has requested that I advise the Brotherhood through the medium of the *Berean*, that: We, as a body, individually and collectively, interpret this passage as forbidding the going to law for procuring divorce or any other purpose. We are also prepared to heed the injunction of Paul: "If any come to you and bring not this doctrine with such an one no, not to eat." Our Fraternal Gathering will be held some time in July, we shall at a later date announce the exact date and place, if it be the Lord's will. We shall indeed welcome any and all brethren who are earnestly defending the faith as once delivered to the saints, and clearly taught in the Holy Scriptures, brought to light by Dr. Thomas and fully expounded by our beloved bro. Robert Roberts and many others who have "let their light shine." Yours in hope of Eternal Life. —J. T. SMITH, *Rec. Bro.*

NEW ZEALAND

Cambridge, Waikato. —Herzl Connolly, William Street.

Huntley, Waikato. —A. Surgenor, Hakanoa Street.

Wanganui. —E. W. Banks, 48 Roberts Ave.

Wellington. —J. Morton Troup, 74 Glen Road, Kelburn.

Whangarei. —K. R. Mac Donald, 27 Stanley Street.

AUSTRALIA

Boulder City, West Australia. —K. H. Hodges, 59 North Terrace.

Brisbane, Queensland. —Samuel Gallier, Ipswich Road, Moorooka.

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

Cessnock, N.S.Wales. — E. Dando, 51 Hickey St., Cessnock.

Melbourne. — James Hughes, 78 Riddell Parade, Elsternwick, S.4.

Launceston, Tasmania. — Carmel Gee, 167 George Street.

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

Perth, West Australia. —R. E. Brock, 12 Hay Street, Claremont.

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

Victoria. —E. W. Appleby, Sullivan St., Inglewood.

Wagga, N.S.Wales. —C. W. Saxon, 25 Gorniby Avenue.

Wongan Hills, West Australia. —E.J. York, Evington Vale.

CANADA

Brantford, Ont. — H. W. Styles, 112 Erie Avenue.

Edmonton, Clover Bar, Onaway, Alta.—G. Luard, Clover Bar, Alta.

Guelph. —J. Hawkins, 9 Elizabeth Street.

Hamilton, Ont. —Edwin R. Button, 80 Cambridge Avenue.

Iroquois Falls, Ont.—C. H. Styles, Box 335.

Lethbridge, Alberta. — Sydney T. Batsford, 412, 7th Avenue South.

London. —W. D. Gwalchmai, 18 May Street.

Moncton, N.B.—Wm. E. Hayward, 11 Waterloo Street.

Montreal. — J. V. Richmond, 2051 Wellington Street.

Mount Albert, Ont.—Howard Toole.

Onaway (Alta). —F. C. Crawford
Oshawa, Ont.—Geo. Ellis, 354 Division St.
Pefferlaw Ont. —T. Briggs, Balsam Lodge Farm, R.R. No. 2.
Pembroke, Ont.—Cyril J. Webb, 258 Herbert Street.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B.—A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S.—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, Crossley Ave.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Victoria, B.C.—H.G. Graham, 204 St. Andrews Street.
Winnipeg, Man.—Will J. Turner, 41 Ritz Apts., Grosvenor Avenue.
Windsor, Ont.— William Harvey, 420 Erie Street, W.
Yarmouth, N.S. —Thomas Cummings.

UNITED STATES

Akron, Ohio. —Mrs. L. Johnson, 959 Lover's Lane.
Baltimore, Md.—Henry A. Carlile, 2163 Chelsea Terrace.
Boston, Mass.—H.S. Ricketson 16 Glenrose Ave., East Braintree, Mass.
Buffalo, N.Y. —Donald C. Kling, 295 Victoria Blvd., Kenmore. N.Y.
Canton, Ohio. —P. M. Phillips, Route No. 5.
Chicago, Ill. —W. J. Clements, 5807 Magnolia Ave.
Clyde, Texas. —Mrs. M.A. Tunnell, Route 2, Box 138, Callahan, Co.
Dale, Texas. —J. Bunton.
Denver, Colorado. — A. A. Douglas, 4139 Tejon Street.
Detroit, Mich. —G. Growcott, 15586 Normandy Ave.
Elizabeth, N.J. —Ernest Twelves, 14 Stiles St.
Glendale, Calif. —B. A. Warrender, 544 Salem Street.
Goose Creek, Texas. —J. T. Smith, P.O. Box 645.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Houston, Texas. — J. T. Smith, 202 Wisconsin St., Baytown, Texas.
Ithaca, N.Y.—F. Gulbe, Ithaca R.D. 2, New York.
Jasonville, Indiana. —J. H. Craig, 235 E, Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
King Ferry, N.Y.—Attwater Ecclesia, Edward Palmer.
Lampasas, Texas. —S. S. Wolfe.
Liverpool, N.Y.— W.L. Van Akin, 407 Bass Street.
Los Angeles, Calif. —G. F. Aue, 922 No., Avenue, 63.
Lackawaxen, Pa. —John L. D. Van Akin.
Lansing, Ohio. —Joseph Orechovsky, Box 31, Lansing. Ohio.
Lubec (North) Maine. —A. L. Bangs.
Mansfield, Ohio. —R. M. Carney, 59 Peson Avenue.
Midland, Texas. —Joseph H. Lloyd 810 S. Pecos St., c/o Hughes Tool Co.
Newark, N.J. —M. M. Packie, Loantaka Way, Madison, New Jersey.
Philadelphia, Pa.—Carl E. George, 3330 N. 15th Street.
Pomona, Cal. —Oscar Beauchamp, 742 E. 6th Street.
Portland, Oregon. —John T. Randell, 627 N.E. Graham St., Portland, Ore.
Sacramento, Calif.—John Kensley, Box 33, West Sacramento, Calif.
Santa Barbara, Calif. —W.L. Rutherford, Rural R. No. 1, Box 79, Coleta.
Scranton, Pa.—T.J. Llewellyn, Avoca, R.D., Glendale.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Syracuse, N.Y.—S. L. van Akin, 1530 East Genesee St., Apt. 19.
Tishomingo, Oklahoma. —E. W. Banta.

Worcester, Mass. —B. J. Dowling, 19 Pearl St., Clinton, Mass.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

NOTES

Increased cost of production, postage, etc., caused by the war, compels us reluctantly to reduce this issue to thirty-two pages. We hope this will be only temporary; we shall return to forty pages as soon as finances permit. Support from any of our readers who are able to do so will help. — PUBLISHER.

HOLIDAY ACCOMMODATION AT PLYMOUTH. Sis. H. R. Nicholls, 5 Norton Avenue, Lipson, has sleeping accommodation, sitting room, and cooking facilities available for visitors at moderate terms. Preferably no meals or attendance.

SPARE CLOTHING. -We shall be pleased to distribute spare clothing to those in need. Address to 232 Milton Road, Weston-super-Mare, Somerset. Parcels have been received from Wyke, London, and one parcel anonymous.

JEWISH RELIEF FUND. —Anon, 10/-; Plymouth, £2 0s. 3d.; H.A.S., \$5; D.E., £10; W.E.A., £1 7s. 6d.

FOR BROTHERS AND SISTERS IN NEED. —Anon., 10/-; Vic, Aus., £1 7s.6d.; S.A.E., £5; W.E.A., £1 7s. 6d.; A Sister, 10/-; Anon., 2/6.

CHANGE OF ADDRESS. —Bro. Victor C. Gilbert's address is now 199 Burbank Drive, Snyder, New York, U.S.A.; and that of bro. Donald C. Kling is now 295 Victoria Blvd., Kenmore, New York, U.S.A.

B. CLEMENTS, CHICAGO. —We believe the "he" of Dan. xi. 42, to be Russia. We also agree with bro. J. Thomas as to the starting point of the 70 weeks,

V.H. —Thanks! but time since has completely justified our remarks. Never be biased in favour of any politician. They are but tools of God who setteth up "the basest of men" when His purpose so requires. The glorious end is now in sight when all these moths of the night shall be destroyed by the brightness of his coming.

CHRISTIANS AND WAR. —No brother should be without this useful booklet. Send 2d. to bro. F. Walker, 41 Stokes Croft, Bristol.

THE DAWN. —This is a very good monthly publication edited by bro. M. Joslin, price 3d. Its idea is to provide a magazine for first principles to be set out clearly for people interested in the Truth. Send to bro. C. Cambray, "Olivet," Tennyson Road, Newport Mon., for a sample copy.

"WAR" France, after the greatest battle to date in human history felt unable to carry on the conflict. Britain is left to face Germany and Italy who have now joined hands for the avowed object of destroying the British Empire. Hard times are ahead but we trust in God who will order all things wisely and surely.
