

Price 8d

February 1941

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 & B. J. DOWLING
ASSISTED BY G. A. GIBSON

SUBSCRIPTION ... 8/- PER ANNUM, POST FREE.

CONTENTS	Page
Bro. W. Cockcroft Falls Asleep... ..	33
1941	33
SIGNS OF THE TIMES—B. A WARRENDER	35
Who Forgets God	38
Lessons from Corinth... ..	39
Bethlehem's Black-out	44
The King of the Trees	45
Qualities Specially Needed Today	47
Nero Showed the Way... ..	48
Ecclesial News	49
Correspondence: The Dawn	62
Real Help.	63
Watchman, What of the Night?	64

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

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

BEDFORD. —W. H. Cotton, “Westcott,” Bromham, Bedford. (B.B. 10.45 a.m.)

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

BEXLEY HEATH. —*See Crayford.*

BIRMINGHAM. —W. Southall 102 Sandwell Rd., Handsworth, Birmingham 21. (B.B. 11 a.m.)

BISHOPS STORTFORD (Herts.). —G. T. Lovewell, 31 New Path, Castle St. (B.B. 11 a.m.; Lecture. 2.45 p.m.)

BLACKPOOL. —J. Robinson, 41 Newcastle Avenue, Whitegate Drive. (3 p.m.)

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

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

BRAMPTON (Hunts.)—C. A. Ask, Thrapston Road. (3 p.m.)

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

BRIDPORT (Dorset). —D. V. Williams, 1 Cliffside, Bothenhampton. (B.B. 3 p.m.)

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

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

BRISTOL. —A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston, (B.B. 3.15 p.m.)

BRISTOL. —A. V. Bailey, 73 Groveleaze, Shirehampton. (3 p.m.)

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

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

CAMBRIDGE—Mrs. A. Lewingdon, 53, Bishop’s Road, Trumpington Cambridge.

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

COLCHESTER. —L.H.W. Wells, 45 Drury Road. (B.B. 1.30 p.m. Lecture 3 p.m.)

COVENTRY. —T. Franklin, 272 Windmill Road, Longford. (B.B. 2.30 p.m.)

CRAYFORD. —E. R. Cuer, 61 Sevenoaks Way, St. Paul’s Cray. (B.B. 11 a.m.)

CROYDON. —A. A. Jeacock, No. 10 Garden Close, Wallington, Surrey. (B.B. 1.30 and 3.15 p.m.)

DERBY. —F. Gillard, 21 Spencer Street, Alvaston.

DORCHESTER. —S. F. Osborn, 23 Dagmar Road, (B.B. 10.45 a.m.).

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

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

EASTLEIGH (Hants.) —J. Eve, 53 Desborough Road. (B.B. 10.45 a.m.)

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

GLASGOW. —N. Widger, 98 Newlands Road, Glasgow, S3.

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

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

HARROW-ON-THE-HILL (Middx.)—A. C. Nye 20 Angel Rd., Harrow, Middx. (B.B. 4 p.m.)

HEREFORD. —D. T. Warwick, 8 The Crescent, Holmer

HITCHIN (Herts.) —Hd. Shorter, 20 Walsworth Road. (B.B. 2.0 and 3.30).

HOVE (Sussex). —E. F. Ramus, Halstead Cres. Drive, Woodingdean, Sussex (B.B. 11.0 a.m.)

ILFORD. —C. S. Crighton, 37 Ravenscourt Drive, Hornchurch, Essex. (B.B. 11. 15 a.m.)

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

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

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

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

LINCOLN. —W. E. Christopher, “Cartrefle,” Wragby Rd. East (B.B. 3 p.m. by appointment.)

LONDON (Holloway, N.). —G. H. Denney, 47 Birchington Road, N.8. (B.B. 2. p.m.).

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

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

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

LUTON. —S. Burton, 17 High Street South, Dunstable. (B.B. 11 a.m.)

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

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

NEWCASTLE. (Mon.)—Mrs. W. M. Pugh, “Mount Pleasant.”

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

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

NORWICH. —E. J. Padbury, “Milestone,” Ingham Rd., Stalham.

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

OLDHAM. —W. Cockcroft, 1 Medlock Rd. Woodhouses, Ashton-under-Lyne. (B.B. 2. 0 p.m.)

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

PLYMOUTH. —Oddfellows' Hall, 148 Union St. (B.B. 11 a.m.), E. J. Light, 13 Endsleigh Park Road, Peverell.

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

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

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

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

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

ROTHERHAM. —T. Owen, 23 Pangbourne Road, Thornscoe, Rotherham.

ROXBURGH (Scotland)—G. E. Mynott, 15 Union St., Kelso.

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

SHANKLIN (I. of W.)—Mrs. A. Mulliner, "Berwyn," St. Martin's Ave.

SHEFFIELD. —W. C. Newell, 61 Crawshaw Grove, Beauchief, Sheffield 8.

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

SHIFNAL (Shropshire)—Mrs. E. J. Price, 14 Church St. (B.B. by appointment).

SOUTHEND. —W. L. Wille, 121 High Road, Rayleigh. (B.B. 3 p.m. by appointment except 1st Sundays).

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

ST. ALBANS. —G. Mallard, 8 Mile House Lane. (B.B. 11 a.m.)

SUTTON (Surrey). —D. J. Hunt-Smith, 65 Sussex Road, Carshalton Beeches, Surrey. (B.B. 11 a.m.)

SWANSEA. —R. H. Smith, Heulwendy, Wern Road, Skewen, Glam.

SWANSEA. —L. H. Bowen, 321 Trewyddfa Road, Plasmarl.

SWINDON (Wilts.). —Sis. K. Gay, 58 Manchester Rd.

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

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

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

WHITSTABLE. —J. V. Lloyd, Windyridge, Globe Way.

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

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

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,
Assisted by G. A. GIBSON

All Communications and manuscripts should be sent to G. H. DENNEY, 47 Birchington Road, Crouch End, London, N.8, or B. J. DOWLING, 19 Pearl Street, Clinton, Mass., U.S.A.

Volume XXIX

FEBRUARY, 1941

NO. 338

EDITORIAL

Bro. W. Cockcroft Falls Asleep

We regret, because we shall miss his company and help, to record the death of Bro. W. Cockcroft, of Oldham. We can, however, rejoice in the accomplishment of his pilgrimage, faithful to the end. Our brother was one of the oldest members of our community and was one of the original founders of the ecclesia at Oldham. Always direct, forceful and faithful, he has played a great part in the work of the Truth this last 56 years. Six of his family embraced the Truth. Our first meeting was when we first went to Oldham to lecture and he presided. That began our friendship as sojourners together. The day before his death, which took place on December 16th, we received from his daughter these comforting lines, in which is a reflection of his character: —

"Not strength for yesterday, for that is passed,
Nor for to-morrow, that may never be.
But strength for to-day, is all I ask,
May God grant it unto me."

1941

This year is pregnant with great events. The great climax of the dash between Britain and Germany may come about. There can only be one result if the Jews are to "dwell safely" in the Holy Land. Britain must triumph, and that tremendously.

Again Libya and Ethiopia are to be as independent as Persia (see Ezek. xxxviii. 5). This means that Italy must also fail to defeat "Tarshish and all the young lions."

This latter defeat is working out now. Australia, New Zealand, South Africa and other British dependencies are at this moment engaged in the war in Libya. In Albania three Empire Air Forces help the Greeks to drive north and west.

Hitler in his New Year address called in vain upon God, while at the same time he vehemently cursed God's own chosen witnesses, the Jews.

It has always been true, and still is—

"He that curseth thee I will curse.
He that blesseth thee I will bless."—Gen. xii. 3.

The greater the cursing the greater the judgment of God.

As we have always contended in these pages, the U.S.A., having "lion blood" to at least 64 per cent, (we quote figures recently given by the "New York Times"), has lined up with Britain. Hitler, it should be noted, has declared that Jewish influence has had weight in the U.S.A. in bringing this about. He has built his concrete wall round Warsaw Jews and is doing his best to exterminate over two million Jews in unhappy Poland, but he wars against God, and, while he is a scourge to the nations "who have forgotten God," yet his own vile deeds are due for recompense.

His bombs are a great plague; in London we live midst fire and smoke. Between 400 and 500 air-raid alarms have overtaken that great city to date. But those who know the Divine programme as revealed in His Word fear not what man can do. They leave their own fate to God and, like Job, they say "Though he slay me, yet will I trust in Him."

Bro. Warrender strikes the right note in the article that follows.

EDITORS.

Our Advisory Committee

To this Committee we have pleasure in adding the name of—

Brother E. D. COPE,
120, Flatt Avenue,
Hamilton, Ont.,
Canada.

Inspiration. — "Agreed that some things recorded in the Bible were in the first instance 'the inspiration of the flesh,' but who recorded them there? The Spirit or the flesh? God or man? This is the question which cannot be compromised."—R.R.

Signs of the Times

To-day's Banner: —"Watch therefore."—Luke xxi. 36.

The position of believers in relation to the war is that of watchmen. We watch from day to day to ascertain, if possible, the bearing of current events upon the end of Gentile times and the advent of Christ and the Kingdom. This is our primary concern, but it is good also to note the more proximate causes of the conflict, that we may better realise how the Deity uses human ambitions to further the Divine purpose. The power and the world-wide influence of the Anglo-Saxon race is a political and historical phenomenon of the first order. The people of the "island of the Northern Seas" have shown a governing, colonising, and commercial ability, equal to or exceeding that of ancient Rome, Carthage and Tyre combined. Having a passionate love of personal liberty and cordially hating militarism, they have, nevertheless, appropriated almost the whole of North America, the continent of Australia, with the neighbouring country of New Zealand, together with a large part of Africa and other places of commercial or strategic value too numerous to mention. In addition, their ships and navies traverse and control the seven seas. In the light of prophecy, the influence of the Bible and the liberty and protection afforded to the Jews have no doubt contributed largely to the success of the Anglo-Saxon peoples (Gen. xii. 3). It is not surprising that nations, formerly backward, having now acquired great

military and industrial power, should view with envy and hostility the wealth and possessions of Britain and America. These are now attempting to destroy the former and isolate and perhaps destroy the latter also. The question arises: is the present confederacy in Europe identical with that of Gog and his company of Ezek. xxxviii.? Or is it preparing the way for that irresistible host? We believe the latter idea will prove correct, for both Scriptural and historical reasons. The avowed objective of Germany and Italy is to destroy the British Empire and divide the spoil between the partners. Hence the attack upon Egypt and Suez as a means to that end. The control of Palestine is also desirable, but not essential to their purpose. This attack from the West we believe will fail, and an attempt through Asia Minor would bring Turkey and probably Russia into the war against the Axis. It is also to be noted that the Axis is Occidental, rather than Oriental and Northern, in relation to Palestine. The present confederacy does not fit the picture in Ezek. xxxviii. in other respects also. (1) In this chapter there is only one supreme war lord, not three as at present. (2) Gog thinks "an evil thought," viz., to take Palestine. (3) His invasion is sudden and is a surprise (verse 18). (4) The land is quiet, peaceful and prosperous. Which is not now the case. And it would seem to be more extensively settled by the Jews than at present. If the exposition of this by Dr. Thomas is sound, that Gog represents a reconstruction of the four ancient Empires of Babylon, Persia, Greece and Borne, under one head, answering to the image of Dan. ii., then it would seem to be Russia, not Germany, that is to head the confederation. That Russia is not yet in that position matters little. She is pre-eminently the King of the north in relation to Palestine. On the decline of Turkey she became the natural successor of that Power and to the possession of Constantinople (Istanbul), the seat of Imperial Rome from the time of Constantine the Great until its conquest by the Turks in 1453 A.D.

The most prominent feature of British foreign policy for nearly a century was its strong opposition to Russian ambitions in this matter. In the light of recent events, we suspect Britain would now prefer Russia to Germany as the occupant of the City of Constantine. However, it is when we consider the political and geographical orientation of the ancient Empires that the idea of Russia as their successor acquires great force. Babylon and Persia were admittedly Asiatic Powers. Alexander's dominion was Macedonian in origin, but its extension—except in Egypt—was also Asiatic. Rome, in turn, although dominant in Europe, acquired its greatest influence and significance as the "little horn" of the Grecian Goat (Dan. viii. 9), and extended eastward over almost the whole of the three previous Empires; and when the Capitol was removed to the shores of the Bosphorus, the Empire of Rome became more Oriental than European. In later days the Eastern Empire was identified with the Greek Church and the Patriarch had his seat at Constantinople. The Turkish inundation foreshadowed in Rev. ix. 14 was a Divine judgment and the evaporation of "the river Euphrates" to prepare the way for the advent "of the Kings from a Sun's risings," is well understood from Rev. xvi. 12.

We suggest that the revival of Turkey under Kernel Ataturk was due to God's Providence; that the Turkish heritage should not fall into other hands until the Colossus of the North was ready to "take over." Ataturk has now gone; Ankara is the Capitol, and Constantinople no longer symbolises Turkish sovereignty. It awaits the coming of Russia, the inheritor of the Greek tradition, to make it the centre of the "Image" dominion of the latter-day "Assyrian." True, the Russian Revolution was Atheistic, but a "reversion to type," so to speak, is in progress; and, for reasons both political and domestic, the Greek Church will become once more the national religion, we believe. It has been said that Russia, facing two ways, like Janus, has never made up her mind whether she is European or Oriental. She partakes more of the latter character, we think. Her architecture is Byzantine, rather than Gothic, and the cupola takes the place of the spire and the pointed arch of Northern Europe. The same feature is seen in the Slav countries of the Balkans, who look to Russia as their big brother and protector. The symbol of the Bear also points to Russia as the successor of the Bear dominion of the Medes and Persians. It is not generally realised that she is also a Moslem Power. It was stated recently that there were twenty millions of Moslems in Southern Russia, and there are five millions more in the Balkans. Meanwhile Russia watches the situation grimly, but says little. As one writer recently put it, "A little more bloodletting in Europe will suit her very well before taking a hand herself."

We believe therefore that Russia will prove to be the "Gog" of Ezek. xxxviii. and the King of the North of Dan. xi. 40. Also the "proud man" of Habb. ii. 15 and the "Assyrian" of Micah v. 5. What

may we then expect in the near future? We would not presume to be dogmatic, but we suggest: — (1) That the Axis will fail in their attack upon Britain. (2) That the two partners will part company when adversity overtakes them. (3) That Germany and Italy in due course will make peace. (4) That the former, together with most of Northern Europe, will come under Russian headship and protection. (5) That the Jews in great numbers will flock back to Palestine. (6) That Russia, with Northern Europe and the Balkans in her train, will draw into her orbit Persia, Iraq and perhaps Turkey as well. (7) That she will then prepare for a descent upon the Holy Land in overwhelming force. The Anglo-Saxon alliance will inquire the reason for these ominous signs. The answer will be a whirlwind campaign that will brush aside all opposition and pass through the land like a flood, only to meet with catastrophe upon the mountains of Israel at the hands of Christ and His immortal associates. Italy and Latin Europe, perhaps not deeply involved in the debacle at Armageddon, but hearing of it, and not knowing its true cause, will "take counsel together," with Papal encouragement, to make war "against the Lord and His anointed." The result will be the utter destruction of the fourth "beast" in the burning flame of Divine anger. Whilst the Anglo-Saxon Power, humbled and distressed, will "Kiss the Son" before His wrath is kindled against it, and place its mercantile marine at the disposal of the King of Israel, for the repatriation of the Jews from all countries to the Holy Land. The subjugation of all nations will follow, until all human pretensions to power are abandoned, and Christ on David's throne in Jerusalem is humbly acknowledged, as Supreme Ruler to the ends of the earth. "Then shall the righteous shine forth as the Sun in the Kingdom of their Father" (Matt xiii. 43). Then, when there is "Glory to God in the Highest," and not till then, will there be "Peace on earth and goodwill toward men."

We freely admit that events may falsify some of our anticipations, but we remember that many students were misled by the German successes in the last World War, and history may repeat itself.

These considerations do not necessarily imply a long wait for the Advent. If, as many have thought, the 1335 period of Dan. xii. ends in 1945 or thereabouts, the Advent may be very soon.

B. A. WARRENDER.

Glendale, Cal.

Who Forgets God?

Psalms xliv. 20 speaks of those who have forgotten God. Many people to-day go even further than that and sneer at God and His purpose.

When Dunkirk was the centre of tragic possibilities men and women packed the churches in this England of supposedly Christian faith. It was an act of need and not an act of faith. What can only be regarded, as a miracle resulted in the safe evacuation of the British Army. Did the people stay to give thanks? No. As soon as deliverance came they forgot God.

National prayer is ill-directed if it be not the result of a reading and understanding of God's Holy Word.

Gordon Beckles, writing to the "Daily Express," has said, "This war will not be won by people who, when they laugh at H. G. Wells sneering at Lord Gort as 'our praying General,' as he has done in America, are really laughing at God Himself."

What a comfort the Truth is! What a treasure to those who love God and wait His final intervention in human affairs! "Behold, the Lord cometh with a myriad of saints to execute judgment upon all."—Jude 14-15.

Lessons from Corinth

1 Cor. xii. It will be observed, brethren and sisters, that this chapter addresses itself to a state of things which does not exist among us, and, therefore, to some extent, it may not have special

interest for us. Nevertheless, it is profitable for two reasons. It is well we should understand the state of things existing in apostolic days, and it is well we should apply to our circumstances the lessons which Paul here administers to ancient believers in their circumstances. Rules of conduct are the same in all ages. We differ in circumstances from those who received the word at the mouth of the apostles, but we are under the same law. The principal circumstance in which we differ is the fact brought before us in this chapter, that there were brethren among the ecclesias in the apostolic age who were endowed with the gifts of the Spirit; who exhibited all those powers that are mentioned in the eighth verse. "For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues." These powers are not now bestowed, because the purpose for which they were given was served in the confirmation of the testimony of the Apostles, who were set forth before men as the personal witnesses of the Resurrection of Christ. General belief of their testimony having been produced, and made effectual in the development of a people for the name of the Lord, the powers of the Spirit subsided with the death of the Apostles. After their decease there were none who had power, by the laying on of hands, to impart the gift. While the Apostles were alive the powers of the Spirit were in full play, and this chapter shows that human nature is the same under all circumstances — that the gifts of the Spirit were as fruitful of division in the early ecclesias as the gifts of Nature, as we may call them, are now; and when I say division I mean division in the apostolic sense—schism in a meeting, not schism in the modern and false sense of one part of a body withdrawing from the fellowship of another part. This may be a righteous and commendable thing. It all depends upon circumstances.

In the days of John the anti-Christian element, in particular cases, seceded from those who were true. "They went out from us," says he, "because they were not of us." This was good for the faithful left behind, but a great crime on the part of those seceding. Sometimes circumstances shaped the other way. The faithful had to "withdraw" from those who walked otherwise. This was a thing enjoined by Paul. This was not the division or schism he condemned. The schism he condemned was such schisms as existed among those he was writing to and exemplified in the 11th chapter of this Epistle in the 18th verse, where he says, "But first of all, when ye come together in the church, I hear that there be divisions (or schisms) among you." This is what Paul condemns—the existence of a divided state of feeling in a community that ought to be one. He does not condemn that which he on other occasions commanded and exhorted them to do, viz., that where men professing to be the Church of God do not consent to the wholesome words of the Lord Jesus Christ they were to withdraw from them and not meet with them. This is a duty which is necessary to the preservation of the faith, and its recommendation is the tower of our present strength and our weapon of defence. If there were no such apostolic recommendation, what answer could we make to the charge of schism this morning? Here we are, an isolated community. We have withdrawn ourselves from the great religious bodies of the country, who, as a matter of words, profess the faith of Christ. They say, "We believe in Jesus Christ, we believe in the Gospel," and if we were bound by verbal profession, we should be bound to identify ourselves with them; but the apostolic exhortation gives us liberty. It commands us to try the spirits and to hold no fellowship with any spirit that is not of God. By the obedience of this command we are here assembled, and by the obedience of this command we are enabled to obey the other command, to have no schism, because by the common exercise of our judgment in the matter we come to be "perfectly joined together in the same mind and in the same judgment." Indeed, by no other course can we comply with the apostolic requisition to have no schism than by carrying out the apostolic injunction to withdraw from those who consent not to sound doctrine. The division or schism to be reprobated is a schism, or division, or faction, or party in the meeting.

This is the subject of Paul's animadversion, and it would seem that the existence of spiritual gifts tended to this evil. One can easily see how this was, remembering that human nature then was the same as human nature now. The gifts varied—some were more extraordinary than others, while some of the brethren had no gifts at all. This state of things afforded scope for evil in a carnal-minded community. A brother able to do more wonderful things than the rest would be liable to feel himself of more consequence in the ecclesia than another brother, who, perhaps, did nothing at all. A wise man

largely gifted would see that what he possessed he had received, and was therefore no matter of boast or credit to him, and he would therefore play a modest part; but others in the ecclesia not so wise would think differently and exalt him and so cause schism, because the exaltation of one would involve the depreciation of another not so highly gifted. This is the schism that Paul says is not to exist. Paul's argument about these diversities of gifts is that they were all needful in their place—the most humble as much as the highest. He contends that it was quite an unnatural state of things for any man having a superior gift to look down upon or disregard or think small of one who was less liberally endowed; and that, on the other hand, it was equally unreasonable for a brother possessing a small gift to suppose that he was nobody. He deprecated the idea that a man must be an important member of the body before he can be a consequential part of it. He draws attention to the fact that the most obscure members of the body are quite as important as those that are more visible and ornamental, and further reminds them that when any single member is exposed to suffering of any kind all the rest suffer with it. What he advocates is that robust understanding that can see all things to be equally important in their proper place and that will therefore observe a cheerful, loving, intelligent modesty, whether the place occupied or the office fulfilled be high or low. He desired the Corinthians to see that they (that is, all true members of the Christ bride elect) were parts of a social unity of the highest order, and that it was acting unkindly to themselves and in opposition to the spirit of their calling to make their necessary differences the occasion of disunion of feeling.

Now, although we cannot apply this lesson where Paul has given it, because we are not endowed with the gifts of the spirit, we can apply it with regard to gifts of another sort. We have all diversities of gifts and they all proceed from God. No one made himself. No one should think highly of himself, because he has a gift that may distinguish him from the rest. He ought rather to think that as he did not make himself, it is no credit to him that he can do certain things which others cannot do. There is lack of reasonable ground for boasting or self-compliment. The feebly-gifted should also have it in mind that if they are part of the true body of Christ, they are as truly important as the greatest in that great body. Between the well-gifted and the ill-gifted there should be no schism. The one should be modest and kind, and the other contented, cheerful and kind. There should be no schism in the body. Loving co-operation ought to be the rule all round. It is highly necessary to remember these things. The object of Christ in gospel operations is to provide a community actuated by a common sentiment, not only in doctrine, but in affection, interest and love. Unity of doctrine is only the beginning of their unity; the end is good brotherhood. Unity of doctrine in the absence of moral and sympathetic unity is a very poor thing. It is beautiful in its way, good and excellent in these days when so difficult to get at, but a mockery if unaccompanied by that higher unity which comes as the fruit thereof when the soul is not barren. Alone, its beauty is the beauty of a cold day; the sun may shine brightly, but we are chilled to the heart by the cold. We have other faculties besides the intellect; and into these must the truth penetrate with warming ray. It must permeate and purify the whole man and fire the heart as well as enlighten the head. The head and the heart are united, and "What God hath joined, let no man put asunder." It is an ugly rupture of partnership when the head goes one way and the heart another. All must be laid at the feet of Christ, and in such case there will be true love of the true brethren, for "he that loveth him that begat, loveth also him that is begotten" (1 John v. 1). But all are not true. The net of the word let into the sea of population encloses good fishes and bad. For this reason we must never expect in the present state to realise the ideal of perfect Christian fellowship. The presence of bad fish disturbs the water. Our experience will be a mixture of gratification and endurance, edification and discipline. By the one class we shall be refreshed; by the other tried. To the one our love will go out; to the other benevolence. There is a great difference between love and benevolence. Love is drawn out of us, whereas benevolence is brewed within. Love is a state of mind engendered by circumstances without and is alike gratifying to the subject and the object. Benevolence, on the other hand, when exerted towards an unlovely object, is an impulse of kindness created by the will in spite of deterrent influences. The exercise of it is a trial, an improvement. Love is the best, but this is not yet the age of love. It is delightful to be in the circle of love. All people wish to be in it, but nearly all miss their way. They don't go in at to be in it, but nearly all miss their way. They don't go in at the door, but try and climb up some other way. The secret of entrance is to be lovely, but this means more than is possible with most. Yet the majority of those professing the truth are surely capable of some of the conditions. Be patient, minister to others, do your duty and love is

sure to grow. If it does not grow, take higher ground. Go to the mountain of God and if you must stand alone "do good unto those that hate you and say all manner of evil things against you," be "kind to the unthankful and the evil." A difficult thing, doubtless, for the natural man, but with perseverance the new man will grow strong enough to get at it. You will then be enabled to endure, to wait patiently, to exert yourself in a firm and tranquil state of mind towards one another. We must cultivate this. It is impossible to get on in this evil world without it, because the world is so evil that if we wait to be acted upon for good by other people we shall never be good at all. The best way is to exercise the apostolic maxim and overcome evil with good. To fail in this is to come short. We may pursue a certain straight and steady course of well-doing in the sense of not doing wrong and yet be deficient in the positive kind of well-doing that overcomes evil with good. Nay, the case may be worse and the evil in the way may occasionally frighten us off the path. We are tempted into impatience and malevolence, through the offences of others. This were a calamity, for we ought at least not to allow the victory to be on the side of evil. Let it be at least a drawn battle. Let us not give in to the flesh; do not be overcome, whether in yourself or the conduct of others, by its influence; always pursue a tranquil and unfaltering course of duty and kindness, with Christ in full blazing view. As Jesus said concerning a certain exhortation, "He that is able to receive it, let him receive it." Let all those who mean to be like Christ, who are for being part and parcel of that glorious community that will survive the existence of flesh and blood on earth, try to put these principles into practice. It is rather a high endeavour for our poor nature, but it is astonishing what a man can do under the power of the truth. The lesson taught in this chapter is part of the power, that those who are feeble are not always to despair, but to make the most of their abilities, knowing that in the great house of Christ there will be places for small as well as large. To act otherwise, to do nothing because all cannot be done that we should like, to waste the time in unavailing regret that we are not better than we are, is to miss the little opportunity we have and secure for us the displeasure of Him who is our judge. Let us lift up the hands that hang down and strengthen the feeble knees and make straight paths for our feet. On the other hand, those who are better furnished than their fellows have their duty laid down in the chapter. It is the lesson expressed in the remark of Paul, that no man should think of himself more highly than he ought to think. What we have we have not made, but have received. We therefore ought to wear it with condescension. By condescension is not meant patronage. There is a very great difference between patronage and condescension. Patronage means, "I am high and you are very low down, and it is a great act of humility for me to take any notice of you." Condescension, on the other hand, expresses itself thus: "I am nothing at all of myself and therefore I have no right to carry myself haughtily towards you, though you may be different from me. God has made us both; let us try to be happy together." If those who have it in their power (by privilege of mental endowment or greatness of pocket) would take this part there would be a great advance towards true community. However, we must never lose heart if we fail to arrive at such a state of things. We shall never in the flesh attain for all we may consider desirable in an ecclesia, because there will always be an ingredient of the old leaven till it is purged out at the judgment. Our ideal must therefore be stored in the future. We may nurse it in that relation without stint, but nursing it now, we are doomed to failure, and if not prepared for this beforehand by knowing the impracticability of achieving it we are liable to lose heart, to go into the corner and give up the strife with evil, which will be a mistake. If we will but remember that the ecclesia in the present state is but the workshop in which the stones are being shaped and polished for the great building of God, that is to be hereafter erected, we shall be greatly enabled to preserve our souls in patience. Let every man bend his strength to the saving of himself. Look to no man; lean on none. Fight your way through the darkness—there is light beyond. By and by our highest aspirations will find their goal in the perfection of the kingdom of God. When God makes up His jewels our souls will luxuriate in excellence. From all ages and all ecclesias will those be gathered who please Him and meet His purpose. And we know that in that great body, in the one glorified body of Christ, there will be no schism, no jar, no imperfection. Meanwhile, we must remember that this is a time of imperfection, and we shall never get at what we yearn after. It is a time of trial, a time of patient endurance, a time of evil in which our highest wisdom is to make the best of a bad job.

R.R.

[From "The Ambassador," November, 1869, under the heading, "Sunday Morning at the Christadelphian Synagogue, Birmingham."]

Bethlehem's Black-out

Bethlehem is blacked-out at night now. Christmas was celebrated at the churches there in the usual way, with that exception.

While the services were going on Italian soldiers were marching through on the way to a prison camp in the mountains of Judea.

Troops from Australia, Britain, Cyprus, Czecho-Slovakia, France, New Zealand, Poland and Rhodesia were all in Bethlehem on that day.

Here the "Light of the World" was born.

The "house of bread," which "Bethlehem" means, is destined yet again to be blessed of God. The world was in a bad enough way when Jesus was born there. How much worse is it now! But light and glory will soon take the place of darkness and evil.

THE PARABLES OF THE OLD TESTAMENT (No. 2).

"The King of the Trees"

INTRODUCTION. —Israel's desire for a king to provide a basis for their nationalistic aspirations found expression after their victory over the Midianites in the offer of the sceptre to Gideon, or Jerubbaal, as he was also known, the son of Joash. Judges viii. tells us how "the men of Israel said unto Gideon, 'Rule thou over us, both thou, and thy son and thy son's son also: for thou hast delivered us from the hand of Midian.' And Gideon said unto them, 'I will not rule over you, neither shall my son rule over you: the Lord shall rule over you'" (verses 22-8). While Gideon's seventy sons, begotten of his many wives (verse 30) were prepared to abide by this decision, Abimelech, another son by a concubine, a native of Shechem, had no scruples; rather his consciousness of his insignificance in the family scale gave rise to a vengeful lust for power. Judges ix. describes how Abimelech, having encouraged the desertion of the worship of the Lord in favour of the worship of Baal-berith, incited his fellow countrymen at Shechem to rebel against the captaincy of the Lord and the leadership of Gideon's sons.

The question he put to the Schechemites was: "Whether is better for you, either that all the sons of Jerubbaal, which are three score and ten persons, reign over you, or that one reign over you? Remember, also, that I am your bone and your flesh." Abimelech was as astute as modern propagandists in his misrepresentation of his brothers. They had refused to reign: he asks, "Shall they all reign over you?" as if they, and not he, aspired to kingship. The Shechemites inclined their hearts to follow Abimelech, who, by using money taken from the false god's temple, hired himself what we would call "storm troopers," "vain and light persons which followed him." With their help and with the connivance of the Shechemites, he arranged the murder of his seventy brothers, thus proposing to rid himself of all possible competitors to the throne. This accomplished, the Shechemites gathered together at the ceremonial meeting place in their city for the purpose of electing with full rites the murderer Abimelech as their king. Their solemn proceedings, however, were rudely interrupted by Jotham, the youngest of the seventy sons of Jerubbaal. He had managed to escape the slaughter and, hearing of the proposed, coronation, he climbed up Mount Gerizim, which overlooked the valley in which Shechem lay, and from this safe spot he called out a scathing and threatening prophecy in the form of a fable.

THE FABLE. —"Citizens of Shechem, listen to me, that God may listen to you! Once upon a time the trees set out to elect themselves a king. They said to the olive, 'Reign over us,' but the olive answered, 'What, am I to give up my rich oil, with which men honour God, and sway trees?' Then the trees said to the fig tree, 'Come, you, and reign over us,' but the fig tree answered, 'Shall I leave my

sweetness and prolific crop and sway trees?' Then said the trees to the vine, 'Come, you, and reign over us,' but the vine answered, 'What, am I to give up my juice that gladdens God and men and sway trees?' So all the trees said to the thorn, 'Come, you, and reign over us.' The thorn said to the trees, 'If you are electing me king in good faith, come and shelter under my shadow; if not, then fire shall blaze from the thorn to burn up the very cedars of Lebanon.'"

THE MEANING. —The parable develops more than one point. Firstly, it draws attention to the contrast in the character and conduct of Gideon and the worthless son of his concubine. Had the throne been offered to any of the other sons of Gideon it would have been with more reason: they had nobility and breeding on their side, yet, like the olive, the fig tree and the vine, they preferred to make their contribution to the nation in the capacity for which they were suited than to arrogate to themselves the Lord's, functions and to lord it over their fellows. The contrast between the trees is all the more striking when it is remembered that the oil of the olive and the juice of the vine were both used in the service of God as well as of man, whereas of what use other than as fuel was the thorn or bramble? Hasting's Dictionary says that the thorn here (Heb. *atad*) probably belongs to the genus buckthorn, "a thorny shrub, 2-6 ft. high with leaves less than an inch long and about one-third inch wide, insignificant flowers and small fruits." How appropriate is Jotham's contrast between the thorn and the lordly cedar. "To speak of sitting under the shadow of this contemptible straggling bush is the acme of irony." Equal irony is implied in the suggestion that the proud cedars of Shechem could grovel so much as to come under the shadow of so poor a creature as Abimelech.

Secondly, the fable contains a contemptuous reference to the motives which prompted the Shechemites' adoption of the cause of Abimelech and a warning that his protection was worthless if they trusted him, but dangerous if they did not. It was doubtless a common thing for a fire starting among thorns to spread to field and orchard (Ex. xxii. 6) or forest (Is. ix. 18), so that the lowly thorn became the destruction of the loftiest trees. Hence Jotham's additional comment: "If you have acted in good faith and honour by making Abimelech your king (he explains that he has good cause to doubt the quality of their good faith because of their treatment of his father and brothers), if ye have acted fairly to Jerubbaal and his family and treated him as he deserved, then I wish you joy of Abimelech, and I wish him joy of you." But if not, fire shall blaze from Abimelech and burn up the citizens of Shechem and Beth-millo: fire shall blaze, from the citizens of Shechem and Beth-millo and burn up Abimelech." (Judges ix. 16-20).

Only three years elapsed before Jotham's prophecy came true. The Shechemites found another, Gaal, the son of Obed, in whom to put their confidence (verse 26). Gaal failed and Abimelech marched to punish his erstwhile friends and supporters. The main part of the city fell before his onslaught and he turned to the "tower of the city," the citizens of which had taken shelter in the crypt of the temple of Baal-berith. True to the fable, Abimelech set his people gathering wood and fired the temple, causing all the citizens (a thousand in number) to perish. But the predicted reverse process had to follow. Abimelech, flushed with success, marched against the adjoining city to burn it also with fire, "but a woman flung an upper millstone on Abimelech's head and broke his skull." "Thus did God punish the crime of Abimelech against his father, in murdering his seventy brothers. God also punished the citizens of Shechem for their crime, and the curse of Jotham, the son of Jerubbaal came true for them" (verses 53, 56-7 from Moffatt's translation which has been generally followed throughout).

EXHORTATION. —Let us be true sons, recognising that the position and authority which the world can bestow are not for us to possess and that we have a work to do for God as well as men, and let us take care lest we become caught in the net of human ambition and thereby invite the inevitable consequences in "the day of judgment and perdition of ungodly men."

TERTIUS.

Qualities Specially Needed To-day

Jesus is brought before us in the attitude of "having compassion on the people" and ministering to their need, and, in this, as in everything else, we have to remember that it is written, "He hath left us an example that we should follow in His steps." Mercy is one of the greatest attributes of the Almighty. "Merciful" was the reported characteristic of the kings of Israel (1 Kings xx. 31); it is the quality of the kings of the future age. Without mercy a man is without hope, whatever his intellectual attainments: "He shall have judgment without mercy that showeth no mercy" (Jas. ii. 13). On the other hand, the accepted of the future age are described as "the merciful." "Blessed are the merciful, for they shall obtain mercy" (Matt. v. 7). "To the merciful man, Thou, O Jehovah, wilt shew thyself merciful" (Psalm xviii. 25). Kindness, forbearance, magnanimity, patience are characteristics that belong to the House of God, and must be cultivated by those who hope to be accepted by the Lord of mercy in the coming day of His glory. In the day of His humiliation He showed these qualities in the highest degree, and we are poor disciples if we cannot show our discipleship in our compassionateness as well as in our knowledge. The Lord's example is also useful in exhibiting compassion in practical manifestation. It is easy to say "Poor thing!" What will you do? That is the question. The Lord not only had compassion on the multitude, but He made them sit down and supplied them with food. Are we His disciples if we say, "Be ye warmed and filled," but give not those things that are needful? It may be said, "We have not so much power as He had." True, but we shall be held responsible for what is in our power. We are only stewards of the manifold grace of God, and the day will come, though it linger, when we shall have to give account thereof. The criticisms or commendations of our brethren we may escape or be misled by, but the judgment-seat is at the end of the journey, where there is no escape.

ROBERT ROBERTS.

Nero Showed the Way

The London "City Press " says: —

Writing a few years ago of the Neronian fire of Rome, Dr. Lanciani, the Italian archaeologist, said: "As the metropolis was crowded at every corner with shrines and altars, and small temples, which religious sentiment made absolutely inviolable, and as the slightest work of improvement was fiercely opposed by private owners of property, and gave occasion to an endless amount of lawsuits, appraisals and fights among the experts, Nero rid himself of all these difficulties in the simplest way. He ordered his architects, Severus and Celer, to draw a new plan of the city according to the best principles of hygiene and comfort, and then arranged the fire. He even provided booths and food for those whom the fire had made homeless." Mr. W. H. Ansell, President of the Royal Institute of British Architects, says in a letter to "The Times": —"A harsh fate has compelled the rebuilding of parts of London, but in so doing has provided an opportunity for improvement unexampled since the Great Fire of the seventeenth century. What Rome did, London can do."

"THE WHOLE FAMILY."—Eph. iii. 15.

Ecclesial News

Ecclesial News is welcomed and will be inserted from those Ecclesias throughout the world who wholeheartedly and unreservedly believe and uphold our Statement of Faith, known as the Birmingham Amended Statement, and who as a result restrict their fellowship to such in accordance with Divine direction.

This involves separation from those who allowed the divisions of 1885, 1897, 1923 and 1926 to take place over the questions of "Partial Inspiration," "Responsibility," "Police Service" and "Clean Flesh," and going to law against another by their refusal to withdraw from those who taught error and

refused to uphold the Truth. The lesson of the Apostasy that began in the first century by toleration, has been learned by those who conduct this Magazine. Being determined to maintain the purity of the Truth with the help of God, we therefore state our position—the only true one—and ask brethren everywhere to support us in this endeavour.

All Ecclesial News in U.S.A., Canada, and the Western Hemisphere should be sent to bro. B. J. Dowling, 8 Pearl Street, Clinton, Mass., U.S.A.

All in Great Britain and the rest of the world should be sent to bro. G. H. Denney, 47 Birchington Road, Crouch End, London, N.8

All should be sent in by the 5th of each month.

* * *

Australia

SYDNEY, N.S.W.

We have received a letter from the Rec. Bro. at Albert Hall concerning the position of this ecclesia in regard particularly to divorce and re-marriage and circumstances arising therefrom. We have written direct.

Canada.

LONDON, ONT. —Orange Hall, 388, Clarence Street, Sunday School, 10.15 a.m. Breaking of Bread, 11.30 a.m. Lecture. 7 p.m. Thursday Evening Class: Beaver Lodge, Sackville Street.

We regret to record the death of Sis. Harriet Burt on May 13th, also Sis. Fannie Hatch on June 24th. Both were laid to rest, Bro. Gwalchmai and Bro. Robson doing what was necessary. They are freed from their much suffering and await the resurrection morn. We are pleased to report that Eilleen Howard, daughter of Bro. and Sis. Ed. Howard, was baptised on September 29th, 1940. We hope she will be successful in finding a place in God's Kingdom. We are pleased to report that Bro. and Sis. Percy Pine, formerly of the Birmingham Central Fellowship, after a satisfactory interview, are now meeting with us.

We have been edified by the words of exhortation by Bro. Percival, of Hamilton.

We regret to report that, due to ill-health, Bro. and Sis. Manicom have had to return to Montreal.

We are pleased to report the following brethren and sisters who have met with us around the Table of the Lord: —Bro. and Sis. Linton, Sis. F. Linton, Bro. and Sis. Jones (Toronto), Bro. and Sis. Phillips (Montreal), Sis. Lawler (Detroit), Bro. Harvey (Windsor), Bro. and Sis. Pole, Sis. Martin, Senr., and Sis. King (Hamilton). —W. D. Gwalchmai, Rec. Bro.

OSHAWA, ONT. —354, Division Street. Breaking of Bread, 11 a.m.

We are still carrying on, doing what we can to strengthen each other in our most holy faith and advertising in our local paper in an endeavour to rouse the interest of those without. At the present time several are showing a desire to know more of the narrow way which leadeth unto life eternal, whilst a large number to whom the truth has been introduced in recent years are watching the developments in the world very keenly, wondering, no doubt, if the Bible will prove to be reliable and its prophecies sure.

We feel that the day we have longed and prayed for is now very near at hand and as we read of the terrible air-raids on Great Britain our prayers ascend to our Heavenly Father on behalf of His saints, who continue working in His service in the midst of desolation.

We desire to make it known that we are in complete agreement with the position taken by Clapham, Nottingham and other ecclesias regarding the attitude we should adopt in the event of a brother or sister of Christ going to law, obtaining a divorce and remarrying whilst the first partner is living. We have therefore adopted the same resolution. —Geo. Ellis, Rec. Bro.

Great Britain.

BATH.

Sister E. Acock writes: —"I am isolated here, but do greatly appreciate occasional visits to Swindon and to Shirehampton to break bread. The winter makes these journeys very difficult, the black-out being a grave trouble. I am much helped by the exhortations I receive from Clapham."

BEDFORD. —53, Harpur Street. Breaking of Bread, 10.45 a.m.

We have great pleasure in welcoming as a member of this ecclesia Sister Isabel May Hissey (formerly of Clapham, then of Holloway). As our membership is very small, this addition is very encouraging to us.

We have also had the pleasure of the company of Bro. and Sis. Burton, of the Luton Ecclesia, on one or two occasions lately, and we were very grateful for the assistance given by our brother.

We gratefully report that, although feeling in some measure the strain and stress of the times in which we live, up to the present none of our members has been unduly affected, but we know not what a day may bring forth.

To the brethren and sisters less favoured we send loving greetings and have them always in remembrance, praying at the same time, "Thy kingdom come." —W. H. Cotton, Rec. Bro.

BLETCHLEY, BEDS. —42, Victoria Road.

I am now in isolation and I miss the communion of the brethren very much indeed. I am, however, much better. One is not in complete isolation, however, where the Word of God is. His promises are sure and by faith we are blessed and preserved. —John Long.

BOTHENHAMPTON, BRIDPORT. — "Homecot," 3 p.m.

By the will and grace of our Father the under-mentioned has been privileged to assume the duties of Recording Brother to this ecclesia. The address will be found on page 2 of cover.

We have to report that Sis. Carter, of Ilford, who is staying here, has been subjected to trial in the loss of personal effects through bombing at her home in Ilford, Essex. In the mercy and will of God our sister was, however, protected from bodily harm, although she suffered from shock. We trust her stay has been the means of strengthening her in her trial. "The Lord giveth, and the Lord taketh away." "Blessed be the name of the Lord."—L. V. Williams, Rec. Bro.

BRAMPTON, HUNTS, (also Ramsey). — Olivet, Thrapston Road.

On November 24th and December 15th lectures were further delivered at Ramsey, Hunts. Strangers were present at both though few in number. Interest has been definitely aroused, one stranger (owner of meeting room) taking away "Christendom Astray." This gentleman also manifested his interest by offering 5/- towards expenses. We explained that the Gospel message is sent forth "without money and without price."

Bro. and Sister Ogden of March and ourselves wish to record our deep gratitude to our Heavenly Father for the willing services of Brethren Christmas and Robinson, of Bury St. Edmunds. They shared in the work by lecturing, presiding and exhorting. We were very pleased to have the company at the Breaking of Bread, in addition to the previously-mentioned brethren, Sisters Christmas and Robinson, of Bury St. Edmunds.

If the Lord will, we purpose to renew our joint effort in the spring. —C. A. Ask.

BROMSGROVE. — Fairbourn Cottage, Fairfield Road, Bournheath. Breaking of Bread, 3 o'clock.

We should be pleased to welcome brethren and sisters of like Precious Faith around the Table of our Absent Lord. We have had several visits from Bro. and Sis. Nutt, of Scotts Green Ecclesia, Dudley. We thank Bro. Nutt for encouraging words of exhortation. We send our love to all of like Precious Faith. — W. T. Edwards.

CRAYFORD, KENT. — Co-operative Hall, Crayford Way. Sundays: Breaking of Bread, 2 p.m. Lecture, 3.30 p.m.

It is with pleasure we announce the baptism of Mrs. Kathleen Anne Kendall, wife of our Bro. R. E. Kendall, who after a very good confession was immersed into the Saving Name on Sunday, December 8th. It is the prayer of us all that thus yoked they may tread faithfully the path that leads to Life Eternal. We would take this opportunity to thank all those brethren and sisters who have visited us and strengthened our hands in the work during 1940. We have to record with sadness the removal of our Bro. and Sis. E. R. Cuer to St. Albans. Bro. Cuer and myself have been fellow-labourers together for many years and it is with strangeness that we go along without him. —A. Drummond, Rec. Bro.

DORCHESTER, DORSET. — Oddfellows' Hall, South Street. Sundays: Breaking of Bread, 10.45 a.m. Lecture, 6.45 p.m. Wednesdays: 7.30 p.m., Bible Class.

With joy and thanksgiving to our Heavenly Father we report the baptism into the Saving Name of Jesus of three more who were one time "out of the way."

Our new brother and sisters, Reginald G. Tucker, Gertrude Tucker (wife) and Matilda Paddock, were immersed on December 11th, 1940, at the Public Baths, Bournemouth.

We again record our appreciation of the help of our brethren of the Bournemouth Ecclesia in carrying out the arrangements and duties of the ceremony.

Since our last report we have been pleased to welcome to the Lord's Table Brethren K. T. Jackson and H. Ouldcott (Bournemouth) and Sis. D. Hallett (Bridport). —S. F. Osborn, Rec. Bro.

GLASGOW. —Co-operative Memorial Hall, 71, Kingston Street, Tradeston. Breaking of Bread, 11.30 a.m. Sunday School, 1 p.m. Lecture, 2 p.m.

We are happy to report the immersion on December 7th, 1940, of Miss Henrietta Callan Young, who will, we pray, so walk during the days that remain that she will receive the great gift of immortality with all the faithful children of the Deity.

On Sunday, December 22nd, we were glad to have the company at the Lord's Table of Sis. D. Widger, of the Holloway (N. London) Ecclesia.

On Saturday, January 4th, we were cheered and encouraged by a fraternal gathering, at which we were glad to welcome members of the Motherwell Ecclesia. Addresses were given by Brethren J. Neal (Carlisle), D. Clark and R. H. Ross on the subjects, "Joy," "Trust" and "Courage." We have appreciated the company of Bro. Neal on a number of occasions, but unfortunately he expects to be moved south again very soon.

Our thoughts and prayers are with our brethren and sisters in England and Wales in these troublous times, that they may be sustained and comforted. —Norman G. Widger, Rec. Bro.

HOVE. — Montefiore Hall, 6, Lansdowne Road. Sundays: Breaking of Bread, 11 a.m. Lecture, 3.15 p.m. Wednesdays, 6.30 p.m.

We are sorry to report the death of Sis. Hatton. She was laid to rest on December 19th in the Brighton Cemetery. We hope she will be numbered amongst those who will be accounted worthy of immortality at the Resurrection. — E. F. Ramus, Rec. Bro.

ILFORD. —53, Mansfield Road. Breaking of Bread, Sunday morning, 10 a.m. Lecture, first Sunday of each month at 11.15 a.m.

Since our last report we regret to report the loss of the following brethren and sisters, owing to removal: —Bro. L. V. Williams, Sisters E. McCraith, Williams and June Williams have settled at Bridport, Dorset, and join the ecclesia in that district. We deeply regret this parting, but they take our love with them and we know they will be a valuable help to their meeting. Sis. A. M. Pritchett has joined her sister daughter in Manchester. This sister, though full of years, has given us constant and valuable support, and her absence will be felt. Our Sister Nelly Carter has been "bombed out." Her home has been damaged and she herself badly shaken, but her life has been preserved. This sister is now recuperating at Bridport, where the brethren and sisters are giving a very practical demonstration of love. Interested brethren and sisters are asked to note new times of meeting. We desire to express our thanks to all those brethren and sisters who have supported us during the year 1940. It is our earnest hope that as conditions in the world worsen, so the bonds of brotherly love uniting the movement will draw closer. —Clifford Crighton, Rec. Bro.

LONDON, S. (CLAPHAM). — Avondale Hall, Lander Road. Sundays: 11 a.m. and 3 p.m. Saturdays: 3 p.m.

It is with pleasure we report the baptism on 15th December of Miss Stella Joyce Gorrie (ex-Church of England). We pray that she may continue steadfast until the end. On 22nd December our aged Sis. Pallant fell asleep. She was about 90 years of age and for many years had been nursed by her daughter, our Sis. Davis, but, notwithstanding the infirmity of age, she had maintained a keen appreciation of the Truth. Our loving sympathy is extended to Sis. Davis in the loss of her mother, but we look forward with joyful anticipation to that reunion which we feel sure is so near.

We lose by removal Bro. H. M. Lee to Seven Kings. Bro. Cyril Wright and Sis. Stella Shirley, both of Putney, will in future meet with us.

The following visiting brethren and sisters have been welcomed to the Table of the Lord, viz.: —Bro. and Sis. Aldridge, Bro. Bull, Bro. P. Flower, Bro. Austin, Sis. Kelly, Bro. and Sis. Wilmore, Bro. and Sis. H. L. Evans, Bro. and Sis. Cyril. Clements (Sutton), Sis. G. H. Ramus (Ilford), Bro. V. Lloyd (Whitstable), Bro. Balchin, Bro. and Sis. Spencer (Putney), Bro. Walker, Bro. Morgan and Sis. O. Bath (Holloway), Bro. Whitlock (Bishop's Stortford), Sis. Mary and Sis. Pauline Squires (Luton), Sis. Mason, Bro. and Sis. Tuckwell (Seven Kings), Bro. J. Doust (St. Albans) and Sis. Eato (West Ealing). —F. C. Wood, Asst. Rec. Bro.

LONDON, N. (HOLLOWAY). — Delhi Hall, 489, Holloway Road, N.7. Breaking of Bread, 2 p.m. Lecture, 4 p.m.

We have welcomed to the Table of the Lord Bro. J. T. Warwick (of Clapham), Bro. H. L. Evans (of Sutton), Bro. A. E. Headon (of St. Albans) and Sis. Stafford (of Herne Bay).

Sis. T. Hissey has removed to Bedford and we have commended her to the ecclesia there. We are sorry to lose her. We are hoping (D.V.) to hold a Fraternal Meeting in March, either 22nd or 29th. Changed times of meetings should be noted. —H. F. Wicks, Asst. Rec. Bro. .

LONDON (PUTNEY). —Christadelphian Hall, 210, Putney Bridge Road, S.W.15. Sundays: 2.0 p.m. Breaking of Bread, 3.30 p.m. Lecture. No Bible Class for the time being.

We are pleased to report the marriage of Bro. W. R. Fisher and Sister G. M. Dormer, both of this ecclesia, on Saturday, 21st December. We trust that their union will be of help to them both in their efforts to win the approval of Christ at his coming and to share in God's Kingdom. —J. A. Balchin, Rec. Bro.

LONDON (WEST EALING). —Leighton Hall, Elthorne Park Road, W.7. Sundays: Breaking of Bread, 11 a.m. Lecture, 3.30 p.m.

We were cheered by the baptism into the sin-covering Name of Jesus of Mervyn Mechlain Jones on December 28th. Bro. Jones is the husband of our Sister Phyllis Jones, and they can now work out their salvation with mutual encouragement as "heirs together of the grace of life," which it is our fervent hope they will both inherit.

We have been glad to welcome to the Lord's table several members of other ecclesias, among whom were brethren who laboured in the public proclamation of the Truth, and we thank God for their willing service: —Bro. F. W. Brooks (of Clapham), Bro. F. Beighton (of Seven Kings), Bro. Blake (of Sutton) and Bro. H. M. Doust (of St. Albans). — Jas. M. Taylor, Rec. Bro.

LUTON.

The preparation for the coming of the Lord and the proclamation of the Truth goes on apace in Luton. God willing, we are having four special lectures this month in an endeavour to arouse the lethargy of the people around to the good news of the "Peace which passeth understanding."

Naturally the increasing patriotism of the nations brings increasing trials for the children of God, but with gratitude we can turn to the words of David inspired, "God is our refuge (i.e., shelter—Psa. lxi. 3)" "and strong tower," "a very present help in trouble."

During December our gratitude in the good work is to our serving brethren, Bre. F. Brooks, H. L. Evans, J. Squire (of Clapham), E. Williams (St. Albans) and C. A. Ask (Brampton), whilst the following visitors have also met with us in the One Fellowship: —Sisters J. Squire, H. L. Evans, J. Evans (Clapham), E. Williams (St. Albans), Bro. and Sis. D. Bath (Holloway), Sis. C. and Eunice Ask (Brampton). Bro. S. Burton has relinquished the office of Recording Brother, which duty has now fallen to the undersigned. —C. R. Crawley.

MACCLESFIELD. —30, High Street,

I am writing to ask you if you will please add my name and address with the addition of (B.B. by appointment) in the "Berean."

We in Macclesfield have had nothing as yet, and it is only when one has actually had the experience that you have had in London and other cities that you can really feel for one another in a true sense; having not known makes you unfit to realise or judge. We can but pray to God for the ultimate safety of all. —E. Peach.

NEWPORT (MON.). —Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. School, 2.45 p.m. Lecture, 6.30 p.m. Wednesdays: Meeting, 7.30 p.m. Saturdays: M.I. and Eureka Class (alternately), 7.30 p.m.

Since our last report we have been pleased to welcome around the Table of our Absent Lord Sis. F. Beighton and Sis. Ollett (of Seven Kings).

We also take this opportunity of placing on record our gratitude and thanks to all the brethren who assisted us in this part of the vineyard during the year which is just past. —David M. Williams, Rec. Bro.

OLDHAM. —Breaking of Bread, 2 p.m. Lecture, 3.30 p.m.

We are very sorry to record the death of Bro. W. Cockcroft, Senr., on Monday, December 16th, 1940, in his 79th year. He was immersed in June, 1884.

For 56 years the Truth has been the impelling force of his life and was manifested in all his activities, in the ecclesia, the home and the business. He had a very sound knowledge of the Truth and the Truth's principles formed his solid character.

His death is a great loss to all the members of our ecclesia and to his sons and daughters, six of whom are in the Truth.

He has left us an example of the working of the principles of the Truth in his life and he now sleeps along with his sister, wife and daughter, awaiting the realisation of "one hope."

God has promised that Christ will return and that the dead in Christ shall rise first.

God has also assured us that "All things happen together for good to them that love God and are the called according to His purpose." That "He will try none of us," is clear, "above that we are able to bear." With these promises of God we are abundantly satisfied. —W. Cockcroft, Rec. Bro.

[A very touching tribute from, his faithful son! —EDITORS.]

PLYMOUTH. —Oddfellows' Hall, 148, Union Street (near Railway Arch. Sundays, 11.0 a.m. and 3.30 p.m. Thursdays, 7.30 p.m.

It is with very great pleasure that we report the baptism on December 18th of Miss Beatrice Emily Canham, formerly Wesleyan. We sincerely hope that she will stand fast in the faith and find approval when the Master returns. Brother N. J. Hodge faithfully witnessed to the faith before the Military Service Tribunal recently and now, with all the other young brethren of this meeting, rejoices in exemption from military service. This happy position is one calling for deep gratitude. The undersigned has found it necessary to relinquish the duties of Recording Brother and Bro. S. F. Jeacock has been appointed. His address is 54, Briar Road, Hartley, Plymouth. —E. J. Light.

PRESCOT (nr. Liverpool). —5, Brookside Road (off Shaw, Lane, 1. Sundays: Breaking of Bread, 3.0 p.m. Thursdays, Bible Class, 7.0 p.m.

As a visitor to the Memorial Service, once again we have enjoyed the company of Sister Doris Jannaway (Southport). Also we are pleased to report that Sister A. Macree is now out of hospital and

that her foot is healing up very well. We wish to acknowledge with deep appreciation that a small ecclesia in the North wish to help our beloved brethren in a time of need, yet desire to remain anonymous. The Deity keeps account in the book of remembrance (Malachi iii. 16).

The brethren and sisters at Prescott extend their deep sympathy to the family of Bro. W. Cockcroft (Senior) during their sad bereavement in the loss of their father, also his labours will be greatly missed. Yet we fully believe that his sleep will not be for long, for our earnest expectation is that 1941 will reveal the Apocalypse of Him who has the keys of hades and of death. —G. W. Park, Rec. Bro.

RAYLEIGH, ESSEX (approx. six miles from Southend by rail), 121, High Road, Rayleigh (nr. Weir on Arterial Road). Breaking of Bread by appointment.

Since our last news we have been pleased to welcome at the Table of the Lord Sis. Daisy Allwood (Clapham), Sis. Jose Morris (St. Albans) and Bro. and Sis. Young (Sutton). Brother Young once again gave us the word of exhortation on the Sunday. We sympathise deeply with those more grievously affected than we are by air-raids. —W. L. Wille, Rec. Bro.

ST. ALBANS. —Oddfellows' Hall, 95, Victoria Street. Sundays: Breaking of Bread, 11 a.m. Lecture, 3.30 p.m. Bible Class, Thursdays, 8 p.m.

We are still being reinforced by brethren and sisters from the more dangerous areas in and around London. Bro. and Sis. Cuer (of Crayford) have now joined us and, though it cannot be said we are lacking in numbers, we are pleased to have the support of one so well known in ecclesial circles as, an efficient and willing "labourer." On Boxing Day we carried out our Bible Glass schedule in the Central Hall, when Bro. W. Goodwin gave an interesting address, entitled "The History of Our Ecclesia."

This was followed by a "bring your own" tea, which resulted in a remarkable display of good things, for which in these days we should be doubly grateful.

For our next fraternal see "Notes," page 4 of cover. — G. P. H. Mallard, Rec. Bro.

SUTTON, SURREY. —The Garden Hall, Wellesley Road (near Sutton Station). Sundays: Breaking of Bread; 11 a.m. Lecture, 4 p.m. Bible Class and Eureka Class (alternately), Wednesdays, 7.30 p.m.

Since our last intelligence in the November issue of "The Berean," we are happy to report that William Hockley Chapman, late of the Birmingham Temperance Hall Fellowship, having applied for membership with the Berean fellowship, was interviewed by two of our Presiding Brethren, who were satisfactorily impressed with his sincerity and desire for a pure fellowship; he was therefore received in on September 29th.

We are also happy to report the marriage of our Bro. G. E. Willmore and Sis. Edna Hill on November 9th. We wish them Godspeed in their new relationship. Our prayer is that each will be a help-meet to the other in the race for life eternal.

As a direct result of our Special Effort, delivered during the summer months, we are happy to report the immersion at the Sutton Public Baths on November 17th of Mr. Horace George Carter (neutral) and his wife, Mrs. Millicent Ilene Carter (Church of England). It gives us great pleasure also to report the baptism of four of our Sunday School scholars who have recently passed through our first principles class, viz.: —Cecil Rhodes Harris, Betty Mary Clements, Frederick Clive Harris and Beryl Gladys Chapman. With all these our strong desire and earnest prayer is that, having placed their feet in the race for life eternal, they may hold fast their confidence and rejoicing firm unto the end, which we believe to be very near.

We have been encouraged in our work at Sutton by the presence of many visiting brethren and sisters from Clapham, Croydon and Coventry, to whom we give a real welcome. We also gain by removal to this district the membership of our sisters, M. Kelly, A. Broughton, L. Bower and S. Bower.

We have decided to hold four special lectures in Cheam during this month and pray God's blessing on our work. —D. J. Hunt-Smith, Rec. Bro.

SWANSEA (BRYNHYFRYD). — 98, Llangyfelach Road. Breaking of Bread, Sundays, 2.30 p.m. Lecture, 3.45 p.m. Bible Class, Wednesdays, 6.30 p.m.

Since our last report it has been our pleasure to welcome around the Table of the Lord Bro. D. Bayles, Sisters M. Bullin and C. Bullin (all of Clapham). Sis. C. Bullin has since become a member of this ecclesia and will in future meet with us. Bro. D. Bayles gave us the word of exhortation, which greatly encouraged us.

On December 26th Bro. W. J. Hathaway and Sis. L. Williams were united in marriage. We pray that they may be happy in their new relationship and be a help to one another in their walk in the Truth. —L. H. Bowen, Rec. Bro.

GOOD NEWS ABOUT BRO. C. THOMAS.

SWANSEA. — Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.

Bro. G. E. Morse has been granted exemption from military service conditional on taking up construction work or work on the land. After a visit to Bro. C. Thomas (Tiers Cross) in hospital in Llanelly, members of this ecclesia reported that he was progressing well, that it was likely he would retain sight in one eye, and that he would soon be discharged from hospital. We have been pleased to welcome Bro. C. F. Evans (Clapham) to the Table of the Lord. —R. H. Smith, Rec. Bro.

WESTON-SUPER-MARE. —Fairhaven, Blendon Hill. Breaking of Bread, Sundays, 3.15 p.m.

We are pleased to report that we had as a visitor Bro. F. Walker (of Bristol), who administered to us the word of exhortation, for which we were truly grateful.

How thankful we are to our Heavenly Father for His abundant mercies to us in these dark days of the Gentile times, which we hope will soon come to a close, and God's Kingdom of Light and Power bring peace and happiness to all people. —A. E. Tandy, Rec. Bro.

United States.

CHICAGO. —Sheridan Hall, 1920, Irving Park Avenue. Breaking of Bread, 10.30 a.m. Bible Class, 12.45 p.m.

Since last writing we have been pleased to welcome to the Table of the Lord the following visitors: —Bro. and Sis. John Craig (Jasonville, Indiana), Sis. Grace Sproul Saugatuck (Michigan), Bro. and Sis. Higgs, Bro. and Sis. Glenn Richards, Sis. Luella Richards, all members of the Detroit Ecclesia.

On August 6th we had the privilege of assisting Mrs. Vera Glentzer to put on the Saving Name through the waters of baptism. May she remain steadfast until the end. Sis. Glentzer is the daughter of Bro. and Sis. Hunter, of Clinton, Indiana. — W. J. Clements, Rec. Bro.

DETROIT. —Christadelphian Hall, 2610 Ewald Circle. Sundays; 10 a.m., 11.30 a.m. and 7.30 p.m. Thursday: 8 p.m.

We have had the pleasure of immersing three more into the Saving Name: Mr. and Mrs. George Stephens and Miss Jeannette Smith (daughter of our sister Jeannette Smith). They each gave proof of their belief of the things concerning the Kingdom and Name in a good confession before a number of witnesses, and became subjects of the true baptism on November 21st. Recent visitors have been Sis. D. Gray (Chicago), Bro. and Sis. H. W. Styles (Brantford), Sis. Ted Howard (London), Bro. and Sis. H. Pryer (Buffalo), Bro. and Sis. H. W. Taylor (Saginaw), and Bro. and Sis. F. Gulbe (Ithaca). Brethren Styles, Pryer and Gulbe gave the word of exhortation and their labours were appreciated. — G. Growcott, Rec. Bro.

HOUSTON, TEXAS. —420, Drennan Street. I.O.O.F. Hall. 10 a.m., Bible Class. 11 a.m., Breaking of Bread. 12 noon, Lunch at the Hall. 2 p.m., Mutual Improvement Class. 4 p.m., Lecture.

We are thankful to report that since last writing we have had the pleasure of assisting the following in putting on The Only Name given under heaven whereby we must be saved: — Bro. Robert Joe Lloyd, son of Bro. and Sis. J. H. Lloyd, Bro. and Sis. Charles Bearden, Bro. James Walsh and Bro. C. R. Barber, husband of Sis. Velma Barber, who has associated herself with us by removal. Bro. and Sis. Claude Passmore, formerly of Brady, Texas, are welcomed additions to our little group by removal.

We are very glad to report the following visitors, from whom we received much encouragement to "press forward towards the mark of our high calling": —Bro. and Sis. S. S. Wolfe (of the Lampasas Ecclesia), Bro. Ross Wolfe and Bro. and Sis. Erby Wolfe (also of the Lampasas Ecclesia), Sis. Helen Eastman (of the Mason Ecclesia), Bro. and Sis. E. W. Banta (of Tishomingo, Oklahoma), Bro. and Sis. J. H. Lloyd and Bro. and Sis. R. H. Carney (of Lufkin, Texas).

Sis. Barber, Bro. and Sis. J. T. Smith and his daughter, Sis. Susie, recently visited the Mason Ecclesia and report a very profitable and upbuilding trip.

The Brotherhood of the Mason Ecclesia have made arrangements whereby a meeting is held the first Sunday in each month for the benefit of brethren and interested friends who are in isolation; all who can are urged to attend these meetings.

Hoping to meet those of the Household of faith when the former things shall have been for gotten. —J. G. Smith, Rec. Bro. and State Secretary.

MASON, TEXAS. —See Houston.

WORCESTER, MASS. —Levana Hall, 893, Main Street, Sawyer Building. Breaking of Bread Service, 10.30 a.m. Sunday School, 12 noon. Lecture, 7 p.m.

We have been edified and built up in our most Holy Faith by the association of visiting brethren and sisters from the following places: —Boston, Mass., Bro. and Sis. Sargent, Sis. Grace Sargent, Bro. and Sis. Preece and Sis. Naomi Preece, Sis. Ester Wilson, Bro. and Sis. John Davey, Sis. Hilda and Emma Davey (from Newark, N.J.), Bro. and Sis. Rankin, Bro. Lenard Rankin, Sis. Lillian Rankin, Bro. and Sis. Dean, Bro. and Sis. Faust (from Philadelphia, Pa.), Bro. and Sis. O. S. Johnson, Bro. Carl George, Bro. Andy McKelvie and Bro. Ernie Owens.

Our hearts go out to our Heavenly Father in prayer for our brethren and sisters in England in these terrible times of stress and destruction, and we fully believe and realise that the Lord is not unmindful of what is taking place, and that His arm is not shortened that it cannot save, but will make a way of escape. "For the angel of the Lord encampeth round about them that fear Him and delivereth them."

"For the coming of the Lord draweth nigh and who shall abide the day of His coming?" Let us hold fast unto the end. — R. A. Waid, Asst. Rec.

An ancient saying concerning "Thanks before food": —

"He that sitteth down to meat,
And letteth grace pass,
Sitteth down like an ox,
And riseth like an ass."

To which I fancy I can hear dear R.R. remark, "The ox knoweth his owner, and the ass his master's crib," and that's more than can be said of some people!

Truth always agrees with itself. May it prevail, to the discomfiture of error and the emancipation of groaning millions. —R.R.

Correspondence

Dear Brethren, —

The year drawing to its close has indeed been the most momentous yet—both to the world and the household of faith. We are greatly privileged to live to see so many signs of our Master's coming and to be able to continue the work he has given us to do.

The undersigned are specially grateful for having been permitted to establish a new magazine devoted entirely to the propagation of the good news of the Kingdom to those as yet without the hope of Israel. "The Dawn" was very favourably received by the brotherhood, it being hailed everywhere as something that was wanted in these latter days to supplement public and private effort.

Since the first number in April the circulation has steadily increased both by ecclesial parcels and prepaid subscriptions. Even more pleasing is the definite evidence available that several more are now by its aid seeking the pearl of great price.

In asking your indulgence for space through which to thank all who have accorded us their wholehearted support, we, take the opportunity of soliciting a continuance of the same so long as we are permitted to publish it. If more readers of the Berean magazine can see their way to take one or more copies monthly the increased sale will enable this work to become financially self-supporting. In order to bring it within reach of as many as possible it has so far been published under cost.

Ecclesias who can make use of a show-card can have same upon application. Advertising slips for including in correspondence, etc., are also available to brethren and sisters for the asking.

Readers should ask their ecclesial librarians to show them "The Dawn" or write to the publisher for a free copy.

May we conclude by quoting a paragraph from the prospectus which has been sent to all Recording Brethren last March: —

"We feel that this is not our work alone, but yours, so let us keep the light of the Truth burning in these days of darkness until the Master returns, for He shall reward all according to their works. He said to those who serve Him, 'Occupy until I come.'"

This effort is a continuation of the noble work commenced by our late beloved Brother Gustav F. Aue, of New Jersey, U.S.A., who a few years ago laid down his pen in death.

Many faithful brethren were fellow labourers with him in the distribution of his little work, "Bible Truth," and they, with us, were impressed with his untiring efforts in this direction and the ultimate results of his work, under the Hand of God, in bringing many sons and daughters unto the Father.

Sincerely your brethren in the Master's service,

C. CAMBRAY, Publisher,
3, Beechwood Crescent,
Newport, Mon.

M. JOSLIN, Editor,
"Treetops," Shawley Way,
Epsom Downs, Surrey.

We have pleasure in inserting this letter. "The Berean" is the journal of the "family." "The Dawn" is the vehicle for setting forth the First Principles to those willing to hear. —EDS.

* * *

Dear Brother Denney,

In the present tragic condition of the time in which we live I wish to express my deepest sympathy and love to all brethren and sisters living in England and wherever this terrible war is affecting any of our loved ones in Christ.

Surely Christ is very near, and yet He is no nearer to us of the present day than He is to all the "holy men of old," because there is no consciousness in death, so that the next moment is Christ.

Let us love one another with a pure heart, knowing that we are "bought with a price," and that the cares of this world may not separate us from the love of God in Christ, so that we may hear "Well done, enter thou into the joy of thy Lord."

"The Berean" is of great comfort to us all here and I trust you will be spared to continue the good work, also Brother B. J. Dowling.

Yours in the "One Hope,"

S. J. TOWNSEND.

Middle Coverdale,
Moncton, New Brunswick,
Canada.

* * *

Real Help. — Many brethren have been helped from the "English Distressed Fund." From one letter of thanks—a lecturing brother who lost his home—we extract these words: —

“This gracious help relieves my mind more than I can tell you. I wish I could write to those loving brethren in America an appreciation of their love in the Master's service. I pray that their ‘joy may be full’ and that our Father may bless and keep them unto the coming of His dear Son from heaven to reward them for their practical charity, a manifestation of the real Christ spirit.” The help from America and Canada has indeed been a real blessing, and has not only relieved brethren in distress, but their ecclesias also, as no case is helped except by the Recording Brother's sanction.

Watchman, What of the Night?

What think ye, will He come to-day?
For true men's hearts are faint;
The cannons roar, the siren screams,
Destruction brings complaint.
The beauties of the man made road,
The joy of Nature's dress,
Are ruthlessly destroyed and torn
By man's vile wickedness.

What think ye, will He come to-day?
Hark how the nations groan.
The great stars fall, kings are displaced,
Low men now rule the throne.
And Israel's seed long cursed, forlorn,
Are stripped of all their power.
Surely these things bespeak the day
That brings the judgment hour.

What think ye, will He come to-day?
And recompense requite;
Give judgment to the evil ones
And justice to the right.
Remove the ill that man has wrought
Make warfare all to cease;
Fulfil the long time promised word,
The angel's song of peace.

What think ye, will He come to-day?
None can the answer give.
But as we note the present signs
Surely our faith should live.
The day nor hour has been revealed,
God's wisdom proves 'tis best;
Our duty is to watch and pray,
In patience leave the rest.

W. M. BOOTH.

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

Bairnsdale, Vic.—E. Pate

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.

Inglewood, Vic.—J. Hughes.

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, 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, Landbeck and Liberty Roads, Woodland P.O. Md.
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

Acknowledgments. —We have received letters from: — P.C., J.P.V., A.T.B., C.P., F.G.D., T.P., C.A.P., H.H., F.W.H., F.L.S., J.F.R., R.M., C.W., F.B., S.F., J.M.T., F.S., C.H., E.H.R., J.McL., J.D.B., J.V.R., A.S.K. (Useful notes), W.S., T.L., W.M.M., W.W., C.H.S., S.S., L.K.G., F.C.W., A.C., N.C., E.S., A.B., C.A.A., E.W.A., D.M.W., T.H.T., M.W.B., C.A.L., G.G., Anon. (U.S.A.), A Sister (Putney).

Country Accommodation. —Bro. and Sis. Edwards have pleasure in inviting any brother or sister seeking a quiet country home to write to them at their address: —Fairbourn Cottage, Fairfield Road, Bourn Heath, Bromsgrove.

To Share a Flat. —Two sisters would be pleased to share a flat with another sister. Every convenience. Nice neighbourhood. Mrs. A. Broughton, 75a, Onslow Gardens, Wallington, Surrey.

St. Albans. —This enterprising ecclesia have arranged a Fraternal Gathering in the Central Hall, St. Albans, for 3.30 p.m. on Saturday, February 22nd, with tea at 5.0 p.m. and a special lecture at 6.30 p.m.

Los Angeles, U.S.A. —The Recording Brother of this ecclesia is a member of our Advisory Committee. He has kindly placed at our disposal a copy of his ecclesia's position in regard to the matters recently discussed and made the subject of a circular. We commend this to the attention of the brethren. It is too long to publish in this magazine, but copies may be had from us on payment of postage.

Index, 1940. —This is published with this number.

Non-delivery. —Any subscribers not receiving their copies should write us. We publish on the last Thursday of each month at the latest. The G.P.O. have done wonderful work during this war, but their difficulties are sometimes insurmountable.

Haile Selassie. —It is now officially disclosed that the Emperor of Abyssinia has for some time been holding his Court at Khartoum, near the borders of his kingdom. A constant stream of loyal tribesmen from Abyssinia come to see him, going back with arms and instructions. The Italians are getting into a very difficult position. Ezek. xxxviii. 5 entails the independence of Ethiopia.

Printed by the "H.J." Service, 161, Tottenham Lane, N.8., and Published by the Proprietor, G. H. Denney, 47, Birchington Road. Crouch End, London N.8.
