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June 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

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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.)

BIDEFORD. —P. T. Mitchell, 2 Chudleigh Avenue.

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, Spring Farm, 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. —C. Drummond 28 Elm Road, Stone. (B.B. 2 p.m.).

CROYDON. —A. A. Jeacock, No. 10 Garden Close, Wallington, Surrey. (B.B. 11 and 6.30 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. 3 p.m.)

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

HITCHIN (Herts.) —Harold Shorter, 20 Walsworth Road. (L.3 p.m. and B.B. 4.15).

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. 10. 0 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. 4. p.m.).

LONDON (Putney). —J. A. Balchin, 345 Durnsford Road, S.W. 19. (2 p.m.)

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. —C. R. Crawley 29 Whitehill Ave. (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.), S. F. Jeacock 54 Briar Road.

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.

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. (11 a.m.)

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.

WOKING. —W. R. Mitchell, 41 Kingsway. (3 p.m.)

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

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Volume XXIX

JUNE, 1941

NO. 342

EDITORIAL

“Dwelling safely, all of them.”

Let us attempt to think out the implications of the present situation in the light of the prophecies. Three things stand out in bold relief. One, the "unclean spirits like frogs" have once more exhibited their uncleanness. Treachery,

**Separation
from
France.**

Vichy and Paris are synonymous terms to-day.
As Bro. J. Thomas made clear in his elucidation
of Ezekiel xxxviii., in the last war between
human forces, Britain and France had to be on

opposite sides. This war was most effectually and terribly brought about that separation. Admiral Darlan is probably one of Britain's most determined foes to-day. When the British Army was deserted by Belgian and French armies alike, it seemed to be doomed. If it had been annihilated as a real force, the British Isles lay wide open. But God tempered the winds and calmed the sea and over half-a-million men came to these shores. Then came the August to October, 1940, battle of the air. When this is seen in true perspective it will be evident that this was one of Britain's greatest victories of all time. Brethren should read "The Battle of Britain" (H.M. Stationery Office, 3d.).

**U.S.A.
and
Britain.**

Two: The bringing together of the young lions
constituting the family of British people in one
united mission in the last days of Gentile times
could never in our view (and in that of Bro.
J. Thomas) be complete without the great

English-speaking democracy in America being joined thereto. The opportunity for this has come through this War. Mr. Winston Churchill and Mr. Franklin Roosevelt were the leaders to bring it about. Interlocked as Britain and U.S.A. are now, the possibility of separation is, it would appear, far gone past. How could naval and air bases, loans and gifts, moral and political values, be placed on the mutual basis they to-day are, and then be easily separated? No; as we have for years insisted, the two were bound to come together. This war was and is the means of its accomplishment and the very evils and defeats that Britain has suffered have been turned thus to good account in the Divine purpose.

**Jewish
Problem
Settled.**

Three: At the head we quote, "They shall dwell safely, all of them" (Ezek. xxxviii.). A series of addresses was given in London during the last three months on the present relation of Great Britain, the Jewish world population, and Palestine. Here is part of the syllabus: —"Palestine and the Defence of the British Empire," Mr. Theodor Kollek; "The Origin of British Rule in Palestine," Mr. Leon Simon: "The World Jewish Problem," Prof. Selig Brodetsky; "Jews and Arabs in Palestine," Mrs. E. Dugdale. These addresses were given at London City Literary Institute.

Here are points that emerged: —The Arabs and Jews soon after the War broke out abandoned their enmity and now work together hand in hand for the good of the country. One lecturer, Mr. Bentwich, said, "Palestine has been a country at peace since the outbreak of the War." Speaking on the economic position, he further asserted that Palestine could do at once with one to two millions more Jews, and astoundingly he averred that three millions at a conservative estimate could be accommodated within, say, four years. He estimated that the Nazi rulers had driven over four million Jews from their homes in Europe already. So that no man has done more to firmly establish the National Home of the Jews in their own land than Hitler. Of him it can be said, "And setteth over men the basest of them" (Dan. iv.).

Now with these things before us we can see the reason why this war goes on and the real reason why this and that apparently untoward happening proves to be but a step in the "path of the Lord" among the nations. Some esteemed brethren, such as our dear old friend, now lying on a sick bed, Bro. S. M. Harrison, of Lichfield, whose opinions deserve consideration, think it is possible that Hitler may turn out to be Gog of Magog. We do not share that view, for the reasons that Bro. Warrender set out in our February number. That article received very hearty approval all over the world and further orders for that number are to hand as we write. It was clear and in the line that for nearly 100 years has stood the test among us. EDITORS.

EXHORTATION

The Road of Life

The road of life is not a straight one, ruled out so that the distance is fore-shortened. The gate that is "straight," to use our Lord's description of the entrance to the narrow way, was one which admitted but one at a time in contrast to the broad, wide way of man's devising. Man seems to delight in straight lines. When he makes a great new road, or a railway line, he tunnels the hills and bridges the valleys in the interest of straightness, purposing to make his way from place to place as short as he can.

But in the realm of what we call Nature, i.e., God's handiwork, we see the reverse of this. Look at the trees. Not a straight line in any of them. No two leaves exactly alike, even on the same plant or tree. No two faces exactly similar, even in twins. The stars are not in tiers, but appear to be scattered broadcast in the sky, falling as seeds do on the ground. The rainbow symbol is a graceful curve. But roads that twist and turn have greater beauty, and no object that man ever devised had greater harmony than an oak or a beech. Light and shade obtain their presence from that which is uneven.

Now a believer's life is uneven, sometimes rugged, but never smooth and rarely easy. The life of Jesus illustrates this. His perfection was attained through many tears and fears. Sometimes His whole life's work appeared to be in jeopardy. Peter denied Him when He needed him most. "They all forsook Him and fled" when defeat and disgrace brought dreadful shade.

But the road turned from death and despair to resurrection, to life, and to glory.

When the believer stumbles, let him recall the words of that reverent-minded poet, Francis Quarles: —

"What if he staggers? Nay, but case he be
Foiled on his knee?
That very knee will bend to heaven and woo
For mercy too."

There is no room or time in these dark days to fear the heavily-shadowed parts of the road. Keep on: round the next corner and the sun shines through.

So we plod on till the end of the journey is reached, holding hands to help others where we can, and always remembering the words: —

"Fear not, little flock; it is your Father's good pleasure to give you the Kingdom," at the end of the road.

G. H. D.

EXHORTATION

"Fear Not."

"Fear" occurs for the first time in the Scripture in Genesis ix. 2 and for the last time in Rev. xix. 5.

The direction to Noah is to the effect that man should so control the animal population of the world that it should fear him. It is implied that there should be no fear as between one man and another.

The final reference is one of many that man's fear should be of God, to whom he should strive to make his ways commendable.

The development of nations shows how the mind of Cain still existed in many of Noah's descendants and they sought to put other men in a condition of fear to them. Many references exhibit this. The creation of violence and fear has gone on until it has reached the astounding pitch of to-day.

In Abram's day we have a definite account of nations oppressing others. In Chedorlaomer's rule over Sodom and other nations we see in a small way what history has shown ever since. Righteous Lot had gone into Sodom, and had been taken captive and his goods by the confederate kings. Abram heard of it and armed his household, slew the Kings and brought back Lot. The King of Sodom met Abram and offered him the goods. But Abram would have none of the goods of Sodom—lest the King of Sodom should say I have made Abram rich. Sodom in the Scriptures is a synonym for wickedness. But when the King of Righteousness met him he took of his bread and wine and gave him tithes of all. The possessor of heaven and earth was Abram's God. The Most High. "And after these things the word of the Lord came to Abram, Fear not, I am thy shield and exceeding great reward." Remembering Sodom then was like the garden of God before it was overthrown. It would seem like a type of "the pleasures of sin for a season." It was after this that the Possessor of Heaven and Earth made a covenant with Abram saying "Unto thy seed have I given all the land from Egypt to Euphrates when a king of righteousness shall be King of Salem." When righteousness and peace shall kiss. When the wicked (Sodom = Burning) shall be as the fat of rams. It was a miracle for Abram and the few that were with him to bring about the slaughter of the Kings. "The Lord at thy right hand shall smite through Kings in the day of his wrath." He shall wound the head over many countries. This David's Lord (Ps. cx.) is the priest after the order of Melchizedec. Not by fleshly strength as the Rephaim or

the Anakims of old, but because he pleased God. Like Abram and Moses, he chose Righteousness rather than the pleasures of Sin for a season. So God is his Shield and exceeding great reward.

Moses many times told Israel to fear not. He told Joshua, too, to fear not and he in turn to Israel often said fear not. The prophets said it many times. And in dark days, from a human point of view, Jesus said, "Fear not, it is your Father's good pleasure to give you the Kingdom." This promise remains and in these days of terrible fear we rely upon it. The Lord cometh. "Praise God, ye that fear him."—Rev. xix. 5.

W. JEACOCK.

Clapham.

God, the Creator.

"There is one Deity, the Father, out of whom are all things" (1 Cor. viii. 6). The divinity of the schools gives us an idea contrary to this. By the school men we are told that God created all things out of nothing! Where they got this notion from we know not, save from their own imaginations. The proverb says, "Take nothing from nothing and nothing comes"; but they have reversed all this, and taught the world that out of nothing something doth come, and that something the universe of God! But away with this foolishness. Out of Deity all things have proceeded. His free, radiant spirit is the substratum of every existing thing, from the star of the first magnitude to the minutest insect of the air.

JOHN THOMAS.

The Lord's Prayer.

Our Lord taught His disciples to pray not in the singular, but in the plural person.

Our Father.

Give **us our** daily bread.

Leave **us** not in temptation.

The family relationship is not to be forgotten. There is no room for self in the Truth.

Gospel of Matthew, c. 20, v. 21.

In this verse a favour is requested by the mother of Zebedee's children, viz., "Grant that these my two sons may sit, the one on thy right hand and the other on the left, in thy Kingdom." Jesus replied (verse 23): "To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."

We think this possibly has reference to the division of the land under the rule of Christ, as given in Ezekiel xlvi. Here there is the Holy Oblation for the Priests, which includes the city of Jerusalem, and of this city it is written in Zechariah ii. 12, "The Lord shall inherit Judah, his portion in the Holy Land, and shall choose Jerusalem again." Whilst in Ezekiel that remainder is divided into twelve portions, one for each tribe. From this we conclude that the mother's request was for her two sons to be granted the portions right and left of Jerusalem.

In Matthew xix. 28, Jesus, in answering the question of Peter, said to His disciples, "Ye also shall sit upon twelve thrones judging the twelve tribes of Israel." This promise would appear to have been known to the mother, and therefore she made her request.

The question of Judas might be raised, as by his betrayal of our Lord he forfeited his right to the inheritance. To make up for this we read in Acts i. that another was appointed in his place.

There can be no question as to who shall rule over the twelve tribes, and when we come to the Revelation xvi. 12 it is definitely stated that the Great River Euphrates should be dried up, that the way of the Kings of the East (or Sun's rising) should be prepared.

The Turkish Power, recognised by all authorities as the "River" of this verse, has been driven out, and the land promised to the Jews for a National Home, under the protection of the British Empire, and we can now see that Jerusalem is raising itself from the dust, in spite of present difficulties. It is not necessary to demonstrate this to any Christadelphian, as we all know from the efforts of our late beloved Bro. Thomas the facts concerning this.

A consideration on these lines show us that the Lord is near, that He is at the door, and it therefore behoves the brethren and sisters to get ready to meet Him. The prophecy of Enoch, "The Lord cometh with ten thousands of His Saints," clearly indicates that the Saints will come with Jesus to the deliverance of this city of Jerusalem, when Russia comes down over the land. Therefore we have not to wait for the Russian advance, and Jesus may now come at any time.

Let us therefore remember the exhortation of our Lord, "What I say unto you, I say unto all, watch."

D. L. J.

Before the Tribunals.

Many brethren have been before the Tribunals since we last reported. Three brethren were refused exemption from non-combatant service at Eastleigh, and there are two other cases who with these have to go before the Appeal Tribunal.

The Bloomsbury, London, Tribunal has been strengthened recently by the addition of two very highly-skilled cross-examiners. The questions put to young brethren are very subtle. On April 23rd, after a brother from the Central fellowship, supported by Bro. F. E. Mitchell, had failed to secure exemption, we had two cases succeeding that one. The young brethren acquitted themselves splendidly and, with Brothers F. C. Wood and G. H. Denney both giving evidence in support, we had the joy of seeing the most skilful examination we have yet encountered fail to even penetrate the outer defences of the Truth. Both were given exemption.

The usefulness of the experience gained by the Military Service Committee is seen in the fact that a consistent case is always put before these Tribunals.

Sisters and National Service.	Sisters who have had to register in order to comply with the provisions of the National Service Act, i.e., those of 20 years, have in all cases been counselled to make their position clear in these words: —
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"I am a Christadelphian. If required, I am prepared to do work of national importance, provided it does not conflict with my conscience and is of a civil character under purely civilian control."

There is no change happily in the personnel of the Committee. The Clapham Ecclesia have six representatives on it, who act with representatives of the Home Counties and of the Provinces. On April 12th these six were nominated for re-election by their ecclesia at its business meeting, but with Brothers P. L. Hone and H. T. Atkinson standing against them. The Clapham Ecclesia has good judgment and strong common sense and re-elected the members with experience, thus preserving the continuity of the Committee.

For the information of the brethren we give the names of the Committee as at present constituted: —Chairman, W. J. White (Clapham); Vice-Chairman, G. H. Denney (Holloway); Finance, Bro. H. E. Purser (Clapham), G. M. Clements (Clapham), G. F. King (Sutton), W. Southall (Birmingham), D. C. Jakeman (Dudley), F. G. Ford (Clapham); F. Button (Clapham), Secretary; F. G. Wood (Clapham), Assistant Secretary.

At the Bloomsbury, London, Tribunal, on April 29th, a young brother baptised in June, 1940, by the St. Albans Ecclesia and only 19 years of age came up for examination by His Honour Judge Davies and his four colleagues. His case was a most interesting one and 55 minutes was given to it. The boy described how his father was originally a Roman Catholic. He became dissatisfied and investigated other religious denomination's views. At last he mentioned his dissatisfaction to his employer, who was a Christadelphian. This was in September, 1939. This brother invited him to attend a lecture and he did so, and his son, the appellant, went with him. Father and son continued in their attendance and were baptised together in June, 1940.

The Tribunal closely questioned, him as to combatant and non-combatant service, A.R.P. and A.F.S. and compulsory fire-watching. They also quoted Scripture to him. The young brother was ready with his answers and had his Bible open and quoted it rapidly and effectively. He made a very clear distinction between service as a free man and service in an administrative capacity or as a man bound to obey the State because he was part of an organisation from which he could not release himself.

Then a rather remarkable thing happened. Bro. G. H. Denney was called into the box and given an opportunity to outline our position comprehensively to the Tribunal. He was accorded a very careful and attentive hearing for twenty minutes. He finished with a tribute to the rulers of this country for having provided a means for our brethren to place their case before them and to be given exemption. He then thanked the Judge and his colleagues for their own fairness and kindness in the many cases in which he had appeared as a witness before them.

The young brother was accorded exemption.

The Parables of the Old Testament (No. 4).

The Scattered Sheep and the Lying Spirit.

INTRODUCTION. —The first of that class which in our opening article we called "The Parables of Fancy" really comprises two parables. They are found recorded in 1 Kings xxii., which describes the military alliance between Ahab, King of Israel, and Jehoshaphat, King of Judah, against the Syrians. Ahab had waged, a successful war against Benhadad, King of Syria, some three years before and had acted very strangely in calling his defeated opponent "brother" (1 Kings xx. 32). The reason for this sudden change of heart, though not stated in the Scriptures, is explained by the record of the Assyrian monuments relating to the politics of the time. The growth of Assyria—for long in the political background through internal dissension—was now so rapid that development towards the West was threatened and the powers of Palestine and Syria were united against a common foe, and joined battle at Karkar in. 854 B.C. Although the Assyrian monarch, Shalmanezar, claimed victory, the western confederacy seems to have effectively checked the Assyrian advance and no more is heard of that power for some decades.

Safety assured, Ahab could again turn his attention to his erstwhile ally, the King of Syria, who had neglected to keep his promise to return to Israel, the occupied city of Ramoth-Gilead. Ahab therefore proposed to Jehoshaphat, the ruler of the Southern Kingdom of Judah, with whom he was on good terms, that they should jointly invade Syria. The narrative in Kings tells us: "The king of Israel said unto his servants, Know ye not that Ramoth in Gilead is ours and we be still, and take it not out of the hand of the King of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to

Ramoth-Gilead? And Jehoshaphat said to the King of Israel, I am as thou art, my people as thy people, my horses as thy horses" (1 Kings xxii. 3-4).

Now Jehoshaphat was a pious king (verse 43)—which makes it all the more surprising that he consented to ally himself with such a king as Ahab—and insisted on seeking the Lord's blessing on the venture. Ahab seemed prepared for this and produced no less than four hundred prophets all professing the name of the Lord to testify as to His will in the matter. "Shall I march to attack Ramoth-Gilead," Ahab asked, "or shall I give it up?" "March," they answered; "the Lord will put it into the hands of the king." The unanimity of the four hundred, instead of convincing Jehoshaphat, seemed rather to have aroused his suspicion. He asked: "Is there not some other prophet of the Lord whom we might consult?" Ahab's chagrin can be imagined; in fact, his reply shows fear: "There is another man through whom we may consult the Lord, Michaiah, the son of Imlah; but I hate him, for he never prophesies any good for me, but only evil." But Jehoshaphat was not to be put off and Ahab had no alternative but to send a eunuch to fetch the prophet.

Meantime the four hundred prophets chanted their message, "Go up and prosper," while their leader, Zedekiah, the son of Chenaaniah, by a dramatic action, presenting a pair of iron horns, declared, "With these you shall push the Syrians till they perish." The eunuch, finding Michaiah, offered him friendly advice—"The prophets have all prophesied well for the venture; you had better do the same." But Michaiah was not to be intimidated. "Whatever the Lord tells me I will say." He arrived before Ahab and, in reply to the question, "Shall we go up?" ironically mimicked the raptures of the four hundred: "Go and prosper: for the Lord shall deliver it into the hands of the king." Ahab detected his irony and, pressing Michaiah for his true opinion, was answered in words of solemn imagery, which boded nothing but disaster.

THE FIRST PARABLE. — "I had a vision: I saw all Israel scattered over the hills like sheep without a shepherd; and the Lord said, 'They have no master: better let each of them go home in peace.'"

THE MEANING. —It is impossible to misunderstand this parable. The prophet portrayed Israel's army, defeated and scattered like a flock of sheep wandering shepherdless upon the mountains. The Lord is depicted as proclaiming that in the coming battle their king will fall and they will be beaten and dispersed.

Besides replying thus to Ahab's immediate question, Michaiah proceeded to view the whole situation and to condemn the prophets who were opposed to him.

THE SECOND PARABLE. —"I had a vision of the Lord seated on His throne, with all the heavenly host standing by Him to right and to left. When the Lord said, 'Who will delude Ahab into marching to his death at Ramoth-Gilead?' one said this, another said that, till one spirit came forward and, standing before the Lord, offered to delude Ahab. 'How?' said the Lord. The spirit answered, 'By passing as a lying spirit into the mouth of all his prophets.' 'You shall delude him,' said the Lord; 'you shall succeed in that; pass out and do it.'"

THE MEANING. —"So," concluded Michaiah, "the Lord has put a lying spirit into the mouth of all your prophets here: the Lord hath resolved on evil for you." Stripped of all figurative dress, the facts that Michaiah proclaimed were these: that Ahab's prophets were false prophets: that in spite of warning Ahab would believe them and would meet his doom at Ramoth-Gilead.

It is interesting to note that the leader of the false prophets, Zedekiah, did not deny the charge of false inspiration, but insinuated that Michaiah's own inspiration was of the same kind: "Where is the spirit of the Lord that speaks through you?" he asked, to which Michaiah replied, "You will find that out on the day you have to take refuge in the inner chamber." Ahab, impatient of this, orders Michaiah's detention with rigour until he returned home victorious, to which his prisoner offered a parting shot, "If ever you come home victorious, then the Lord has not spoken by me."

Despite the warning, the two kings decided to seek battle, and Ahab, whose failings did not include lack of courage, resolved to take part in the fighting. To avert, however, the fulfilment of the prophecy, he suggested that he should not wear the royal robes, but that Jehoshaphat, whose life had not been threatened, should wear his robes and lead the army. But, though he might deceive the Syrians, Ahab could not deceive the Lord, and an enemy bow drawn "at a venture" slew him. "So the king died" (1 Kings xxii. 37).

Most readers will agree that this is one of the most interesting and alluring stories of the Old Testament: certainly the most fascinating parable. We have only been able to set the story out from the parabolic aspect and have not touched upon the many doctrinal questions it raises, e.g., the relation between true and false prophets, the relation of God to moral and physical evil. Nor has it been possible to speak more fully of the character of this son of Imlah, who, though there is record of but few words of his, strikes us as being one of the greatest of these spirit-gifted servants of the Lord. Of these matters perhaps we can say more on another occasion.

EXHORTATION. —We, too, are servants of the Lord in a dark and evil generation. We must strive at all times to speak truth to all men, not allowing the prospect of reward, the flattery or the threats of others to influence us in our stand for the Truth or to lead us into false word or practice. Remember, the Lord looks upon the heart and knows our ways and thoughts.

TERTIUS.

Christ

"Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark viii. 38).

The Teaching of the Master: Its Present-day Lessons.

“The Voice said ‘What shall I cry?’”

It is strange at first sight that the most precisely dated event in the whole of the New Testament record is the coming of the Word of God to John, the son of Zacharias, in the wilderness (Luke iii. 2). What a sequence! Tiberius in Rome, Pontius Pilate in Judea, Herod in Galilee, his brother Philip in Iturea, Lysanias in Abilene, Annas and Caiaphas in Jerusalem, and John in the wilderness. Yet at all times the coming of the Word of God is epoch-making and unique.

What then was the content of the Word of God which came to John? The Spirit through Isaiah had long decreed what the Voice (John i. 23) should cry. "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the Word of our God shall stand for ever" (Is. xi. 6-8). "And this is the Word which by the Gospel is preached unto you" (1 Peter i. 25).

How rudely the Voice broke upon the Jewish world. "All flesh is grass." Yea, "God is able of these stones to raise up children to Abraham" (Matt. iii. 9). Impartially, adherents of both the great sects of Judaism are described as a "generation of vipers" looking for a way of escape ere things became too hot for them! Did their systems seem sturdy and vigorous like a forest tree? A scrutiny was being made not of the foliage or the girth and timber, but of the fruit, and the axe lay in readiness for hewing down the tree if it "bringeth not forth good fruit" (verse 10).

Who would wield the axe and carry out the Judgment? "He that cometh after me. He it is," says John, "that shall thoroughly separate the wheat from the chaff and test not only by water, but by all-penetrating fire what men really are" (verse 12).

Here then is "the beginning of the Gospel of Jesus Christ. . . . John did baptise in the wilderness and preach the baptism of repentance for the remission of sins" (Mark i. 1-4).

Brother Thomas regarded believers in these last days as charged with a like message as was John the Baptist, and for a like purpose "to make ready a people prepared for the Lord" (Luke i. 17). Only so far as they emphasise man's mortality ("all flesh is grass") and the coming judgment (of individuals and institutions) that shall preserve only that which bringeth forth good fruit, can they faithfully fulfil their mission. God, who knoweth the heart of man and alone can prescribe the remedy for his infirmities, has decreed that such teaching should constitute the "beginning of the Gospel." Let there be no tendency to omit these essential preliminaries.

Such teaching is a searching test, which, if not applied, leaves doubtful whether a man appreciates his true position before God. If it is rejected, then is "the counsel of God" rejected (Luke vii. 30) and no further progress can be made.

Why then did the contemporaries of John and Jesus require such a message? In answering this question we must needs answer the same question as applied to our contemporaries too. Jesus tells us that that generation thought religion was a mere game and resented anything which did not correspond with their particular mood. They reproached God's servants—"We have piped unto you and ye have not danced: we have mourned unto you and ye have not wept" (Luke vii. 32). In other words, "Ye have not played the game." How familiar is the reproach, but the proclamation of the Gospel is not "a game," but a matter of life and death, only to be approached from God's standpoint, and where His commands are carried out "Wisdom is justified of all her children."

Here then at the threshold of our subject is much food for thought and an answer to the question that everyone proclaiming God's Truth, has on many an occasion to put to himself, "What shall I cry?"

A. T. ABBOTTS.

Sutton.

Turks Help Jews.

The Turkish Government has issued a decree facilitating the transit of Rumanian Jews en route for Palestine.

The Turks now allow 50 Jews who have Palestine visas to pass through Turkey each week, but I understand that efforts are now being made to increase this weekly figure, as 3,500 Jews, who already have passes, are waiting to pass through Turkey before April.

These Jewish emigrants include refugees from Russia, the Baltic States and Sweden, as well as Rumania.

Jewish circles here are particularly grateful for the new move, and for that by the French Syrian authorities, who are also guaranteeing transit visas for 1,200 Rumanian Jews.

When Will Christ Come?

A STUDY IN SIGNS AND EVENTS.

(b) British Occupation of Egypt and Sudan.

Closely connected with anticipations about Palestine and Britain are those regarding Egypt. Dr. Thomas always looked upon the occupation of Egypt by Britain as a Scripturally foreshadowed and necessary preliminary to the colonisation of Palestine under British protection. He says: —

"As I have said elsewhere, the Lion-power will not interest itself on behalf of the subjects of God's Kingdom, from pure generosity, piety towards God, or love of Israel: but upon the principles which actuate all the Governments of the world—upon those, namely, of the lust of dominion, self-preservation, and self-aggrandisement. God, who rules the world, and marks out the bounds of habitation for the nations, will make Britain a gainer by the transaction. He will bring her rulers to see the desirableness of Egypt, Ethiopia and Seba, which they will be induced, by the *force of circumstances* (italics mine. —W.L.W.), probably, to take possession of." . . . "The possession, or ascendancy, of Britain in Egypt, Ethiopia and Seba will naturally lead to the colonisation of Palestine by the Jews." This anticipation was based upon the words of Isaiah in Isaiah xliii. 1-7 regarding God's intention to give Egypt for Israel's ransom and Ethiopia and Seba for her.

Again, we see the exact fulfilment before our eyes. It is needless to go into the details of Beaconsfield's purchase of Suez Canal Shares, the bankruptcy of Egypt, the intervention by France and England, the eventual backing out of the dual control by France—and then the long history (since 1882) of the British occupation and the bringing of prosperity and riches to Egypt under the wise rulership mainly of Lord Cromer, the maker of modern Egypt (the Soudan or Ethiopia sharing in this control from England). Yet England did not apparently intend to stay in Egypt, but, as the Doctor rightly anticipated, "the force of circumstances" were too strong for unwilling England. To quote from "Expansion of Egypt," by Sylva White: —

"Having been driven by force of circumstances and the pressure of public opinion into a position of responsibility for Egypt, we tried to limit our action in every way." In spite of the most persistent efforts to evade responsibility for Egypt, circumstances have driven Great Britain to become sponsor for her future destiny" (p. 77).

Notice the historian's usage of the same phrase as Dr. Thomas's "the force of circumstances."

England is to lose her hold upon Egypt when the Russian invasion takes place, for "the land of Egypt shall not escape"; but that is future. Again we are at the phase of events when Christ may come. England's influence is still in the "ascendant" in Egypt.

(c) The Decline of the Ottoman Empire.

This is another well-known example of fulfilled prophecy and correct anticipation of broad historic developments. "The drying up of the Euphrates," as shown in Rev. xvi., was to be a prelude to war preparation and Armageddon. Not only Dr. Thomas, but writers in the 16th century, anticipated this decline of Turkey: it was so plainly written in Scripture.

History has fulfilled accurately the anticipation; there is no longer an Ottoman Empire, for it has shrunk back to its homeland, Anatolia. The floods of invasion commencing from Togsul Beg's time, and extending to the time of Mahomet II., who took Constantinople in 1458, and then overflowing Europe right up to the gates of Vienna in 1688, began to recede from that date. The siege of Vienna is regarded by all historians as the high-water mark of Ottoman power. Decadence and then

decline soon set in. Carlowitz in 1669, Kutcliuk-Kaimardji, 1774, and then the rapid 19th century decline, signalised first by the revolt of Greece in 1829. Balkania soon became a hotbed of revolution, but it took until 1912-18 to finally make away with Turkish rule. Simultaneously Turkey was receding from Africa. Algiers, Tunis, Egypt, Tripoli and Cyrenaica: all these went to other Powers, and then the great collapse of 1918 in Palestine—the debacle of Turkey in Syria. From that time Turkey became a republic and consolidated itself as a centralised Anatolian Power under Mustapha. Kernel Pasha, afterwards called Attaturk. During this collapse, too, the deliverance of Jerusalem and all Palestine took place, first in December, 1917. and then March to October, 1918.

I, personally, shall never forget the enthusiasm and hope these events kindled in our hearts and minds. We were encouraged and enthused beyond measure, and felt that Christ was indeed near. When the peace treaties embodied Balfour's Declaration of November, 1917, and Britain undertook as a matter of policy to foster the formation in Palestine of a national home for the Jews, we could see before our very eyes God's Hand at work assuredly and undeniably. We knew that the rest of God's plan would work out at the "appointed time" and that at the set time the vision would speak.

It is worth remarking how God's plan associates these three matters which we have dealt with: — (a) Britain takes an interest in Palestine, but, as a preliminary to this interest materialising, (b) Britain must first become paramount in Egypt; but this materialisation is still impossible until (c) Turkey is removed from the path. All these things we have either read in history or have seen transacted in our own times. The rest is soon to follow.

(d) The Rise of a Strong, Imperialistic Russia.

Under the expression "the rest" we, of course, are thinking chiefly for the moment of the development of the colossus of the North. Just as surely as England became paramount in Egypt and Seba, and went on to conquer Palestine, and then to encourage Jewish colonisation, so surely will the Russian Gog cast his eyes southward once again, to the warmer waters of the Mediterranean and the Levant. When in 1918, arising out of the Great War, the signs of a decline of Turkish power and the rise of Zionism in Palestine under British protection were evident, there was a disappointing setback in our hopes regarding Russia. The 1917 Bolshevik Revolution for the time being held back the possibility of Russian greed focalising upon Palestine. This has all been changed now, and once again, although Russia is still an enigma, we begin to glimpse in what way Russia will set her gaze towards that "land of unwallled villages." As a result of the present war and Russian alliance with Germany we see Russia, for strategic reasons, first of all taking over the protection of the Baltic coast countries, bases in the Gulf of Finland, half of Poland, then her old province of Bessarabia, bordering the Black Sea. Her eyes have been by force of circumstances turned southwards, i.e., towards the Balkans, the Black Sea, the Dardanelles, and the Mediterranean. Momentous events are taking place in Mediterranean waters and lands, and, in view of German attempts at penetration in these areas, Russia cannot afford to let her ally (?) steal a march upon her. What will next take place? We know not, but we take comfort from the obvious hopeful trend of Eastern affairs. Suggestions as to the future, of course, belong to those things we have called "uncertain details."

(e) Decline of Papal Temporal Power and Latter-Day Revival

It had long been anticipated, even before Dr. Thomas's days, that before the coming of Christ the temporal power of the Papacy would suffer an eclipse, and the date 1866-70 was the anticipated period for that event, based upon the 1,260 years from 606-10 (Phocas Decree). The year 1870 actually saw this long-anticipated end of temporal power when Rome became the capital of a new and united Italy. From that time until 1929 the Pope considered himself a "prisoner in the Vatican." What most prophetic exponents failed to see was that this eclipse, was only to be temporary, and that, as Scripture put it, Rome was once again "to sit as queen and be no widow," and "ten kings were to give their power to her" before her final doom, when the cry will go forth, "Babylon is fallen." Yet modern history has clearly shown that the eclipse of Papal power was not final, for, as a result of much negotiation between Fascist Italy and the Pope, agreement was reached in 1929; and once more the

Pope is a sovereign minting his own coinage, ruling over his own Vatican city with his own soldiers and police. True, it is only a shadow of the former Papal States; nevertheless, it is the nucleus from which the further development of power can take place when the time comes. Now, surely this startling fulfilment of prophecy is stimulating to us, who live to see it accomplished before our eyes! How or when the further attainment of power in Europe is to take place belongs to those uncertain things about which it might be profitable to suggest, but never to dogmatise.

(f) War Preparation: Fear and Perplexity of Nations (Luke xxi.) (Joel iii.).

We now briefly allude to a more general sign of Christ's imminent return as indicated by Christ himself; and there can be no question that we are contemporary with the latter-day fear and perplexity and war madness. This general condition, which has become world-wide, has naturally arisen out of the conflict of ideas amongst the different nations and the conflict of interests not only of the nations, but the classes that go to make up those nations. Truly the "wicked is like the troubled sea, continually casting up mire and dirt." This condition steadily worsens and the outlook from the natural point of view is simply hopeless. "Men's hearts fail them for fear" as to what is next to come. No doubt from it all will emerge that final state of war preparation and concentration of forces in Palestine—where the All-Wise Dictator will "have a controversy with the nations."

There are, of course, many more signs that confront us into which we have no intention of going, such as the appalling development of agnosticism, secularism, unbelief, instability and all those things detailed by Paul in his epistle to Timothy (2 Tim. iii.). All we intended to do has been done in so far as the first part of our task is concerned; for we have shown sufficient of the more obvious fulfilments of prophecy as seen in modern and current history to encourage us to expect, hope and pray for the speedy return of Our Lord. Never before have the signs converged in one period as they do now; all that need happen before Christ's return first to His household has happened and the exhortation is loud and insistent, "Be ye also Ready, What I say unto you, I say unto all—Watch."

(To be continued.)

Science in Palestine.

Scientists, many of them victims of Nazi persecution, are working on discoveries in Palestine which may greatly help the Allied cause.

They are at the Hebrew University of Jerusalem and their work was described in Sydney by Dr. Walter Fischel, lecturer in Oriental history.

Thousands of eggs are being used to fight typhus. They have been inoculated with the virus, and this is used to make vaccine," he said, according to B.U.P.

Cheaper and Simpler.

"This is the first time this technique, cheaper and simpler than any other methods, has been used.

"It makes Palestine and the Near East independent of European Supplies, which is a highly-important achievement, since one of the previous principal sources, in Lwow, Poland, is now in the hands of the Soviet."

He said another scientist was on the trail of a germ which has been killing hundreds of camels round Gaza, while two others had made discoveries about vitamin C, of which Palestine has a practically unlimited supply from its oranges.

Sugar from Peel.

"In the test tube," he said, "they have found that the vitamin neutralises the poisons produced by many disease germs, including small-pox, diphtheria and lockjaw.

"On the economic front a mathematical psychicist is trying to sterilise and preserve orange juice by means of high-frequency sound waves.

"He has succeeded in killing bacteria without destroying the flavour and aroma of the juice, and is developing apparatus to do the work on a commercial basis.

"A system for making alcohol from citrus peel has been devised, and there is a possibility of manufacturing higher alcohols and acetone, used as a base for explosives.

"Palestine's surplus oranges may be turned into munitions for the Allies.

"A method for extracting sugar from orange peel has been found."

"Consider Him"

THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST.

No. 27. —Carpenter.

Upon our previous consideration we left Jesus as a child at Nazareth. All the circumstances of his humble origin forced home the lesson that Divine wisdom selects the unpretentious and (to the world) that which is of little account wherewith to prosecute designs of infinite magnitude.

Nor was any great change apparent in after life.

Although the Scriptures do not reveal much of his early life, the Spirit has placed upon record sufficient to impress us with the fact that the Saviour was trained in the hard but necessary school of experience. As with the Master, so with the servants. They, too, have for the most part been called from lowly circumstances and are compelled to toil for the bread which perishes.

"It is good for a man that he bear the yoke in his youth," cried Jeremiah. How applicable to the greater prophet—for (he continues) "He giveth his cheek to him and smiteth him: he is full with reproach" (Lam. iii. 27-30).

In days gone by there was to be seen in Deptford docks, working as a carpenter, a foreign-looking man; he kept the same hours as the rest of the workmen and externally there was little to distinguish him. But, though he laboured thus, he was the owner of palaces and millions of acres of land. Cities and towns were subject to him. The ship's carpenter was Peter the Great, Emperor of Russia!

An example of condescension, but what was that compared with the King of Israel, who became "the carpenter's son"? (Matt. xiii. 55). Well might the apostle exhort us to like-mindedness with him who was of "no reputation," and was "found in fashion as a man" (Phil. ii. 5-8).

Not idly dependent upon others, but with his own hands working to earn a livelihood. We know the kind of labour this would involve. Doubtless those shipwrights who worked with the Emperor were proud of their comrade, and considered themselves and their calling highly honoured. How much, rather, has The Carpenter put an honour on industry by engaging in it himself!

"Rightly viewed" (says Brother Roberts), "it will reconcile them—Christ's lowly brethren—to their present lot as the best adapted to develop true human character at its best when other conditions are favourable; and, as the best preparation for the exaltation to which all men are invited who accept God's Son. . . . Working men are looked down upon by the children of plenty; and, lo! a working man is destined to divest them of their wealth and send them empty away. The life of a working man means the full development of manhood's strength, a strong frame, a firm and kindly muscular hand, a simple and independent character, combined with humility of deportment. If to these we add the clearness of a divine intellect, the fire of a godly zeal, and the tenderness of true kindness and compassion, we get an approximation to the carpenter of Nazareth, in whom God was working out the archetype to which His family will be conformed." — ("Nazareth Revisited," p. 81).

Yes, brother, we thank God for giving you the talent of description and the pen of a ready writer! For what an important lesson a consideration of your words bring home to us. May we not feel quite sure that there never went forth from that bench in Joseph's workshop anything shoddy or ill-fitting? Whatever Jesus had to do, He would finish it in a workmanlike manner. His human achievements would be carried out with as much care and precision as was "His Father's business." What is worth doing in any department of the Truth is worth doing well, "as unto the Lord."

That building now in course of preparation must be "fitly framed together." It requires neither rule nor timber, for it will be a living edifice built upon the foundation of the apostles and prophets.

In vision, the prophet Zechariah saw four carpenters. These represented a class of beings selected by Jehovah to scatter the oppressors of his people. Dr. Thomas in Eureka i. explains the symbol as representing "the brethren of the carpenter's son." Their work is held in reserve until Zion hears the appeal. "Deliver thyself, thou that dwellest with the daughter of Babylon," and then "in concert with the Four Carpenters (the resurrected saints and the true believers living at the time of the proclamation) she proceeds to break in pieces and consume the power of the nations."

Then He who was "meek and lowly of heart" will associate Himself for ever with His companions of low degree—those who have toiled long and arduously in the Spirit's workshop, having rightly divided the Word of Truth and thus qualified as workmen that need not to be ashamed.

M. JOSLIN.

Clapham.

“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.

* * *

BLACKPOOL.

We have removed now to Pemberton and will be meeting with the ecclesia there. We had our last meeting at Blackpool on April 13th, when we had as visitors Bro. Foster, of Wigan, also Sis. Foster, and Sis. Piffin, of Holloway. —J. Parkinson.

BOURNEMOUTH. —Richmond Hall, Charminster Road (corner Alma, Road) Sundays: 10.45 a.m., Breaking of Bread. 6.0 p.m., Lecture. Mutual Improvement Class, alternate Wednesdays, 7.30 p.m.

We have recommenced our Sunday evening lectures at 6 p.m. in an endeavour to sow the good seed of the Kingdom. The response is very poor, but typical of these closing days. The Mutual Improvement Class has also been restarted and meets on alternate Wednesday evenings. By these activities we maintain our own interest in, and affection for, divine things. If any of our lecturing brethren contemplate coming this way during the summer we shall appreciate and welcome their cooperation in the Master's work. We have recently had the company and fellowship of visiting brethren and sisters, whom we have been glad to see: —Brethren H. E. and A. Purser, A. Cottrell (Clapham), H. Woodgate (Hove). Sisters Smith, Jannaway (Clapham), Waller (Plymouth).

Will correspondents kindly note that our private address is now 28, Edgehill Road, Winton, Bournemouth. —K. T. Jackson, Rec. Bro.

BRAMPTON, HUNTS. —Olivet, Thrapston Road:

There is little to report from this part of the vineyard with respect to the interest of the stranger, but we are glad to record two visits of Bro. M. Haines, of Clapham. Bro. Haines has obtained work four miles away from Brampton on a farm. He hopes to break bread with us once a fortnight, the Lord being willing. —Charles A. Ask.

BRIGHTON. —The Mission Hall, 41, Trafalgar Street. Sundays: Breaking of Bread, 11.15 a.m. Lecture, 6.15 p.m. Wednesday: Bible Class, 7.30 p.m.

On April 11th we held a tea and fraternal meeting, when a goodly number of brethren and sisters sat down to tea and afterwards profited by the consideration of the subject of "Holiness becometh Thine house, O Lord, for ever." Brethren A. A. Jeacock, M. Kirby, E. F. Ramus and H. L. Evans spoke under this heading words of warning and encouragement in these closing days of our probation. We have been pleased to welcome to the Table of the Lord the following brethren and sisters: — Sisters C. N. Hatchman, K. Ellis, M. Ralph, M. Kitchen, J. Denjer, I. Penn, M. Ford, Bro. and Sis. Deadman, Bro. and Sis. H. Tremaine (of Clapham), Sis. M. Milroy (of Croydon), Sis. P. Barratt, Bro. D. Hunt-Smith and Bro. Austin (of Sutton), Bro. H. Whitelock (of Bishop's Stortford), Sis. Spencer (of Nottingham), Sis. E. F. Williams (of St. Albans), Sisters Mary and Pauline Squires (of Luton), and Bro. and Sis. C. H. Bath (of Holloway), also the following brethren who have been with us in the service of the Truth and whose labour we greatly appreciate, namely: —Bro. E. A. Clements, F. W. Brooks, F. C. Wood, J. T. Warwick, C. N. Hatchman, L. J. Walker (of Clapham), Bro. E. F. Williams (of St. Albans) and Bro. H. L. Evans (of Sutton). —E. Jones, Rec. Bro.

BRISBANE, AUSTRALIA. — Ewing House, 130, Adelaide Street, Brisbane.

The brethren and sisters meeting as above are still endeavouring to let the light of God's glorious truth shine. During the months of June and July we made a special effort of six lectures dealing with outstanding events and the second coming of Christ. We were encouraged as we watched the numbers of the strangers grow in attendance from 12 up to 53 and a total for the six lectures of 168. Some of these have continued and some we have got reading and we patiently await results. In July also we had four lectures at Dayboro, working in conjunction with Bro. and Sis. C. McGahey, who reside there. Attendance started well at 81, with 11 brethren and sisters, with an approximate attendance of strangers to the four lectures of 150. We rejoice in as much as the seed has been sown.

The work of the Truth had been in progress for some months previous to above effort and it is with joy that we have to report the following baptisms: —August 3rd, 1940, Mrs. J. Ross, Ocean View, Dayboro, formerly neutral; August 31st, Jean McGahey, Petrie, formerly neutral; September 14th, Fred King, Dayboro, Church of England; December 18th, Isabel May King, Dayboro, Presbyterian, the wife of Bro. F. King, with whom we all rejoice in the Lord.

The good work is proceeding and it is with joy that we hope to witness several others shortly. We might also state that Sis. McGahey has started a Sunday School, with bright prospects of increase. Whilst we pursue our way in the blessedness of peace, our beloved brethren in the dear homeland are being sorely tried. We daily remember them at the throne of grace, knowing full well that our Father hears our supplications and will supply every need in the hour of distress if we trust Him implicitly and do our own part faithfully. How earnestly do we pray as we sing: —

"Lord Jesus come, for hosts meet on the battle plain,
The captive mourn, the tyrant boasts,
And tears are shed like rain."

Yea, but we look beyond. "Weeping may endure for a night, but joy cometh in the morning."

Do we not see the dawn approaching? Aye. Then let us each gird up our loins and quit ourselves as men that wait for their Lord, that with Him we might be co-partakers of the joy that was ever before Him. Hoping through Divine mercy to be with you there, —Samuel Gallier, Rec. Bro.

BRISTOL (SHIREHAMPTON). —73, Groveleaze.

We were glad to see Bro. Ralph, of Clapham, who came this way on business. He was only here for a short time, but we welcomed his company. We acknowledge with thanks the sum of 10s. from two anonymous sisters. Our Sunday School has been greatly depleted owing to evacuation, but we still have five scholars left, so we keep on sowing the seed. —A. V. Bailey, Rec. Bro.

CANTON, OHIO, U.S.A.

A very interesting letter reaches us from Bro. T. A. Phillips expressing sympathy with those in Britain who are suffering from the strain of war and calling attention to the fact that the Catholic countries of Europe have suffered most through Hitler's madness. He goes on to say: —"Six of us attended the fraternal gathering at Toronto, Canada. We went in Paul's car, leaving here Thursday, April 10th, about 6 p.m., arriving just in time for the gathering about 12 noon Friday, April 11th, 1941. We had a very pleasant time and met many old acquaintances (brethren). It almost seemed as if I was in England via Queen Elizabeth Highway. With oceans of love and a prayer for all in the 'Household of Christ,'—Thos. A. Phillips."

COLCHESTER. —Oddfellows' Hall, George Street. Breaking of Bread, 1.30 p.m. Lecture, 3 p.m.

We thank God our Father that our efforts on behalf of His Truth have again borne fruit.

On Monday, April 21st, Mr. Harold Walter Naphtali Mayer, formerly Church of England, husband of our Sis. Pearl Mayer, was baptised into the Saving Name of Jesus, having previously shown he understood the things concerning the Name of Jesus Christ and the establishment of the Kingdom of God on earth and fully appreciated the mercy of God towards us.

Our Bro. Mayer is the last one to complete his whole family accepting the Truth and it is remarkable how the Word of God works. It reminds us of an aspect of the "Parable of the Leaven."

Being a Jewess, Sis. Mayer was the first to become interested in the Truth by being attracted to our posters, advertising Zionism and Jewish subjects.

Then followed her daughter, Sis. P. Jones, and son-in-law, Bro. M. Jones, of Southall, her son, Bro. John Mayer, and lastly her husband, which demonstrates to us and the household that God and His Truth is working to-day.

Our united prayer is that our new brother may win that glorious prize of eternal life and kingship.

At this time we again submit our thanks and appreciation to the following brethren, who have helped us willingly in this work of spreading the Good News of the Kingdom: —Bre. G. Parks, A. Hone, S. Douglas, T. Wilson, J. H. Broughton, L. Collett, J. Warwick (Clapham), W. Webster (Seven Kings), E. F. Williams (St. Albans).

It has been our pleasure to see the following brethren and sisters around the Table of the Lord: —Sis. L. Clarke, Bro. P. Ford, Bro. Penn, Sis. E. F. Williams, Sis. M. Squires, Sis. P. Squires, Bro. and Sis. S. Burton, Sis. Learman.

We are pleased to say Bro. and Sis. M. Jones, of the West Ealing meeting, have transferred their membership to this meeting and Bro. and Sis. R. Ell are now meeting with the Holloway brethren. —L. Wells, Rec. Bro.

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

Although our last report was tinged with sadness, we have since been heartened and cheered by the obedience of Sylvia Adelaide Newton, daughter of our Sis. Newton and of our late Bro. Thomas Newton, who gave good evidence of her belief of the things concerning the Kingdom of God and the Name of Jesus Christ and was baptised on Sunday, April 20th. It is the prayer of the brethren and sisters here that she may run the race with patience to the end, and at last receive the commendation of our Lord when He comes. Another pleasing feature concerning our new sister was her immediate response to the Truth's requirements. She had been working in an armament factory up to the time of seeing the Light, when she immediately handed in her notice, and a brother and sister in our meeting were able to offer her temporary employment; so, indeed, all things have worked together for good.

That the Prince of Peace may soon come is the prayer of the brethren and sisters here. —A. Drummond, Rec. Bro.

FRESNO, CAL., U.S.A. —1350, O. Street.

We have gained one member, a young man of twenty, formerly a Mennonite. Mennonites were and are a Russian sect with many views coinciding with ourselves. Our number in this city is small, but interest and enthusiasm is high. We give radio addresses, paying for the time taken, and special lectures whenever possible. Love to all. —G. M. Trent, Rec. Bro.

GLASGOW. — Co-operative Memorial Building, 71, Kingston Street, Tradeston. Breaking of Bread, 11.30 a.m. Lecture, 6.30 p.m.

We have been able to resume our meetings at the above address, the hall having been repaired sufficiently for use. Welcome visitors to the Table have been Sis. G. Fraser (Plymouth), Bro. Restall (Edinburgh), Bro. M. Joslin (Clapham), Bro. Jaap and Bro. and Sis. Weir (Motherwell). Bro. Joslin's services in exhortation and lecture were much appreciated. — Norman G. Widger, Rec. Bro.

HITCHIN. —Hermitage Hall. Lecture, 3 p.m. Breaking of Bread, 4.15.

We are pleased to report that the number of our "interested friends" attending regularly at the lectures is gradually growing and we pray for the Father's blessing upon our special effort in May (D.V.). Since last writing we have been cheered "by the way" on our wilderness journey by a number of fellow labourers (and have profited by their exhortations), including Bro. Denney and Douglass (of London), Bro. Burton (of Luton), Bro. Gray (of Ealing), and Brethren H. M. Doust, C. Seagrave, Webster, Bagley and Headon (of St. Albans). It will be noticed that, owing to the further advancing of the clock, we have returned to the original times of meetings, as shown above. — Harold Shorter, Rec. Bro.

LONDON, S. (Clapham). — Avondale Hall, Landor Road. Sundays: 11.0 a.m. and 7.0 p.m. Tuesdays and Thursdays, 7.30 p.m.

On April 13th we had the pleasure of assisting Mr. Bernard. George Peto (ex neutral) and Miss Sheila Ivy White (ex Church of England) to put on Christ's Saving Name. We earnestly desire that they shall receive the promised reward of eternal life which will be theirs if faithful to that high and holy calling to which they have been called. We are pleased to welcome back Bro. and Sis. Gare, who have removed from Luton, Bro. Gare having found farm work within access of our meeting.

The following visiting brethren and sisters have been welcomed to the Table of the Lord, namely: —Bro. D. Hunt-Smith, Sis. B. Chapman, Sis. B. Clements, Sis. Reeves, Sis. Barrett, Bro. P. Flower (Sutton), Bro. and Sis. Penn (Crayford), Sis. Marlowe, Sis. P. Marlowe (Croydon), Bro. P. Dexter, Sis. Nicholson (W. Ealing), Sis. Harris (Eastleigh), Bro. Morgan (Holloway), Sis. Miles (Putney), Sis. I. Hissey (Bedford), Sis. Heyworth (Coventry). —F. C. Wood, Asst. Rec. Bro.

LONDON (WEST EALING). —Leighton Hall, Elthorne Park Road, W.7. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Bible Class, 11a, Midhurst Road, West Ealing. Wednesdays at 8 p.m.

On Saturday, May 3rd, we held our annual fraternal gathering at Leighton Hall, when, in company with a considerable number of brethren and sisters from other ecclesias, we enjoyed an encouraging and profitable time. We were heartily glad to be able to welcome so many visitors.

Under the main heading of "Behold, Thy King Cometh," Bro. C. H. Lindars (of Clapham) dealt with "Watch and Pray." Bro. A. S. Kemp (of Croydon) spoke upon "Be Ye Steadfast," and Bro. H. T. Atkinson (of Clapham), looked into the future with the subject, "We Shall Reign."

Bro. and Sis. D. L. Jenkins and Sis. Eileen Jenkins have removed into this neighbourhood from Swansea and will in future meet with us. We welcome them. —Jas. M. Taylor, Rec. Bro.

LUTON. —Oxford Hall. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Thursday Bible Class, 7.45 p.m.

We had a most encouraging and upbuilding time at our fraternal held on April 14th at 3 p.m. at Luton. The meeting considered the exhortation of the Apostle Peter, "Forasmuch then as Christ hath

suffered in the Flesh, arm yourself likewise with the same mind." The four addresses were then taken as follows: —

The Change—Bro. G. Cattle (St. Albans).
The Duty—Bro. A. A. Jeacock (Croydon).
Our Citizenship and Separateness—Bro. E. A. Clements (Clapham).
The End of All Things is at Hand—Bro. Shakespeare (Dudley).

The hall was well filled, nearly 200 brethren and sisters joining us, and again at tea at 5.30. We rejoiced together at the high privilege of being able to hold such a meeting in these times in the love and mercy of our Heavenly Father. We have to report that Bro. and Sis. J. Hodges have transferred to the Holloway Ecclesia, also Bro. and Sis. S. Gare to the Clapham Ecclesia, both owing to change of employment, due to the Military Service Act. We commend them in love to these ecclesias. —C. R. Crawley, Rec. Bro.

MONTREAL. — Room 7, Steele Building, 4080, Wellington Street, Verdun, Que. Breaking of Bread, Sundays, 11 a.m. Sunday School, 10 a.m. Bible Class, Wednesdays, 8 p.m.

We are pleased to announce that Miss Mary Nicol, Methodist, was baptised into the Saving Name of Jesus Christ on April 13th. We pray that she may be accounted worthy of eternal life at the Master's return.

Visitors have been Bro. and Sis. Martin (London, Ont.), and Bro. Hurst (Toronto, Ont.). —J. Y. Richmond, Rec. Bro.

MOTHERWELL. —Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m. School, 1.15 p.m.

Since our last report we have had no further word about the military authorities commandeering the hall we meet in. We thank our Heavenly Father for having such a place. In our endeavour to let the light of the Truth shine, we have had a course of fortnightly lectures. We have now finished that course, but are sorry to say the attendance of the stranger has been, very poor. We are thankful to say the following brethren and sisters have visited us since our last report: —Bro. E. P. Restall (Edinburgh), Bro. and Sis. R. H. Ross, Bro. and Sis. D. Clark, Bro. N. G. Widger, Bro. A. Paterson and Sis. M. Paterson, and Sis. M. McKay (Glasgow K.S. Street Ecclesia). We thank Brethren Restall, Ross, Clark, Widger and Paterson for their assistance in the work of the Truth. We are pleased to record the marriage of Bro. W. S. Weir and Sis. I. Matheson, both of this ecclesia, on Saturday, March 8th. We trust that their union will be of help to them both in their efforts to win the approval of Christ at His coming. Bro. A. S. Jaap has been transferred to the Ecclesia in Peebles. —J. Brown, Rec. Bro.

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 had the pleasure of visits in the Service of the Truth of the following brethren: —On April 13th, Bro. F. Beighton (of Seven Kings); April 27th, Bro. Gomer Jones (of Bridgend); May 4th, Bro. G. H. Denney (of Holloway, London). These brethren faithfully delivered unto us the word of exhortation and lectured in the evening, a goodly number of the alien being present on each occasion. Also on April 6th we had a visit from Bro. F. E. Williams (of St. Albans), who lectured only.

We have welcomed to the Table of the Lord Bro. and Sis. F. Beighton (of Seven Kings), Bro. and Sis. G. Jones (of Bridgend), Bro. Karley, Bro. A. E. Skinner, Bro. S. J. Skinner (of Clapham), Bro. G. H. Denney (of Holloway), Bro. Beard (of West Ealing), and Sis. Skinner (of Pempegum). —D. M. Williams, Rec. Bro.

NOTTINGHAM. —Old Lenton Street, Hall, off Broad Street. Sundays: School 10 a.m. Breaking of Bread, 11 a.m. Lecture, 3.30 p.m. Wednesdays: Bible Class at the People's Hall, Heathcoat Street, at 7.15 p.m.

In our last "Intelligence" we omitted to announce that Bro. and Sis. J. Lambert (late of Dudley), having come to reside in this district, are now members of this ecclesia. We trust that their fellowship with us will be to our mutual edification and comfort. We are thankful to record that in the mercy of our Heavenly Father all of the brethren of this ecclesia who appear likely to be affected by the Military Service Act have now secured their exemption from military service.

Our recent visiting speakers have been Brethren A. E. Redman (Dudley), Wes. Southall (Dudley), C. J. Wingad (Hinkley), F. H. Jakeman (Dudley). We have been pleased to welcome as visitors Bro. and Sis. W. C. Newell (Sheffield), Sisters Joan Powell and Phylis Tarplee (Birmingham), and Sis. F. H. Jakeman (Dudley). —J. B. Strawson, Rec. Bro.

PEEBLES. —21, Edinburgh Road.

Owing to circumstances arising out of the present national emergency the following brethren and sisters are now located in Peebles, and, if the Lord will, hope to remain there for some little time: —Brethren A. Jaap, T. Stevens, John Wilson and J. L. Wilson, Sisters John Wilson and J. L. Wilson.

We wish to record that, in company with Bro. and Sis. W. Wilson, and Sis. Young and E. Wilson, of the Glasgow Ecclesia, we broke bread here together on Sunday, April 20th. God willing, we hope to continue at 3 p.m. every Sunday, and should be delighted to have the company and assistance of any who may be passing this way. Unfortunately, however, it may not be possible to adhere strictly to the time proposed for the breaking of bread, as some of us may be called upon from time to time to work on Sunday. Would intending visitors, therefore, kindly notify us at the above address beforehand. —James L. Wilson, Rec. Bro.

PEMBERTON. —Chatsworth Street, Pemberton, Wigan. Sundays: Sunday School, 2.20 p.m. Breaking of Bread, 3 p.m. Lecture, 6 p.m. Wednesdays: Bible Class, 7.15 p.m.

We are pleased to report that another of our Sunday School scholars has put on the Name of Christ in the way appointed. On Wednesday, April 9th, Albert Heaton (18), son of Bro. and Sis. Heaton, was baptised into the Saving Name of Christ. Our prayer is that he may remain faithful. Since last writing three of our brethren have been before the tribunal. Whilst two received exemption on condition they did work of national importance, we are sorry to report that the other was granted exemption from combatant services only. An appeal against this decision has been lodged and we hope to be able to report more favourably later. Bro. and Sis. J. Parkinson (of Blackpool) are now residing in this district and will in future meet with us at Pemberton.

The following brethren have assisted us in the service of the Truth: —Bro. S. Shakespeare (of Dudley), Bro. G. W. Park and Bro. R. Barton (of Prescot), Bro. W. Cockcroft (of Oldham), Bro. J. B. Strawson (of Nottingham), and Bro. R. Smith (of Birmingham). We thank these brethren for their services. Visitors have included Sis. S. Shakespeare (Dudley), Sis. R. Barton, Sis. G. W. Park, Sis. Betty Harrison, Sis. E. Harrison and Bro. J. Harrison (Prescot), Sis. Alice Cockcroft (Oldham), Sis. D. Jannaway (Southport), Sis. M. Arminson, Sis. T. Macree and Bro. H. Billingham (Clapham), Sis. Piffin (Putney), and Bro. Ouldcott (Bournemouth). — B. Littler, Rec. Bro.

ROCHDALE. —19, Tonnacliffe Terrace, Whitworth.

We have welcomed Sister S. Alsop, of Coventry, whose company we enjoyed. We have created and maintained an interest in a town a few miles away, where we have been able to speak to fair numbers. May the seed bring forth fruit. On April 23rd we appeared before the Tribunal at

Manchester on behalf of Bro. Noel Heyworth." He favourably impressed Judge Burgis, who gave him exemption conditionally upon him performing agricultural services. Our separateness was emphasised and, while this was a hard test, the Truth won through. —T. Heyworth, Rec. Bro.

SANTA BARBARA, CAL., U.S.A. —K.P. Hall, 222, W. Carrillo Street. Sunday School, 9.45 a.m. Breaking of Bread, 11 a.m. Lecture, 3 p.m., first Sunday of each month.

With the much-appreciated assistance of brethren from the Southern Californian ecclesias the attendance on the part of the stranger was very good when the subjects of lectures deal with the present war and its probable outcome as affecting Britain, but not so good when it is a question of doctrine. Since our last report we have been cheered by the addition of two new members, Virginia Brinkrohoff (age 19), daughter of Bro. and Sis. Howard Brinkrohoff, who came to us from Los Angeles, where in her home as well as in the Sunday School she was well schooled in the things of the Kingdom of God and the Name of the Lord Jesus Christ. She was baptised on October 30th, 1940, into the One Saving Name. And on February 22nd, 1941, Daphne Blunt (age 13), daughter of Bro. and Sis. Wm. Blunt, was baptised. Though young in years, she was likewise able, as the result of careful home training and Sunday School work, to give a good account of her understanding of and belief in those things necessary to salvation. We trust that the great reward will be theirs at the Coming of the Lord. Our sincere prayers and sympathies go out to our brethren and sisters who are undergoing such trying experiences. —H. L. R., Rec. Bro.

SEVEN KINGS. —Mayfield Hall, 686, Green Lane. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Wednesdays: Bible Class, 8.0 p.m.

On April 19th last we were privileged to assist Mr. Thomas Wheeler and Mrs. Ella Gadsdon to put on the sin-covering Name in baptism, and it is our earnest hope that they will run faithfully the race set before them. In the case of our Bro. Wheeler the seed was first sown some two and a half years ago by a brother now in Australia, and in the case of Sister Gadsdon we rejoice with her husband and daughter, who are already in Christ. May we all be a mutual help in these last days of the Gentiles, so that we shall be able to rejoice in each other's company in the Kingdom.

The following visitors have been very welcome and we thank them for their help: —Sis. Corfe (Putney), Bro. L. J. Carter (Crayford), Bro. H. L. Evans (Sutton), Brethren H. T. Atkinson, J. K. Evans, J. J. Squire, L. J. Walker and J. F. Wesley and Sis. N. Mumford (Clapham). —Wm. J. Webster, Rec. Bro.

WHANGAREI, NEW ZEALAND.

We have recently had a sitting of the National Service Appeal Board to hear conscientious objectors to military service and three unbaptised sons of the brethren came before them. All appeals were dismissed. Among the questions asked were: "How many Christadelphian meetings were held weekly? How many have you attended? How long have you been attending?" etc. Also the usual questions, "Would you succour the wounded or defend your own homes?"

One of the appellants, Leslie English Fisher, has since applied for and been immersed on February 27th, 1941. And we pray he may run the race firm unto the end.

An appeal against the Tribunal's decision has been sent to the higher authorities, whose decision we now await. —K. R. Macdonald, Rec. Bro.

WORCESTER, MASS., U.S.A.

During the past few months we have received spiritual benefit from two Boston brethren, Bro. H. S. Ricketson and Bro. Kenneth MacKellar, who lectured upon current world events in the light of Scriptural prophecy. Also the brethren of this ecclesia have kept the "light of the glorious Gospel"

shining in this city. The strangers present have shown little interest, this being the attitude of all present-day religious people. However, the work of preaching the Gospel must continue until the Master closes the door of opportunity, and, by the series of events happened and happening in the world, the door is about to close; then no man can open, only He that closeth.

Visitors around the Table of the Lord have been Bro. and Sis. H. S. Ricketson, Bro. and Sis. K. MacKellar, Sis MacKellar, Senr., Bro. and Sis. Preece, Bro. and Sis. W. Davey, all of the Boston meeting.

Owing to the sickness of Bro. R. A. Waid, Rec., the writer requests all correspondence to be forwarded to this address: — S. W. Elliott, 7, Fountain Avenue, West Barrington, Rhode Island. —S. W. Elliott, Asst. Rec. Bro.

Sisters and State Registration

"Women called up for war work will have the right to appeal if they object, to the type of job; conscientious objectors to munition making will be able to go into the nursing services, land army, etc."

This was stated in the House of Commons by Mr. Bevin when details of the Government scheme were given. Women M.P.s of all parties were clearly in favour of compulsion if necessary, but wanted equal pay with men.

Correspondence

AN "OFFICIAL" MAGAZINE.

Bro. F. H. Jakeman, Rec. Bro., Dudley Ecclesia, writes us as follows: —

"We suggest a meeting of representatives of the ecclesias to consider placing the "Berean" on a representative basis. A copy of this letter has been sent to the Clapham Ecclesia's Presiding Brethren."

Now we are entirely against conferences to establish official positions in connection with the brotherhood. In this we follow Brothers J. Thomas, R. Roberts and C. C. Walker, all of whom had the same rooted objection. This objection is based on two facts. First, the Scriptures do not countenance such, and, secondly, the 2nd and 3rd century Christians who fell into this error thereby produced the Nicae Conference, and its majority decision in favour of the Pagan doctrine of the Trinity, 325 A.D., and later brought about the Papal domination, 606 A.D. At the same time the "Berean" magazine has the benefit of the advice of the strongest possible Advisory Committee, representative of the whole family throughout the world and itself having the great advantage of independent thought. This Committee works well. Here is its personnel: —

England, South: G. H. Denney and C. H. Bath. England, Midlands and North: W. Southall. Scotland: J. Brown. Australia: J. Hughes. U.S.A., West: B. J. Dowling and J. S. Ricketson. U.S.A., East: G. F. Aue. Canada: A. E. Cope and G. A. Gibson. New Zealand: K. R. Macdonald.

Clapham Ecclesia have been asked to nominate a member of the Committee, but have not done so, being entirely satisfied, we believe, with the present position.

A magazine that is free can express itself freely on any matter that arises in any ecclesia or publication, and in turn can be criticised and taken or not taken, as pleases the individual. That would not be the case where an "official" magazine was concerned. It would be held to be disloyal to question it in any way and it would sow the ill weeds of official control and bureaucracy.

We have asked the Dudley Ecclesia to allow us to wait upon them for the purpose of discussing the matter face to face, but Bro. F. H. Jakeman replies: —

"We feel no good purpose will be served by you meeting us."

G. H. D.

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. MacDonald, 27 Stanley Street.

AUSTRALIA

Bairnsdale, Vic.—E. Pate, 63 Murphy Street.

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.

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.—J. Snobolen, R.R. No. 3.

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.—G. A. Kling, 79 Mang Avenue, Kenmore.
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, 520 Arden Avenue, Glendale.
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.
Newark, N.J.—A. Packie, P.O. Box 186, Green Village, 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.—S. W. Elliott, 7 Fountain Avenue, West Barrington, R.I.
Zanesville, Ohio.—J. W. Phillips, 1520 Euclid Avenue.

NOTES

Acknowledgments.—L. S., W.P.H., Miss M. H., A.C., R. R. Livingston, Los Angeles Ecclesia (Best thanks), Anon. (Bedford), Anon. (Oxford), "A Putney-Sister," F.T., C.E., J.P.V., P.D.L., J.G.W., G.H., T.G.B., J.V.R., W.R., M.A.R., W.E.W., C.P. Express Co., Anon. (Handsworth), J.G., M.R., A. E. Sindel, H. and A.M.C., E.S. and M.P., W.J.C., J. G. Wood, A.E.S., Sis. H. and C., K. McK., W.E.H.

Changed Addresses. —P. Coliapanian to 49, Hawthorn Road, Buckhurst Hill, Essex. D. L. Jenkins to 6, Chepstow Road, Ealing, W.7.

Places Bro. J. Thomas Pleached the Truth at in Britain. —Bro. C. Seagrave supplements C.J.'s list. He adds: — Cheltenham, Cannock, Galston, Derby, Lincoln, Matlock, Dovedale, Newark, Newcastle-on-Tyne, Berwick, Plymouth and Dundee. Many thanks.

New Agent at Clapham. —Bro. P. Ford having moved to Chelmsford, owing to taking up agricultural work, Bro. C. Gill is now the distributor of the "Berean" at Avondale Hall. His address is 5, Valley" Gardens, Collier's Wood, S.W.19.

Advisory Committee. — We are glad to announce that Bro. K. R. Macdonald has been elected on our Committee to represent us in the upholding of the Truth in New Zealand. We hope soon to have members on the Committee from India and South Africa.

Children's Competition. —The lady who judges the efforts sent in has notified us that in the British section the following are the prize-winners: —Group 11 to 14 years: 1st, Ruth Headon (of St. Albans); 2nd, W. Townsend (of Clapham). Group 7 to 10 years: 1st, Edith Fuss (of Coventry); 2nd, M. G. Atkinson (of Clapham). Group 5 to 6 years: 1st, Robin Williams (of Bridport); 2nd, Jean Adams (of Chadwell Heath); 3rd, David Ogden (of March).

Plymouth. — Elderly sister wishes to find a room in another part of the country: easy reach of ecclesia essential. Particulars to be sent to the Rec. Bro., Plymouth Ecc.

R. Hess. —Hitler's right-hand man in wickedness has come to Britain. Time alone can show what his object was. It is too soon to speculate.

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