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August 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.)

BLACKHEATH (Staffs). —J. Brettell, 34 Attwood St., Halesowen. (B.B. 11 a.m.)

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

MACCLESFIELD. —W. Peach, 30 High St. By Appointment.

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

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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

AUGUST, 1941

NO. 344

EDITORIAL

“The Word made sure” (2 Peter i. 19).

Peter outlines for us the way in which God has always given definite proof that the message conveyed to men through the ages as to His purpose was not a product of human imagination, but an emanation from Himself.

Firstly, the Word or message was "made sure by angelic manifestation," as in Eden and to Enoch, Abraham, Moses, Joshua, Manoah and others.

Secondly, the Word preached by the Apostles was demonstrated to be of God by the "signs following," made possible by possession of the Holy Spirit.

Thirdly and finally, Peter says, "We also have the Word made sure by the prophecies whereunto ye do well to take heed as unto a light that shineth in a dark place."

In our day the Bible is proved true and to be of Divine origin by fulfilled prophecy. Never was this so clear as we now see it and we are of all believers most favoured in seeing the wonders of God in the earth.

Russia Fights to Win.

No feature of the prophecies is more clear than that Russia must become for the final denouement in human affairs Gog of Magog, and hence dominating European politics. When Hitler turned away for a little while from "Mein

Kampf," it was but to deceive and betray Russia by a seeming pact of friendship. When its purpose appeared to be achieved, the pact was dishonoured and Hitler marched against the Bear. But he marches in vain. Russia is bound to win. Ezekiel xxxviii. is taking shape to-day. Bro. Wille's articles on "When Will Christ Come?" have been sober and salutary. June 22nd is now seen as a very great day in human history. How long it will take to destroy the Nazi system we cannot tell. Russian strength has been underrated by Stalin's enemies. But we hazard that 1942 will see the end of the

present conflict. Then we shall see the prosperity of the Jews in Palestine, for which preparation is now being made (see p. 248), beginning to exhibit itself to the world.

Syria.

No longer can Arabs financed from Berlin cause trouble in Palestine. Syria, in a five-weeks' campaign, following the conquest of Iraq, has passed entirely into British and Free French hands. From Tobruk to Eritrea, from Aden to Beyrout, the Near East is solidly British. God has worked fast since France and Britain parted company in June, 1940. The U.S.A. is locked with Canada and the British Empire in a way that seemed quite unimaginable but five short years ago. They will not part again.

**The Cities
of the Nations
Fell.**

Rev. xvi. 19, speaking undoubtedly of aerial warfare, says, "The cities of the nations fell." So while the bombed cities of London, Portsmouth, Plymouth, Southampton, Hull, Bristol and Liverpool, with many others, tell of the fell work of the German Luftwaffe, any British air pilot just smiles when you speak of the devastation and ruin thus brought about, and quietly says, "But you should see the German cities." The British Air Force is now pre-eminent in the aerial expanse of Europe and grows in strength from day to day.

**Damascus
and
Tadmor.**

It is strange and thrilling to read from day to day in the Press of old, familiar names. Damascus, one of the world's oldest cities, with Tyre and Sidon, Haifa, Acre and Beyrout, has seen the march of British troops through its streets and read the proclamations of Generals Cunningham, Wilson and others. Palmyra was captured and brought back to memory 2 Chron. viii. 4, "Solomon built Tadmor in the wilderness," City of Palma, hence Palmyra. It has been a most wonderful month and there are more great things to come.

**Overseas
Help.**

We have been greatly helped in Britain to bear our burdens by the wonderful kindness of our brethren and sisters in U.S.A., Canada and New Zealand. The English Distressed Fund which they established has met every call that has been made upon it and is still able to offer substantial help to any who are in need through this War.

1 Cor. vi. 1.

Many brethren have written in appreciation of our clear statement of the position taken by the Editors of this magazine in relation to this command. Brethren not satisfied with it are men who seek disruption in the name of purity, if our judgment is correct. These are days to seek understanding and to exhibit love and humility. Our energies should so be directed, remembering our Lord's words in Matt. xxiv. 46 to 49. Blessing is for peacemakers.

EDITORS.

EXHORTATION

The Crown of Glory that Fadeth Not Away.

In the words of the apostle Paul to the Thessalonians (1 Thess. ii. 19) we might ask: "What is our hope, or joy, or crown of rejoicing?" . . . or, as the marginal rendering gives it, "What is our crown of glorying?"

We have the Scriptural answer given us by James (i. 12), "Blessed is the man that endureth temptation: for when he is tried (or—at the day of his trial) he shall receive the crown of life which the Lord hath promised to them that love him." This promise Paul explains to Titus (vs. 2) is "the hope of eternal life," . . . as Paul told the Corinthians (1 Cor. ix. 25), "a crown incorruptible," and as Peter expresses it (1 Pet. i. 4), "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you" . . . (for us—margin). Not that we expect to be crowned with glory in heaven or to receive a glorious crown in celestial palaces. Not so! We anticipate to be rewarded with this crown as the writer to the Hebrews informs us (ch. ix. vs. 28) "at Christ's second appearing" on earth, which Paul reveals in his discourse to the Colossians (iii. 1-4) "is hid with Christ, who sitteth at the right hand of God, and when He appears then shall we appear with Him in glory."

And so it is we are led to exclaim with the Psalmist (vii. 4, 5), "What is man, that thou O Lord art mindful of him? And the son of man that thou visitest him . . . for thou hast made him a little lower than the angels and hast crowned him with glory and honour"—immortality! The citation of this in the second chapter of Hebrews renders it: "He was made for a little while inferior to the angels," but when, as suggested by Philipians iii. 21, his vile body, this body of humiliation clothed with mortality was changed into a glorious body, He became a partaker of divine nature (2 Pet. i. 4).

Thus the mystery will be revealed in a moment (at the sound of the trumpet) when our natural body undergoing a transformation will be clothed with immortality and death will be victoriously swallowed. Herein is revealed the crown of glorious eternal life; the never-fading crown of joy. Those accounted worthy of everlasting life (at Christ's judgment seat) will have a body glorious like unto His, as the Scriptures inform us (Luke xx. 36), "neither can they die any more, being made equal unto the angels."

It is difficult for our restricted mortal minds to conceive the unlimited power at the disposal of divine nature. We get an inkling of this when we recall the many miracles Jesus and His disciples performed through divine aid. We may recall, for instance (Matt. xxi.), when Jesus, finding the fig tree abundant with leaves but no fruit, said: "Let no fruit (vs. 19) grow on thee henceforward," . . . presently then the fig tree withered. His disciples marvelled at it. To them Jesus said, "If ye have faith (or are faithful), ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed and be thou cast into the sea, it shall be done." As in the instance of the divine declaration at the Adamic creation, "Let there be light," and immediately the curtains of heaven rolled back and light came to the earth. Matthew xvii. 20 expresses the same thought, if ye "have faith as a grain of mustard seed (flourishing) and ye shall say to this mountain, Remove hence to yonder place, it shall remove; and nothing shall be impossible unto you."

The nature of angelic beings, which is divine nature (or spiritual bodies—whichever way we may wish to express it) is revealed to us in Scripture. This is the glorified state we hope to attain—a true crown of never-fading glory. They are noble intelligences, the perfection of human form of striking aspect (but no wings, as is the idea of many people), possessing superhuman power and an incorruptible nature that cannot die. They have the power of unseen motion, and are able to conceal (from mortal eyes) or disclose their presence at will.

We gain a further insight from the record of our Lord's appearance after His resurrection, when He was immortalised. We learn He was in human form, yet possessing new—and to us—incomprehensible powers of entering places secured against intrusion by mortal bodies, of becoming visible or invisible at will to human eyes, and otherwise showing forth powers of motion (walking on the sea) which can only belong to that spirit which our Lord possessed after His resurrection from the dead.

Can our finite minds conceive of being bright, glowing with powers at will to increase their brilliancy or dim to a mere glow; to appear and disappear when desired; and being a partaker of divine nature, doing all according to divine will? The account of the angel (Acts x. 30) says, "A man stood before me (Cornelius) in bright clothing." The record of Daniel xii. 3 says: "They that be wise (i.e.,

unto salvation) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

The stars to us many miles away on a clear night appear twinkling in their glory. How much more their glory would be magnified if the distances were lessened. And again in Matthew xiii. 43: "Then shall the righteous shine forth as the sun in the Kingdom." The glorified state of the righteous is realised when we consider no human eye can unblinkingly gaze at the sun.

How much further can we go in our contemplation of spiritual beings? We mentioned their ability to motivate at will, displacement by word of command. From our Lord's ascending to the right hand of God it is evident a spiritual body is not dependent upon oxygen nor upon gravitation or atmospheric pressure for support. Natural or mortal bodies can only exist where there is the presence of water or moisture, and only in air at restricted altitudes of the earth's surface. Experiments and discoveries reveal there is no atmospheric air beyond 45 miles of the earth. Beyond our atmosphere is the ether, through which only beings possessing immortal nature could survive or exist. What further can we say as to perfection of the human body in the angelic state?

MORTAL EAR. —Tones are only audible within the range of the musical scale. We know there are tones of lower and higher degree that pass unheard by mortal ears. These tones cause air vibrations and can be recorded on sensitive instruments. No doubt immortal ears will be able to receive or repel such tones. Even the smaller noises of the night are audible to divine ears.

MORTAL EYE. —Only able to perceive what comes within the scope of the light spectrum — a band of seven colours occupying a very small lane of the various rays that make up the complete light panorama of the heavens. By comparison, we might consider a 100-mile strip, of which 1/100 of an inch would constitute the light spectrum band for mortal perception. The band of visibility will be widened and opened to immortal eyes. At present, if we took a piece of glass which appears transparent and apparently colourless, and subjected it to angular refraction of polaroid light (so-called), there would leap out at us a myriad of beautiful colours—and with each movement of ourselves or the object or the lens, the colours would appear to be in motion and change their hues and intensities. A wonderland is ready to be revealed to us through immortal eyes. No microscope will be necessary to bring out the delicate details of divine handiwork in creation. The snowflake and flower will be revealed in all their majesty.

MORTAL VOICE. —Held within bounds. Even the good voice in song loses its mellowness and strength as age comes along. Every spiritual throat will exceed the mellowness of a Caruso or the sweetness of a Jenny Lind. Think of an angelic host in chorus and in part perfectly rendering the song of the redeemed . . . (Rev. v. 9-10), "Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; And hast redeemed us unto our God and we shall be Kings and Priests (rulers and instructors), and we shall reign on the earth." The divine blending in song of the "Hallelujah Chorus" is beyond our feeble comprehension.

Immortal beings will experience no difficulty mastering instruments of music, "every individual saint an harp of the Deity" far excelling in splendour a Kriesler or a Paderewski.

What more can we say of this crown of glory that fadeth not away? Think of the experiences awaiting the faithful. Introduced to a group of individuals — greater than Royal society to-day. The angels her Companions; Christ her Elder Brother; the Eternal Ail her shield and protector—in all reality. How much further can we proceed? Such sublime thoughts engulf our minds and retard expressions. We look forward to that unending salutation, when this transitory condition shall give place to that divine economy which shall never pass away.

And so the spiritual mind is carried forward to the time when all families of the earth shall wend their way with joyful hearts and willing feet to worship the enthroned King at Jerusalem. When also strangers shall crowd the Temple Gate, displaying their loyalty to the King of Kings. This happy throng singing as they go and speaking to each other of the glories of the Kingdom and the majesty of the King. No ban or proclamation from any authority will interfere with this divine loving group of worshippers. Plagues, epidemics, sickness . . . all gone . . . to all of which we are invited. "Hold fast that which thou hast, that no man take thy crown" (Rev. iii. 11).

This is the crown of living glory—the crown of glorious life that fadeth not away.

In her left hand—are ways of pleasantness and paths of peace—joy unending—happiness complete.

In her right hand—riches, honour, power, life everlasting.
Los Angeles.

G. F. AUE.

Before the Tribunals.

A number of cases have been before the local Tribunals during the past month, many of them very interesting.

There are now two appellate Courts held and several cases went before them this month.

One, that of Bro. W. A. Reeves, of West Ealing, was refused the exemption asked for (as see Ecclesial News).

Another two from Eastleigh were granted exemption.

A case from Brighton is of interest, because it showed a willingness to help the small ecclesias where it was proved necessary.

Bro. Glyn Jones, of that ecclesia, put in the following statement: —

"The Brighton Christadelphian Ecclesia is an entirely self-supporting body, that is to say, we have no paid ministers, the ministry being performed by members appointed by the ecclesia, who perform such work voluntarily, free from any remuneration whatsoever. For the past four and a half years I have served in this office on behalf of the Brighton Christadelphian Ecclesia. This office makes it necessary that I should remain in the town on Wednesdays and Sundays for the purpose of performing the duties associated with this work. I therefore ask not only to be exempt from military service, but also to be registered as a conscientious objector without conditions in order that I might continue to serve in this laudable work, to the glory of the great God of Israel, whom we serve."

After questioning, Bro. Jones was granted unconditional exemption.

Eight Principal Men.

A shepherd is one who watches over or sees to the good of his flock.

"To raise against" is to manifest an antagonistic power.

"Seven Shepherds."

Seven is the Scriptural number, representing "perfection." The Seven Shepherds represent the Spirit of God in its Seven Eyes or Immortal Intelligences (Zech. iv. 10), "raised up" by resurrection and sent forth into all the earth (Rev. v. 10; Isaiah lx. 11); Jeremiah xxiii. 4; Ezekiel xxxiv. 23).

"Eight Principal Men."

The Eighth foundation stone is a "beryl" (Rev. xxi. 10; Ezekiel i. 16, x. 9). The "beryl" is a bluish-green: blue—healing, green—resurrection.

The chief corner stone (finality after the 7th 1,000 years) on which the Kingdom is built (Matthew xvi. 18, 19) by (blue) — healing power of God in (green) resurrection, to be the Eighth—Fulness of the Stature of the perfect or principal Man in multitudinous manifestation in the (raised up) state from the dead and manifested as the Eighth principal men, or Fulness (Psalm xvi. 21; Ephesians iv. 13; Colossians i. 19, ii. 9).

"Seven," the perfection of Deity in its Eight—fulness, as the man (Prince of Peace—Isaiah ix. 6, ii. 4) who shall be raised up to destroy the Assyrian when he comes into the Land (Zechariah xiv. 1-3, Psalm cxlix).

A "Wheel" represents Immortal crushing power full of Eyes (Ezekiel i. 18) or intelligences). The colour of the "Wheel" was "Beryl." The meaning of Beryl is "Destroying Judgment."

Jesus Christ being the 7, or perfection (manifestation), of Deity (1st Timothy iii. 16) in its 8, or fulness (Colossians i. 18-19), is the Man of God's Right hand (Psalm lxxx. 17), whom God has made strong by Resurrection and Immortality to crush the enemy out of the land and speak peace (Micah v. 5) to a troubled world (Psalm xlvi. 8, 10; Isaiah ii. 4) in Righteousness.

J. M. T.

Questions.

7. —C.B. What is "this"?

In Phil. iii. 15 we read, "Let us therefore, as many as be perfect, be thus minded, and if in anything we be otherwise minded, God shall reveal even this unto you." C.B. asks the meaning of "even this."

The subject under review is perfection. See iii. 12. Paul here says he has not yet reached perfection, but he was "pressing on," "forgetting the things which are behind."

Some claimed to have reached perfection (v. 15). Some, like Paul, could not say so much. For them there is comfort. God will add or reveal it to them at last.

It is to be noted that, while the A.V. says "Be ye perfect," in Matt. v. 48 the R.V. renders it, "Ye shall be perfect."

But Peter says "God make you perfect." "Even this."

G. H. D.

The Parables of the Old Testament (No. 6).

The Potter and the Clay: The Broken Vessel.

INTRODUCTION. —This "parable of fancy" is followed by a "parable of figurative action" relating to The Broken Vessel, and it will be convenient to deal with both parables together, even if it

means disregarding our general classification. Jeremiah in ch. xviii. tells us that he received a message from the Lord: "Get down to the potter's house and there I will let you hear what I have to say." So he went down and found the potter at his wheel. There Jeremiah made the significant observation:

THE FIRST PARABLE. —"Whenever a vessel the potter was making got spoiled in his hands, he re-moulded it to please himself, till he was satisfied." Then Jeremiah received the explanation from the Lord: "O house of Israel, cannot I do to you as this potter does? Why, as the clay in the potter's hands, so you are in my hands."

THE MEANING. — The various processes carried on by the potter are alluded to in several places in the Old Testament. He treads the clay with his feet (Is. xli. 25), kneads it like dough and places it upon the wheel (Jer. xviii. 3). This wheel (or, strictly speaking, "these wheels"—Heb. *obnayim*) consisted, as our alternative translation implies, of two discs, sometimes both of wood, sometimes the upper disc of wood the lower of stone. They were connected by a wooden pivot and arranged the one above the other, the lower being the larger of the two. The potter set the wheels in motion with his feet. On the upper wheel he shaped, moulded and dressed the clay, having both hands free for the work. Thomson, the author of "The Land and the Book" was fortunate enough to witness the same occurrence as did Jeremiah. He describes how he had watched an Eastern potter at work: "From some defect in the clay, or because he had taken too little, the potter suddenly changed his mind, crushing his growing jar instantly into a shapeless mass of mud, and, beginning anew, fashioned it into a totally different vessel."

The likening of God in his relation to Israel to that of the potter to the clay was not new to Jeremiah or the Jews. The figure is inherent in their picturesque language. In verse 11 of this 18th chapter, God speaks of "framing" or "shaping" evil against Israel, using the word "yotzer," which is derived from the same root as the similar word for "potter." This verb is also used of the Lord forming man of the dust (Gen. ii. 7), the beasts and birds likewise (ii. 19), Israel as a people (Is. xxvii. 11; xliii. 1, 21), Jeremiah in the womb (Jer. i. 5), the eye of man (Ps. xciv. 9), and so forth. What was new to Israel was the application to their conduct and destiny of the principles underlying the particular action of the potter. A flaw in the clay appears, the high destiny proposed for it is altered; it is moulded into something else. The same treatment, says God, will be meted out to any nation and particularly to Israel: "At one time I may speak of tearing up a nation or kingdom, breaking it down and destroying it; but if that nation turns from its evil, I will change my mind about the evil that I thought of inflicting upon it. Again, I may speak of building up a nation or kingdom, of planting it; but if that nation does evil in my sight by refusing to listen to my voice, then I will change my mind about the benefits which I meant to bestow upon it. So give the men of Judah and the citizens of Jerusalem this message from the Lord: "I am shaping a calamity for you" (verses 7-11. Moffatt).

Now is not the place to discuss such questions as freewill or predestination, but distinction must be drawn between clay (possessing no will) and nations or individuals (possessing freewill). Provided this distinction is observed and the marring of the clay is understood to correspond to the hardening of the heart, the lesson from the parable can easily be drawn; it is that which Paul emphasises in Rom. ix. 21: "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another to dishonour?" He can reject those whom he had selected to be His people and say unto those who were not His people, "they shall be called the children of the living God" (Hos. i. 10; Rom. iv. 26).

One brother has commented upon this parable: "There is no change of purpose with the divine Potter, but there is a change of mind and disposition towards the "clay lumps," individual and national, according as they change their mind and disposition towards the Potter." God's purpose in the establishment of the Kingdom will be fulfilled—the potter has complete power over the clay; but the constituents of the Kingdom, i.e., which particular lumps of clay, are determined according as the vessels are made for honour or dishonour, and this differentiation depends upon whether the clay becomes marred in the process (manifests hardness of heart) or whether it meets with the Potter's approval.

Jeremiah's next chapter narrates a second parable which develops the ideas of the first a stage further. When the potter is forming the vessel, if the clay does not suit his plan, he crushes it together and forms it anew. Now in the new parable a situation is described where remoulding is impossible; the clay has hardened and set; if the vessel is to be rejected, it is broken and cast aside. The prophet records:

THE SECOND PARABLE. —"The Lord said unto me: Go and get a potter's jar of clay; get some of the leading men and some of the priests, and go out to the valley belonging to Beth-Hinnom, close to the entry of the Potsherd's Gate: there announce the message I give you." The message is one of desolation and punishment. "Then you must break the jar in the presence of the men who have accompanied you, giving them this message from the Lord of Hosts: 'I will break this people and this city just as one breaks a potter's jar, so that it cannot be repaired. That is how I will treat this city and its citizens, says the Lord. I will desecrate this city like Topheth, all the houses on whose roofs sacrifice was offered to the starry host and libations poured out in honour of foreign gods.'" (xix 1-2, 10-13).

THE MEANING. —Thomson tells us in the book quoted above, "The people . . . have the same custom of breaking a jar, when they wish to express their utmost detestation of anyone. They come behind or near him and smash the jar to atoms, thus imprecating upon him and his a like hopeless ruin." Similarly the parable prophesies the destruction of that generation of Israel which opposed itself to the will of God. The vessel chosen by Jeremiah had been baked in the fire and was therefore incapable of being reshaped to conform with the wishes of the potter. Nothing remained but for it to be smashed; so it was borne, in company with the leaders of the nation, to the Gehenna of doom, where the altars of Molech had been empurpled with the blood of innocents and where their own guilty carcasses would soon lie so thick upon the ground that it would be called "the Valley of Slaughter." There the vessel was broken and, in parable then and subsequently in fact, Israel met its fate.

EXHORTATION. —These two parables contain much instruction for the sons of God who are endeavouring to mould their characters, or to render them malleable for moulding by Another, so that they might conform to the requirements of the Divine Potter. They must recognise that hearts of flesh, not hearts of stone, are essential if they are to receive God's blessing. The words of the Spirit are: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. xxii. 11),

TERTIUS.

Bitter Day.

The affairs of the nations, insofar as they impinge upon the Divine purpose, are the direct handiwork of the Almighty God of Israel. Although all such are apparently only due to human agency, nevertheless in them can be traced the slow but steady accomplishment of the glorious end destined for this earth. The knowledge of this decreed purpose illuminates the minds of all true sons of Deity, the love of the wonderful Creator of all things who has called them to His kingdom, enriches the hearts, and brings into their lives and actions a warm, ennobling appreciation of "the things concerning the kingdom of God and the name of Jesus Christ." Such called-out ones are not tossed about with every wind either of doctrine or individual or national adversity, but confident and secure in the God-given and divinely-revealed programme, they serenely contemplate the heaving waves of the troubled seas of world-struggling peoples, and calmly await the day of the Lord which will bring salvation and glory. God has spoken, "I will set my glory among the heathen" . . . (Ezek. xxxix. 21); and again, "I will place salvation in Zion for Israel my glory" (Is. xlvi. 13). Truly, something must happen!

The barbarous, unenlightened mind of the natural man does not perceive these exalted issues, the far-reaching and irresistible means whereby the salvation of the world from sin and death is to be

effected through the agency of the Man whom God has made strong for His purpose. Carnal riot, scientific confusion, political jobbery and ecclesiastical hypocrisy and rant, these are all things which the men of the world, untutored in righteousness and that wisdom whose paths are peace, can understand as being part of the everyday affairs of this life. What they entirely fail to see is that the slow but sure drift of history is at last leading to that awe-inspiring and dreadful combination of events so graphically depicted by Jesus in Luke xxi. If their attention be directed to those words which convey the doom of the present disorder, they content themselves with a courteous but emphatic disclaimer that the words referred to can possibly bear such a terrible interpretation. They point with pride to the achievements of an age which can with some degree of honesty lay claims to great efforts for sanity and world security, yet they do so in wilful ignorance of the fiat of the Eternal, who has declared His purpose to "stain the pride of all glory, and to bring into contempt all the honourable of the earth" (Is. xxiii. 9). Prophecy in its ultimate working through the events of history profoundly illustrates the operations of the ways of Providence. Prophecy is history before it is written. "Remember the former things of old; for I am God, and there is none else. . . . Declaring the end from the beginning, and from ancient times the things that are not yet done." . . . (Is. xlvi. 9-10). The Scriptures plainly show how all this is effected. Daniel states that "God rules in the kingdoms of men. . . ." and the inspired Psalmist gives us a picture of the secret manipulations of Him who worketh all things according to His sovereign will, and after the design declared unto His servants the prophets, "the Lord bringeth the counsel of the heathen to nought; He maketh the devices of the people of none effect." (Ps. xxxiii. 10).

If there is one thing passionately desired and pursued by the nations in these days of the end, it is security. What they have achieved has been vain and nebulous. Every instrument forged by the wit of man and the ingenuity of the statesman has proved the undoing of the very purpose such was designed to accomplish. Surely God has vindicated Himself; for most abundantly is it manifest that He has brought into contempt all the honourable of the earth. For whether it has been treaty . . . it has been shamelessly torn up and repudiated; has it been an increase of the weapons of defence . . . then others, too, have poured out their treasure and their scientific attainments in the production of still more ghastly and death-dealing implements; has it been the secret plottings of those double-minded in statecraft and international deception and duplicity . . . then the plotter has been out-plotted, and those who have sold the needy for a pair of shoes have found indeed, as the Lord has foreshadowed it would be, that though they had made the shekel great and falsified the balances by deceit, yet their feasts are turned into mourning and their songs of unholy joy into lamentation. (Amos viii. 5-10).

"The end thereof as a bitter day." Truly it is so with the world of the ungodly, those that know not our Lord and His Christ. Crafty politicians and greedy financiers have reaped a terrible harvest. To-day they sit in the midst of the ruin of their cherished desires, and their ideals of stability and avarice have mouldered away before their eyes. When it is that the workers of iniquity do flourish, then God declared that they are to be destroyed for ever. Truly Yahweh is terrible to the kings of the earth" (Ps. xcii. 6-7; lxxvi. 12).

Consider the sayings and the deeds, the struggles and attempts of these great ones of the earth to establish themselves therein, and at once we have a powerful illustration of the ways of Providence—that secret, unseen manipulation of the desires and doings of the princes of the earth, whereby their evil is held in a measure of check, while giving scope for the sons of Deity to work out their salvation in fear and trembling, and for the angelic ministrations which are moulding national affairs and international rivalries into that final welter of chaos and destruction upon the scene of which the Anointed of the living God is soon to appear in all the glory of Divine splendours.

Yet though much time has elapsed between the inspired utterances of men of God in days long since and the events passing current before our eyes in fulfilment of those prophecies, the disposing thereof has all along been of the Lord. Silently God has been at work. His the plan, foreknown and forestated (Amos iii. 7); His the hands bending mighty empires to His will and turning the course of nations into the paths decreed, in cases millenniums before these manifestations of human glory had come to birth. "Power," says the Psalmist (lxii. 11), "belongeth unto God." Hence "He doeth according

to His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand or say unto Him, What doest thou?" (Dan. iv. 35). God's sword shall be bathed in heaven, cries Isaiah (xxxiv. 5, cf. Ps. vii. 11-13), and this, as Peter declares (2 Epis. iii. 7), is the perdition of ungodly men.

These are the times when "the ambassadors of peace shall weep bitterly" (Is. xxxiii. 7), for they say peace when there is no peace, for God has decreed otherwise, for "the sons of men are snared in an evil time when it falleth suddenly upon them" (Jer. vi. 14 and Eccl. iv. 12). These are the days of which God has forewarned us through the Psalmist (cxl. 2), when the wickedness of the world, the lust for power of its rulers, the greed of its plutocrats for more and still more economic domination and the wealth such means, the restless surge of the wild waves of democracy, has resulted in an era of crisis upon crisis in which the Spirit says, "Continually are they gathered together for war." They see no other way of seeking their lust's desire.

One of the great ones of the earth, a man whose name has been on the lips of the nation, whose influence has been paramount in world affairs, stated in a speech in the House of Commons in July, 1933, that the world was drenched with fear and that it was not prepared to surrender any of its protective weapons, whether in arms, tariffs or other trade restrictions; and he went on to warn his hearers that disarmament conferences had been followed by an increase in the terrible arms race, and economic conferences were followed by increased trade competition. Such is the futility of man in seeking devices to stave off the inevitable day of the Lord, the day of reckoning. "Woe to the crown of pride . . . whose glorious beauty is a fading flower. Behold the Lord hath a mighty and strong One, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth . . . the crown of pride shall be trodden under foot . . . a consumption even determined upon the whole earth" (Is. xxviii.). And if God spake thus regarding the people He chose as witnesses to the glory of His name and through whom He gave forth His holy oracles and revealed His intention to so turn aside the paths of the wicked that they go to nothing and perish (Job. vi. 18), how does He address the nations whom He declares are less than the dust of the balance? "Now consider this ye that forget God, lest I tear you in pieces and there be none to deliver" (Ps. 1. 22). If the Princes of Israel, as Micah declared, loved the evil, the kings of the earth, like the prophet of old, have loved the wages of unrighteousness.

As Dr. Thomas has said, ". . . all governments were essentially usurpatious of the rights of God, and political embodiments of the evil and sin of the world. . . . They are all absolutely evil. . . . God, the benefactor of men, has alone the right to rule them, for His own glory and honour, which is impossible so long as the dominion of the world is in the hands of its present rulers." It is as anciently declared that all such will enter the doom of Sheol and stay there. The end of the matter is obvious, to the enlightened sons of Deity, and for emphasis we find the seer speaks of the climax of our age as though it were already historically a fact. God alone has the prerogative of speaking of things to come as though they already were. So the Psalmist, with faultless, unerring pen, divinely guided, declares Yahweh's obliteration of the kingdoms of men—"Thou hast destroyed the wicked, Thou hast put out their name for ever and ever" (ix. 5).

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Increased Bible-reading in France.

One strange and unexpected result of the capitulation of France has been to turn more attention to the reading of the Holy Scriptures. It is calculated that the whole stock of Bibles now in France will only last about six months at the present rate of sale. The "Action Biblique" of Geneva is now collaborating with the British and Foreign Bible Society to print if possible an edition of 50,000 copies of the Second version, which sells at approximately 50 francs. The sales at the Maison de la Bible in Paris have been phenomenal. The Bible Society of France has given 18,000 copies to French soldiers and sent over 9,000 copies to prisoners of war in Germany. This Society reports that their sales are up, over pre-war average, 400 per cent.

When Will Christ Come?

A STUDY IN SIGNS AND EVENTS. PART II.

Naturally, we are not going to devote so much space to the uncertain things of future development and lay ourselves open to discouragement and disappointment in the possible non-fulfilment of our expectations; but it is necessary to point out that many brethren have from time to time speculated on "latter-day" events, and have made mistaken anticipations, not excluding Dr. Thomas himself. When we descend to details there is always that danger to the most painstaking of investigators. We can see so very short a distance ahead of us, naturally speaking, that it is easy to guess wrongly on the outcome of contemporary events; often the very opposite occurs.

For example, Dr. Thomas, writing in "Eureka" regarding the end of the Papal power in Rome, very definitely stated that Rome would never become the capital of a united Italy; he had very strong natural anticipations which to him precluded such a happening; in fact, he believed Christ would return about 1870 before it would be possible to establish Italian power on the ruins of Papal power. History has falsified this detail; but it has not invalidated the general scheme of things as worked out by the Doctor at all. It is, I think, an illustration of "wishful thinking," and I believe all of us are liable to let the "wish" be "father to the thought." What we want to happen colours our judgment or unconsciously creates for itself a bias in that direction; but we must strive valiantly to avoid this, or we shall find ourselves inextricably confused and misled. I will try to remember a few examples from recent times.

One readily occurs to me as having its roots in the growth and consolidation of German power, and its apparent success during the first part of the Great War 1914-18. Quite a lot of brethren were so impressed by the apparent greatness of Germany that they began to try to fit the Gog of Ezekiel xxxviii. into a German interpretation. Germany was going to triumph and overrun Russia and thus become the Russian autocrat of the latter days and then invade Palestine. Well, none of this happened, and so the German interpretation died a natural death, at least, for a time. Let us be on our guard against reviving it on account of present seeming greatness of German power. The names in Ezekiel xxxviii. can be shown to belong indubitably to places inside present Russian territory, and there is no reason why the passing phantom of changing circumstances should draw us aside from this well-established interpretation.

Take another instance regarding the 1935 Abyssinia happenings. Many brethren labouring under the unproven idea that modern Abyssinia answers exactly to ancient Ethiopia, fully anticipated British active intervention, the driving of Italy from Abyssinia, and the assumption by Britain of a suzerainty over Abyssinia. These things did not take place then; and even if six years later Britain has conquered Abyssinia for its dethroned Emperor, don't let us make it a prophetic necessity, or try to fit it in with the promise of Ethiopia to England at all.

Then there is that wonderful prophecy of the King of the North, recorded in Daniel ii. Many events have been made to fit in with this chapter, especially the "latter-day" activities of the King of the North.

First, Turkey was that King—then Russia—then Germany—and now I have heard it suggested that Italy is such King, with England pushing at him from the south. For myself, I am perfectly satisfied with the well-reasoned comparison and identification given by Dr. Thomas of the King of the North and Gog, and I have no hesitation in adopting the suggestion of that identity and applying the title to Russia.

Then, too, there was the 1898-9 Zionist Congress. At that times the hopes of the brethren ran high. No doubt as high as did our own when Allenby entered Jerusalem on December 9th, 1917, and drove the Turks from Palestine in 1918. But neither of these events ushered in the return of Christ. We almost thought they would do so. Just as the Russian successes in 1878 caused excitement and hopes to run high, so every development in the right direction does so now. Yet we must not be led thereby to make rash speculations or to be too certain of our own particular interpretation or anticipation of detail. Let the fact that over and over again the brethren have thought Christ could not remain away for more than a very short space and that they have proved to be premature expectations. I say let this fact have a sobering, not a damping, effect upon our judgment and keep us from our over-indulgence in "wishful thinking." There are two extremes to be avoided: the one, over-emphasis of the imminent reappearing of Christ often caused by dogmatic interpretations of preliminary and incipient signs; the other, being a despondent putting off of His coming because of a lack of vigorous appreciation of the many fast-running-out signs of the nearness of the event. If we compare the signs as developed in Dr. Thomas's and Bro. Roberts's days with their present-day development, we shall bubble over with the conviction of Christ's nearness. As a matter of fact, we are not meant to know the exact time; it is still true, "No man knoweth the hour or the day," but the signs in many cases are so far advanced that none of us would be surprised, surely, if Christ came at any moment now.

Looking at the modern world for a brief moment, what meets our gaze? England is in Palestine and the Jews have already under British protection got well on with their primal restoration and colonisation. Turkey as an Empire has long since gone. The Papal power, although eclipsed in 1870, is once again on the increase. A state of war and world war preparation is going on, whilst peace aims, talks, and talks of what the new world is to be like goes on. Godlessness increases. Perplexity and fear increase, too. Russia begins to assume the role of the "latter days" assigned for her in Ezekiel xxxviii. The present war has shifted its focal centre to the Mediterranean, to the Middle East, to Egypt, Africa and Palestine. We have seen developments first of all in Bulgaria, Jugo-Slavia and Greece, expecting, too, that Turkey will not remain silent. All the while, however, we follow with deep interest the probabilities of Russian action. Taking her present action in the Baltic, and in Bessarabia and Bukovina as a precedent, it certainly seems that she will prevent German control of the Dardanelles or of Turkey, and begin to take up her strong position of guardian of the East. She will win her fight with Germany. Then English policy in Palestine may soon take on a different colour.

From 1917 Britain started well, but, through what seems to have been an unsympathetic local administration, the Jew was not treated so well, and the Arab question arose, which has caused a temporary setback, so far as colonisation and development are concerned. Many irksome restrictions and restraints have been imposed on the Jews regarding immigration and land sales. One bright spot appears, however; the war has shifted in the Palestine direction and the Jew may be wanted by Great Britain. And, further, the present Prime Minister, Mr. Churchill, has never been in agreement with that unsympathetic Palestine administration. Has he been put by God into his present position in order to further God's plan in Palestine and to hasten on the colonisation there and the setting up of a more friendly Government in that land? I believe so, and look eagerly for some interesting developments in the Near and Middle East which will make our hearts leap for joy at the prospect of yet another stage nearer to the Kingdom. These are sober expectations, but I fear to be more detailed. I see enough to keep me on the tip-toe of expectation and make me try to be ready when He comes; for at what exact stage of these developments Christ comes I do not know, and I am sure none of us know. All these signs are like the first grey streaks of light before the real dawn, encouraging harbingers of the morning. We think we see the first greyness in the sky; we imagine we see a streaky light; we make a few mistakes; we are often premature; but there can be no doubt that we are now seeing more of these greynesses or streaks in the sky; now and again an almost bright streak shoots up and we feel it cannot be long before we see the rim of the sun arising over the horizon. We know that one day that greyness will brighten into the full bursting forth of the "Sun of Righteousness," who shall arise with healing in His wings, heralding the dawn of that "morning without clouds"—Zion's glad morning. Let us keep watching; let us keep looking at these our hearts and our minds will be prepared for His coming and we shall go forth to meet Him with "joy if yet with fear."

Rayleigh.

W. L. WILLE.

Diary of a Voyage. (Continued).

Reached Queenstown and embarked a crowd of Irish emigrants, 730 of them—cabin passengers about 20, crew 104. We at all events commit ourselves to Him, prepared in the way of duty to accept any dispensation of His providence. We are now in the Atlantic swell. The vessel pitches beautifully; some think she pitches horribly. Such keep their berths and are lacking at the table when the dinner comes on. Sea-sickness has made prisoners of them. Among them I regret is Brother Boshier. The lack of his pleasant company is a deprivation. However, a few days' patience will accustom him to Neptune's cradle. Meantime fell a-chatting with a middle-aged gentleman. I try to draw him out on important topics of the day; no response, except in politics, and there his string is very short. What he had to say about it was that the dollar was everything. Yankee enterprise acted only in the channel of the dollar. If dollars were to be made, there was no end to energy and enterprise and ingenuity. If dollars were the subject, there was no lack of conversation. Passing through New York, he would hear in almost every case the incessant iteration of "dollar," "dollar," with the peculiar nasal twang that the Yankees gave it. The god of this world is similarly honoured, under different names in all places of his dominion, but perhaps his worship in the States is more fervent and thorough-going. After a stormy night, rose unrefreshed, and sat down beside Brother Boshier and fell asleep. Waking for a moment, got into my berth with my clothes on, from which I did not re-emerge till seven o'clock next morning. Had slept soundly and rose refreshed.

Saturday, April 8th. —Took my seat behind the wheel-house at the stern, when the captain came and introduced himself, and sat down by my side. He was a manly fellow, good height, open countenance and ample forehead. He spoke of a remarkable periodical he had been reading; it advocated entirely new and revolutionary ideas on both social and religious questions. The Editor asked if it threw the Bible overboard, and, receiving an answer in the affirmative, observed that nothing satisfactory could be attained in religion apart from the Bible as the basis. He assented to this, but expressed his embarrassment at the great multiplicity of faiths professedly extracted from the Bible. For himself, he believed that eternal progress was the rule of the universe; while men to some extent would realise the results of their behaviour, good or evil, he believed that ultimately every human being would ascend in the scale of happy existence. The Editor said that was a comfortable idea to carry about, but if we were to accept the Bible as our teacher, it was as far from the truth as could be. Its teaching was that many went in the broad way of destruction, while only a few found the way that leads to life. The Bible teaches that death was the portion of the unsaved, that the wicked would cease to be was good and just. That the just should live for ever was reasonable and excellent. The captain said he would be glad to see something setting forth this view of the question, which was new to him. Brother Boshier, who had recovered from his sea-sickness, joined us. I remarked that I had been telling the captain something of our heresies. "There are so many opinions," said the captain, "that one is puzzled to know what truth is; I suppose they are all right in their own way." "There is only one way that is right," observed Brother Boshier. "Which is that?" enquired the captain. "The Bible, I suppose." "Yes," he said. "Well, I believe that; but there are many different ways of interpreting it." "Yes; but there is only one right way." "Which way is that? Your way, I suppose?" "Yes." "Well, you think so; but why should I take your way of interpreting it in preference to my own?" Upon which the captain laughed, said "Good morning" and went to duty.

The ship ploughs her way nobly through heaving waters, peculiar to one accustomed only to the land. The Editor was fortunately exempt, probably owing to "salt in the blood," that is, being brought up in a sea-faring family. We lay a copy of the "Lectures and Everlasting Punishment" on the table for passengers to look at. The night was stormy, babies crying, and an occasional stave of an old-time Psalm-tune came up from the steerage. People neglect God in tranquillity, and in trouble begin to pray (Prov. i. 24-33).

Sunday, April 9th. —The captain, to whom Brother Boshier had given a copy of "Lectures and Future Punishment," came to us and said he had looked over the summary at end of the "Lectures" and

was decidedly interested and should look into it. He said he must now go below and read prayers by Act of Parliament. He presumed we should not attend! "You will have a small audience," said Brother Boshier. "Yes," said he; "I have my own sailors." "Oh! do they come?" enquired Brother Boshier. "Oh, yes," replied the captain. "If they don't come, they don't get their rum—and that brings them." Brother Boshier, laughing heartily, said that was the "rummiest" way he had ever heard of convening men to worship. The captain joined in the laugh. Then one of the rum-bribed tars commenced slowly ringing a cracked bell and at half-past ten the service began. The Editor had inwardly concluded, if called upon to read prayers, to read some of the Psalms of David, and comment upon same. In the afternoon we broke bread in our state room.

Monday, April 10th. —Black and angry sky, high wind and storm, dark night; screams of frightened passengers made a horrible din; motion of the vessel when screw was out of the water threatened to pitch us out of bed. We committed ourselves to Him who has command of winds and waves, and wretchedly waited the light.

Tuesday, April 11th. —Wind roaring with fearful sound; a boiling sea and ship labouring. Whatever happens will be right. Storm unabated all day. After dark the gale moderated, to the intense relief of all on board.

Wednesday, April 12th. —A heavy sea. We are behind time through adverse winds. Further conversation with the captain, who thought the great fault to be found with our views was that they were not fitted to regulate society, which could only be governed by fear, and admitted our view may be Scriptural, but not wholesome for society. I replied it was not what doctrine is best for society, but what doctrine is true, and much conversation followed.

Thursday, April 13th. —Brother Boshier got in tow with the Yankee parson, aforesaid. The parson evaded the points; considerable controversy ensued, the captain being among the listeners. The rolling of the vessel being heavy, we frequently slide towards the downward side of the ship, with the exception of the parson, who made himself stationary by holding on by a rope. Night rough and sleepless.

Friday, 14th April. —Day fine. Everybody lively in prospect of end of the voyage. At tea-table had conversation with unbelieving Germans, on the evidence of Christ's resurrection. This brought out a lady on the future of children. The parson, who was sitting between the Editor and her, tried to interrupt the argument. A slight administration of Paul to Elymas quieted him, with the result of entangling her. The purser of the vessel, full of talk and humour, came to the lady's rescue with great bounce and confidence. The Editor then engaged him, holding him to every point till its issues were clearly seen. It brought an entire change of tone. He said he did not understand these matters thoroughly and wanted information. The general features of the truth was listened to by most in the cabin. One of the stewards, who was an eager listener, said, "Well, of all people we ever had on board, the Christadelphians are the most wonderful for keeping people tightly to the Scriptures."

Saturday, April 15th. —By dark a regular gale was blowing; wind increased until a hurricane prevailed. We had a repetition of previous horrors, but in a worse form. Suddenly up forty or fifty feet, we were as suddenly let down into a chasm of waters, then over we went on our beam, and back again, till it seemed we must capsize. The screw when lifted out of the water made a noise like many hammers, and shook the vessel as if twenty giants were in a house and trying to force every door at once. Steerage passengers commenced screaming. An officer went down and assured them there was no danger and order was restored. Next morning the captain said it was a night that would have sunk many a steamer that sails out of Liverpool. He had not witnessed so bad a night for a long time. The foresail was ripped open like a piece of rotten cloth before there was time to take it in.

Sunday, April 16th. —Gale moderated. After reading the prayers, a sermon was preached by the Yankee parson, who made an attack upon us with the few shallow and worm-eaten arguments on the immortality of the soul. The wind and sea fell and we had a quiet and refreshing night.

Monday, April 17th. —To-day we ought to have been in New York, but are still 400 miles from the American shore. Wrote letters to post on arrival.

Tuesday, April 18th. —Calmness continues. At 2 o'clock we are boarded by a pilot from New York. Passengers join in sweepstakes as to the number of the boat that would bring the pilot. In this childish operation we took no part. We are spotted; captain and officers, also passengers, treat us coldly. We remark to each other that we must be content to be with Paul "among the off-scourings of all things" till the time comes when, we hope to be among the honourable of the earth. How entirely the truth separates us from the world, whether by sea or land. The passengers are bright and thoughtless when all is tranquil and safe. When danger comes, they are afraid and turn "pious"; again, in prosperity, they turn fools. Such is not the way of "wisdom which cometh from above." Glad to think this is the last day on board. Fourteen days' of imprisonment have been a weariness. We sight land at 6.30 p.m.

R. R.

Preparation for the Saints.

Preparation means "to make ready," and for what are we to make ready? To what is it we have been called? To be kings and priests, that we may reign upon the earth. Rulers and controllers in righteousness and peace of the political and ecclesiastical heavens in the Kingdom of God. Unfettered, without the encumbrance of sin's flesh, being made immortal, no longer a warfare within us, no longer pain or suffering. Knowing and being known, rejoicing evermore. Such were our first thoughts upon the Truth of God, and in meditating upon them, we came to understand them, and by faith believed in them, and then manifested our faith by works, in being baptised into Jesus, thus becoming sons and daughters of the Living God.

Firstly, what shall we think? The human mind is apt to think of things present, to become obsessed with the flesh and its motions, but to us the Scriptural injunction is, "Whatsoever things are true, honest, just, pure, lovely and of good report," "think on these things." Think of the glory of God as manifested in His works of creation. Think of His justice and mercy towards His people, and His loving kindness in His plan of reconciling fallen man unto Himself. Again, the delightful words of prophecy uttered in Isaiah xxxv. of Peace and Joy, and yet once more "Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love Him." But in thinking, do we understand? Are these things in our heads and in our hearts? "Get wisdom, get understanding, forget it not." The way of understanding is oft hard and difficult. Its lesson entails humility, patience and endurance. "For whom the Lord loveth He chasteneth," to bring us to understanding, that we might have character, pleasing unto Him, did not Job, David, Daniel, the Master and the Apostles learn by the things they suffered? Naught teaches like experience, or gives greater understanding, and thus our Lord is now our faithful High Priest, knowing all our troubles and afflictions, able to succour where needed, to upbuild and strengthen. Oh, what comfort, joy and peace, what sympathy and loving kindness, rewarded they who understand, and now once more we meditate, have we Faith. "For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." Faith is an assurance and a proving of things. "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us run with patience the race set before us." We rejoice in the faith of Abraham, but the varying aspects, perhaps, are more apparent in the Apostle Peter. His manifestations of faith according to the flesh, when Jesus called to him upon the sea, and again his denial of his Master. Then his manifestations according to the Spirit, in understanding and steadfastness, as exemplified in his epistles. Ah, yes; but, even so, if we have faith, it shall be tried, else how is it proved faith?

By Works. "What doth it profit, brethren, though a man say he hath faith, and have not works." Can faith save him? The Master said, "Ye are my friends if ye do whatsoever I command you," and the Apostle Paul exhorts that "Ye be followers of me, as I am of Christ," and the work of each was to do the will of God. And what is the Father's will? "Thou shalt love the Lord thy God and

thy neighbour as thyself." Can we remember this? Can we render to God the glory due to His great and holy Name? Can we and do we acknowledge Him at all times, in praises and thanksgivings, and in following His precepts, not forgetting also they who are our neighbours? Once again we pause and meditate. Can we work without thinking, understanding, faith and confidence?

"The spirit is willing, but the flesh is weak," and by reason of this we have a warfare waging within us, and we must fight to put in subjection the old man of the flesh, that we may bring forth the peaceable fruit of right doing. One appreciates that it is difficult. But shall difficulty deter us? Sometimes to fight is easy. A man can fight when he knows an enemy will come upon him. Ah, yes, he will gird and strengthen himself with valiant endeavour. Also he will fight when that enemy comes upon him. The difficulty is the waiting period in between. We therefore, brethren, have need to be patient in all preparation.

And, finally, one thing remains. That essential way, whereby, and in which, our preparation should be accomplished, for in that great essential lies the foundation of our hope and desire—yea, our very life, and for the expression, of it we can do no better than quote the beloved Apostle Paul, "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal." The day is not far distant when faith and hope will have finished their course and be no longer necessary, but love shall abide for ever. "Continue ye in my love."
Sutton. G. E. WILLMORE.

JEWISH PRISONERS—LAND FOR JEWS.

Dr. J. H. Hertz, Chief Rabbi of the British Empire, has started a campaign to raise £250,000 to buy land in Palestine for Jewish soldiers and homeless Jews. He said that the land was now available. At the opening meeting of this crusade Prof. S. Wright, who presided, said over 1,000 Jewish volunteers of German and Austrian origin were left behind as prisoners of war in Crete and it was their duty to provide for their future when release and victory came.

“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.

BEDFORD. —53, Harpur Street. Breaking of Bread, 10.45 a.m. Lecture, 6 p.m.

It is with great thankfulness to our Heavenly Father that we have to report the obedience to His requirements of Mrs. Joan Brown, who is the daughter of our Brother and Sister Maxey, and who, after a good confession of her faith in the things concerning the "glorious promises," was baptised into the Saving Name of Jesus on July 3rd. We earnestly pray that our new sister may run the race with patience and with us be granted the gift of Life Eternal in the near future.

We greatly appreciated the help in the way of exhortation and lecture of the following brethren: —E. A. Clements, R. Parkes and S. J. Warwick. We were also pleased to welcome at the Table Sister Clements.

Will lecturing brethren please note that we shall be pleased to have their assistance by way of lectures, as we now have a few interested friends attending. —W. H. Cotton, Rec. Bro.

BOTHENHAMPTON. —Breaking of Bread, "Home Cot," 3 p.m. Bible Class, Wednesday, Spring Farm, 6 p.m.

Since our last news we have had the pleasure of the fellowship of the following brethren and sisters at the Table of the Lord: —Bro. and Sis. Churchill and Bro. Churchill, Junr. (Bournemouth), Bro. and Sis. Gale, Bro. G. Gale, Sisters Helen and Phyllis Gale, Bro. Sansom, Bro. Osborne, Bro. and Sis. Stonell, Bro. Tucker (all of Dorchester), Bro. and Sis. Mettam (St. Albans), Bro. Joslin, Sis. Stott and Sis. Read (of Clapham).

We thank the brethren for their assistance in the service of the Truth. We were pleased to have Brethren Joslin and Mettam, also Sister Mettam, Sister Read and Sister Stott, all of whom stayed in the district for a few days.

Sister Read has removed to Dorchester, where she will meet with the brethren and sisters there.

We have been considering the possibilities of the public proclamation of the Truth in Bridport district. For the time being we have decided to confine ourselves to personal efforts in this direction. We would record our thanks to those brethren who promised us assistance in this work. — L. V. Williams, Rec. Bro.

BRIDGEND. —Christadelphian Hall, Nolton Chambers. Breaking of Bread, Sundays, 11 a.m. and 3 p.m. alternately. Lecture, 6.30 p.m. Bible Class, Tuesdays, 7.30 p.m.

Will visiting brethren and sisters please communicate with the writer as to time on a given Sunday, so as to avoid disappointment.

We have been encouraged by the visits of Bro. and Sis. Tandy (Weston-super-Mare) and Sis. Tibbles (of Rhoose) at the Table.

We are again indebted to "Anon.," of Oxford, for gifts of 10/-, and would thank them through this intelligence for their letters of love and word in season.

Bro. Reginald Gardener and the writer rejoice in the witnessing for the Truth before the Tribunal held at Cardiff and were granted exemption from military service.

We thank God for His love and protection, confident in His assurance that He is our Helper. We will not fear what man can do unto us.

Our gratitude is extended to Brother Joslin, who represented Brother Gardener, and Brother Denney, who supported the writer, for their time and energy willingly and lovingly given on our behalf. —Gower Jones, Rec. Bro.

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

It is with much pleasure that we report the obedience to the Gospel of Miss Annie Grier Morrison, formerly of "The Brethren," who, after a good confession of the Kingdom of God and the Name of Jesus, was baptised on June 21st. We earnestly pray that our new sister will hold fast to the hope, firm unto the end, and receive the great gift of Eternal Life at the appearing of our Lord Jesus Christ. We have been pleased to welcome to the Table of the Lord Bro. and Sis. W. E. White, Bro. M. Kirby and Bro. E. J. B. Evans (of Clapham) and Bro. E. C Clements (of Sutton), who have been with us in the service of the Truth, whose words of exhortation have strengthened and encouraged us on our pilgrimage journey to the Kingdom. —E. Jones, Rec. Bro.

BRISTOL. —110, Longmead Avenue, Bishopston 7. Breaking of Bread by appointment.

On two Sundays in June, 15th and 22nd, we enjoyed the sweet fellowship of Brother J. Hodge (of Plymouth), at the Memorial Table of the Lord, and mutually benefited by each other's company during his business stay in Bristol.

Will brethren and sisters please note that, as our numbers have now been reduced to three members, i.e., Bro. F. Walker and Bro. and Sis. Higgs, we should greatly appreciate a line from intending visitors so that we can arrange suitable times for Breaking of Bread. —A. G. Higgs.

NOTE. —It will be remembered that the Sunday School at Southmeads was given up. Some of the scholars have kept in touch with Sister Grace Blunt, of Santa Barbara. These have now been put in the care of the Clapham Sunday School. It is good to see their continued interest. —EDS.

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

We continue sowing the "good seed" of the Kingdom on every hand, encouraged by the evidence that our Lord's return is near. Our Sister Paddock having temporarily removed to Rugby, she will meet as circumstances will allow with the Coventry Ecclesia, to whom we commend her in love. Sister Read (Clapham) having removed to Dorchester, now becomes a member of this ecclesia.

It has been our pleasure to welcome to the Lord's Table Sisters Yeates, Miller, June Williams and Agnes Osborn (Bridport), Brethren K. T. Jackson, Churchill, Dennis Jackson, Will Churchill, Sisters Churchill, Jackson and Joyce Jackson (Bournemouth), and Bro. Chas. Owen (Clapham). We record our appreciation of the services of the brethren who have visited us. —S. F. Osborn, Rec. Bro.

EASTLEIGH, HANTS. —

It is with great joy that we report the baptism of Mr. and Mrs. D. Johnston (formerly neutral). Our brother and sister will need the prayers of all of like faith to the end that they may be strengthened to endure unto the end. We have to thank the brethren at Clapham for their very willing services in this connection.

We have also to report that at the appellate Tribunal two of our brethren, in the mercy of our Father, have had their appeals allowed. Bro. F. Wood and G. Clements appeared for them and we thank these brethren for their warm-hearted co-operation in the Truth's service.

Since our last report we have had the pleasure of the company of the following: —Bro. J. Westley and Bro. F. Brooks and Sis. N. Mumford and Sis. F. Brooks (all of Clapham).

In these momentous times it behoves us to guard against the incursions of the present evil age and to see to it that no one takes our crown of life, which God in His inestimable mercy has promised. —J. Eve, Rec. Bro.

FRESNO, CAL., U.S.A. —Woodmen of the World Hall, 2112, Tuolumne Street. Sundays. 11 a.m. Wednesdays, 7.30 p.m.

LECTURES ON THE AIR.

For some time now a small group of brethren and sisters have been meeting in this city, and it is with pleasure that we are now able to report that we have secured a hall at the above address and will meet there hereafter, the Lord willing.

Until about seven months ago the meeting comprised only four, namely, Sister Ethel Fuller, Sister Grace Fuller (daughter of Sister E. Fuller) and Brother and Sister Gerald Burnett (formerly of the Los Angeles Ecclesia). The meeting occasionally enjoyed the company of Bro. and Sis. G. M. Trent and their son, Bro. Gail Trent, who had removed from Northern California to Coalinga, a town about seventy miles from Fresno. For the last seven months, however, the latter has been residing in Fresno, and has become a member of this ecclesia.

In September last we gained the company of Bro. Fred Tomlin (formerly Advocate Fellowship) and Sister Mary L. Edgar, to whom he had introduced the Truth. Brother Tomlin had lived in Fresno for 38 years in complete isolation, except for his sister-wife (now deceased), and, of late years, Sister Edgar. This addition was most welcome, and we are happy to have them in our fellowship. We have also enjoyed the company of Sis. Myrtle Wilton (of Raymond, some 45 miles from Fresno), who with her two sons resides here during the school term. Sister Wilton is with us regularly at the Wednesday night class, but is not able to be with us regularly at the Breaking of Bread, since she must return home each week-end.

We are also pleased to announce that it has already been our privilege to assist one more in putting on the Saving Name in baptism. The new brother is Mr. Paul Janzen (21), formerly Mennonite, whose immersion took place in Fresno on November 24th, 1940. We pray that he may lay fast hold on eternal life and remain steadfast and immovable "unto the end."

Public proclamation of the Truth has been recently undertaken, in the form of two radio lectures and one hall lecture, in all of which we enjoyed the willing co-operation of the Southern California brethren. Bro. Edgar Round (of Glendale), made the journey by air in order to give the first radio lecture, a thirty-minute one, on the afternoon of Sunday, April 20th, 1941, when his subject was "The British Empire not to be Destroyed by a German 'Blitzkrieg': Her Destiny Foretold in the Bible." A fine printed booklet of this talk was printed, and in this connection we wish to thank Bro. Round, Bre. P. E. and James Laidlaw, and Bro. B. A. Warrender, all of whom helped in its composition and printing. About 55 of these were mailed to radio listeners who requested them, a response which we considered most encouraging.

On Saturday evening, April 26th, we were pleased to have in our midst Brother George Aue (of Los Angeles), for a hall lecture on the subject, "The Kingdom of God to Supplant Existing Human Empires: A New Order Coming to Earth." The attendance of eighteen strangers was very gratifying; indeed, we hope that the groundwork for some permanent good has been laid. Following the lecture, some twenty of those who had attended gathered at the home of Bro. and Sis. G. W. Burnett, where a most pleasant evening was spent in discussions on the Truth, and the partaking of refreshments. Here from Southern California for the week-end were Bro. and Sis. Verne Stone (Pomona), Bro. and Sis. G.

F. Aue and Bro. and Sis. Robert Magill, the latter all from Los Angeles. The evening was brought to a pleasant close with the singing of Anthems 3, 37 and 19.

The following day, Sunday, April 27th, we received the words of exhortation from Bro. Robert Magill at the morning meeting, and Brother Aue gave an inspiring radio address in the afternoon, which was spoiled only by its brevity, since it was only a quarter-hour in length. This talk ended our special effort for this spring, but it left us all decidedly refreshed and upbuilt in our most holy Faith. We heartily thank the Glendale and Los Angeles brethren for their fine co-operation and sacrifice in order to make our effort a success.

Other visitors have been Bro. Fred Buckler (Los Angeles), Bro. Smith (Denver) and Sister A. Stultz (Pomona). —Gerald W. Burnett, Rec. Bro.

HOVE (SUSSEX). —Montefiore Hall, 6, Lansdowne Road. Sundays: 11 a.m. and 6.0 p.m. Wednesdays, 7.0 p.m.

Since our last report we have gained by re-fellowship Brother J. Hatton. He was interviewed by two brethren and broke bread with us on June 8th.

Also we have to report the marriage of Brother J. Hatton and Sister E. Furneaux. They have the best wishes of the ecclesia. —E. F. Ramus, Rec. Bro.

LONDON, N. (HOLLOWAY). —Delhi Hall, 489, Holloway Road. Sundays: 4.0 and 6.0 p.m. Wednesdays: 7.0 p.m.

We have welcomed as visitors this month Bro. P. Coliapanian (of Ilford), Bro. J. Doust, Bro. and Sis. A. Kendal and Sis. F. B. Wright (of St. Albans), Sis Brooks (of Clapham) and Sis. Harris (of Eastleigh).

We have lost by transfer to St. Albans Bro. and Sis. Denis Bath, but have gained from that ecclesia Bro. and Sis. A. Headen.

We took advantage of the political situation to give a special lecture on June 29th and had our hall well filled. The local Press was represented and not only gave us a splendid report, but placed half a column at our disposal. —H. F. Wicks, 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: 111a, Midhurst Road, West Ealing, Wednesdays at 8 p.m.

Our Sister Nicholson and Sister Ruth Nicholson have for some months been residing in Worcester. As there seems little prospect of their being able to return to London, they have decided to join the "lightstand" meeting at Kidderminster, to whom we lovingly commend them, whilst regretting the loss of their company.

Bro. Edward Reeves appeared before an Appeal Tribunal on the 3rd July, but we regret to say they would grant him exemption from combatant service only. A severe trial, therefore, lies ahead for our brother (who took a purchase-discharge from the R.A.F. when he embraced the Truth) and we pray that he may remain faithful throughout his tribulation and that a way of escape may be opened for him. Brethren and sisters, will you mingle your prayers with ours for his deliverance. —Jas. M. Taylor, Rec. Bro.

MACCLESFIELD. —

A meeting for breaking of bread is to be held on Sundays by appointment at the home of Sis. W. Peach, 30, High Street. —A. Cockcroft.

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, 7.30 p.m.

It is with pleasure we report that on June 22nd we had a visit from our Bro. D. C. Jakeman, of Dudley, also on June 29th our Bro. M. Kirby, of London, and on July 6th our Bro. S. Shakespeare, of Dudley. All three brethren faithfully delivered unto us the word of exhortation and lectured in the evening, a few of the alien being present on each occasion. We have been pleased also to welcome around the Table of our Lord Brethren D. C. Jakeman, D. Kingley, S. Shakespeare, E. Jones (of Dudley), Bro. M. Kirby (of London), Sisters D. C. Jakeman, P. Jakeman, E. Jones and S. Shakespeare (of Dudley). —David M. Williams, Rec. Bro.

PEMBERTON. —Chatsworth Street, Pemberton, Wigan. Sundays: Sunday School, 2.20 p.m. Breaking of Bread, 3 p.m. Lecture, 6.0 p.m. Wednesdays: Bible Class, 7.15 p.m.

We are glad to be able to report that Bro. H. Billingham, of the Clapham Ecclesia, who was transferred from St. James's Hospital, London, to the Wigan Institution, is now residing with Bro. and Sis. R. Bushell, of this ecclesia, and will for the present meet with the brethren and sisters here for the breaking of bread. Our thanks are due to the following brethren for their services. Bro. D. C. Jakeman, Bro. J. Allen (of Dudley), Bro. M. L. Evans (Sutton), Bro. W. Cockcroft (Oldham), and Bro. W. Southall (Birmingham). Visitors to the Memorial Table have been Bro. and Sis. G. W. Park, Bro. and Sis. R. Barton, Sis. Bullough, Sis. B. Harrison, Sis. E. Harrison (of Prescot), Sis. D. Jannaway (Southport), Sis. Macree, Sis. M. Arminson (Clapham), Sis. Piffin (Holloway) and Sis. W. Cockcroft (Oldham). —B. Littler, Rec. Bro.

ST. ALBANS. —Oddfellows' Hall, 95, Victoria Street. Sundays: 11 a.m. and 3.30 p.m. Thursdays: 8 p.m.

Bro. and Sis. S. Headon have been transferred back to the Holloway Ecclesia. We are sorry to lose their company. From past experience of our Bro. Headon's willing help here we are sure the Holloway brethren will rejoice at their presence among them again. These are essentially times of change and toil. The very atmosphere seems tense, as if great events were indeed casting their shadows before. "The Lord is at hand." If ever there was a time when brethren and sisters of Christ were called on to make a special effort to win the race, it is now. —G. P. H. Mallard, Rec. Bro.

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

We have been given further encouragement in our work here by the baptism into the Saving Name on June 26th last of Miss Queenie Winifred Gadsdon, younger daughter of Bro. and Sis. Gadsdon. We pray that God's blessing will be with our new sister, sustaining and helping her to "run with patience the race set before her," so that she, with us, will be found worthy of a place in the Kingdom.

We have been pleased to be able to welcome the following visitors: —Sis. Corfe (Putney), Bro. A. K. Clements (Sutton), Bro. A. A. Jeacock (Croydon), Bro. and Sis. Barker (Holloway), Bro. and Sis. Kemp, Sisters J. Button and N. Mumford, Brethren M. Haines, J. F. Westley and T. Wilson (Clapham). We thank the brethren for their speaking assistance. —Wm. J. Webster, Rec. Bro.

SHANKLIN, I. of W. —

We have received news of the death of Sister A. Mulliner. She fell asleep on May 19th after a very slight illness.

SHIRO, TEXAS, U.S.A.

We regret to record the death of Sister L. Foster. She fell asleep on December 5th, 1940, leaving a husband and four children.

SWANSEA. —Y.M.C.A. Building, St. Helens Road. Sundays: Breaking of Bread, 11 a.m.

In April we were pleased to welcome to the Table of the Lord Bro. H. Thomas, Bro. D. J. Thomas and Bro. C. Thomas (Tiers Cross), and at the end of June Sis. E. Morgan (New Tredegar), with Sis. M. Owen (Clapham). Even if the visits of brethren and sisters mean only a short talk at the finish of the meeting, we are refreshed and comforted thereby, and we hope during the coming months that we will have the pleasure of greeting others of like precious faith. We are endeavouring to obtain a new room, and it would be advisable for intending visitors to write and enquire if the meeting is still at the above address. — R. H. Smith, Rec. Bro.

NEW ZEALAND

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

Otorohanga. —Herzl Connolly, Main South Road.

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.
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NOTES

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Bro. T. Heyworth, of Rochdale, and I are clearing up a sister's estate. The following books may be had by any brother or sister free who are not able to buy them: —“British Museum with Bible in hand,” “Christadelphians and Military Service,” “A Bible Student in Bible Lands,” “Christadelphian Facts,” “Palestine and the World.” Also several years of back numbers of the “Berean Magazine.” Apply to G.H.D.

Ecclesial News. —Held over: —Glasgow, Plymouth.

New Rec. Bro. — The new Rec. Bro. at Plymouth is H. R. Nicholls, 5, Norton Avenue, Plymouth, Bro. Jeacock having removed back to London.

Russia. —The latest news is to the effect that the Russian forces are holding their own. It is strange to see Britain and Russia as allies, but it is clear that by this means Germany will be brought low and Palestine given freedom to develop.

Fire-watching. —We thank the many brethren who have written us approving our editorial under this head. One brother, however, asks: “If Christ were here, would He do it?” This is a hypothetical question, because He has passed beyond all such things to the high position of King of Kings, waiting the Day of His revelation from Heaven to take up His rulership of the whole earth. But we believe He would approve of us obeying the command, “Do good unto all men.” This, is one way of doing good service under that command.

Catholics and Vichy. —During the month the “Universe,” the leading Catholic paper in England, has been praising Admiral Darlan and asking that the wishes of France, Italy and Spain in regard to the Mediterranean shall be respected by Britain. The Catholic Church is not and never was the friend of the British Empire and is God's greatest enemy upon earth. See 2 Thess. ii. 8-10,

Sold Out. —We have sold out all our copies now from January to July, 1941. Any brother having a copy to spare will be paid full price for same if sent to G.H.D. We provided for increased circulation, but have had many copies to replace that have been lost through “enemy action.” The marvel, is that with such mighty endeavours by the Germans to sink the British mercantile ships, so much wonderful service has been given by the mail steamers, the air postal service and their protective convoys that the damage and loss is so small comparatively.

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