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September 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.

CHELMSFORD. —P. Ford, c/- Miss Miles 6 Riverview Terrace, Althorne, Chelmsford.

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.)

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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Edited by G. H. DENNEY and B. J. DOWLING,
Assisted by G. A. GIBSON

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

Volume XXIX

SEPTEMBER, 1941

NO. 345

EDITORIAL

“The Word of the Lord endureth” (1 Peter i. 25).

The Great War.

As far as the prophetic outline of the present situation is concerned, things continue to work out as we have been led to expect by the Scriptures and by the wonderful exposition given to us by Bro. J. Thomas nearly a hundred years ago, in *Elpis-Israel* and other works. Russia has astonished the world by the strength of her resistance to German might. She will without doubt finish up on top of all the European nations and be "a guard unto them."

Britain and U.S.A.

Fifty years ago it appeared beyond any possibility that Britain and the U.S.A. would ever be not merely friends, but devoted allies in a common cause. One cannot to-day visualise the breaking of their friendship this side of the Coming of our Lord.

While this is true in the realm of human affairs, it is also gratifying to have found such love, unity and helpfulness manifested in these dark days by the brethren and sisters of U.S.A. and Canada towards those living in Britain.

Toronto's Sisters' sewing class, for instance, sent for our London sisters a large quantity of clothing and household requisites. Sisters Coverley, once of Chicago, Mona Evans and Hathaway, of Clapham, and Sister S. F. Garrett, of Holloway, took care of the distribution. These spontaneous gifts touch our hearts. The Customs authorities were sympathetic and agreed to let all such goods in duty free.

The Distressed Fund is of use every week. Trouble and loss have one great compensation: they develop sympathy and mutual love, of which we can never have enough.

A Warning.

Our Lord Jesus, in Matt. xxiv. 44 to 51, warns us to keep at work and on the watch in these

last days and not to leave our tasks of righteousness in order to waste time on things wherein there is no profit.

One laudable work is to seek and to save that which is in danger of being lost. Withdrawal is a last resource, not the first. The words of James in this connection are good to recall: "Brethren, if any of you do err from the Truth and one convert him, let him know that he who converteth the sinner from the error of his way shall save a soul." "The wisdom that is from above is first pure, then peaceable, gentle and easy to be in treated, full of mercy and good points, without partiality and without hypocrisy." "The fruit of righteousness is sown in peace of them that make peace."

**Our Veteran
Senior Editor**

Bro. B. J. Dowling is suffering from failing eyesight and cannot write very easily. Will brethren please note? He has now gone to live with his daughter, Sister Beynon, at Utica, New York.

EDITORS.

"Thy Sons, Oh Greece"

—Zech. ix. 13.

Utopia was a name given by Sir Thomas More, Lord Chancellor of England, to a work he wrote in 1505 A.D., in which he set out his ideas of a perfect human state. Any attempt to describe an improved scheme of national life to-day gets the description "Utopian."

Now Sir Thomas closely followed the philosophy of Plato. In that Greek philosopher's greatest book, "The Republic," there was set out a mighty creation before which the individualist always quails.

Plato visualised, as did More, how every human ambition, emotion, quality and vice should be ruthlessly subordinated to the claims of the State. To-day Russia and Germany have both adopted a system of government akin to this great ideal. Hence the quotation from Zech. ix. 13 seems to have a fulfilment when Zion and Greek philosophy are opposed.

G. H. D.

EXHORTATION

Wake Up!

We had recently to consider what is involved in the declaration of Paul that the arrival of the day of the Lord will be preceded by a cry of peace and safety; and that while this comforting cry is in full pipe throughout the world, sudden destruction will descend like a whirlwind upon the whole fabric of human society, and lay it in ruins for the manifestation of the righteous judgment of God, and to pave the way for the new order of things, styled new heavens and new earth, wherein dwelleth righteousness. On the present occasion we shall do well to realise what our attitude ought to be in the prospect of a revolution so unprecedented and so awful.

You will find that Paul instantly introduces this topic after speaking of the day that cometh as a thief. This is a feature of all the epistles—the practical application of the facts introduced. It is, more, or less, a characteristic of the entire Scriptures. Subjects are never treated as matters of theoretical interest. Mere knowledge is never placed high. On the contrary, it is disparaged. Knowledge in this sense is said to "puff up" (1 Cor. viii. 1). It is taught that a man may understand all mysteries and all knowledge and yet be "nothing" (1 Cor. viii. 2). It is the right use of correct knowledge that is the burden of all Scriptural exhortations to wisdom. The tendency in connection with the truth in our day to exalt knowledge over the love of God and His service is due merely to the popular extreme in the opposite direction, from which we have all more or less suffered. It is difficult, in the presence of the

universal revolt against the knowledge that brings salvation, to exercise that wisdom which, while holding fast the truth as the foundation, aims to build on that foundation the fabric of holiness without which no man shall see the Lord. Yet this is the medium at which we must constantly aim. A constant study of Paul's Epistles will help us.

In the case in question, having spoken of the coming day and its thief-like advent, he says, "Therefore, let us not sleep as do others, but let us watch and be sober". Here is something to be avoided that is common; something to cultivate that is rare. What are we to understand by this sleep which is the common habit of "others"? It is important we should know, for how otherwise shall we know how to steer clear of it? Of course, it does not mean literal sleep, for taking of rest in natural sleep is good and necessary, and was done by the Lord himself. Paul here means sleep in a figurative sense. Jesus used sleep in this sense when speaking on the same subject. He said, "The Son of Man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch." "Watch ye, therefore . . . lest coming suddenly, He find you sleeping" (Matt. xiii. 34).

What is this sleep? We see it in the relation of a sleeping man to the midnight visit of the burglar, from which the figure is derived. He is totally unconscious of what is going on. He is unaware of the actual situation of things. He thinks in his dreams, it may be, that he is in a palace, surrounded with pleasant company, at a splendid feast, listening to the strains of music. His feelings are highly soothed as he contemplates the illusions of his wandering imagination. He would resent any attempt to awake him. He prefers to cling to his pleasing fancies; and, while he slumbers and lingers in the fairyland of his lying brain, the burglar proceeds with his fell work, and the man awakes at last to find perhaps that the throats of his children are cut and his money all gone. Had he been awake the calamity would have been avoided, but he was asleep, and the thief came.

Now, as Paul observes, "They who sleep, sleep in the night." He adds, "Let us who are of the day be sober." Here we have the idea suggested by the figure of sleep further carried out. There is a day and a night to be considered. The day, we are told, is at hand, but not yet arrived. It is the day of Christ, introduced by Him as the rising sun. In His absence it is night. The night, we are told, is far spent, but still lingers; and because it is night, an almost universal sleep prevails in which men are oblivious to the real facts of life, unconscious of the actual situation, and dreaming their time away with thoughts and pleasures and aims that are all illusions at the root, and will disappear before the dawn of the day of Christ as completely as the dreams of the sleeper fly before the rising of the sun. There is a thief about to break into the house of these dreamers, even Christ, who comes to take all things to Himself; but they are unaware of the fact. They prefer their dreams. They will awake to find desolation.

Paul says we are not to "Sleep, as do others." What is this but saying that we are to keep the facts of our situation in constant memory? These facts are the truth. They are facts that the natural man is most liable to "let slip." That the earth is the Lord's; that He has made it for His pleasure; that this pleasure principally consists in the enlightened appreciation and praise and faithful obedience of man; that man has departed from this obedience; that he is consequently under the dominion of evil and death; that God has purposed and is carrying out a plan of remedy which, while rescuing us, will exalt His own praise; that this purpose centres in Christ, who was born, proved, crucified, and raised from the dead 1,800 years ago; that he is now above at the Father's right hand as a priest over His own house, operating towards them with actual results even now; that He is coming at the appointed time to take possession of all the kingdoms of men, and to judge His house and assign them a place in the earth, His inheritance, or to reject them altogether, "according as their works shall be"; that, meanwhile, that house consists of those who hold fast the confidence and rejoicing of this hope to the end; that they are now a priesthood to offer up spiritual sacrifices in showing forth the praise of Him who has called them; that they are strangers and sojourners in the earth at present, as all the fathers were; that while they are in the world, they are not to be of the world, but to accept the commandments of Christ as the unvarying rule of their lives, walking as children of the light in denying all ungodliness, and living soberly, righteously and godly in the present evil world—I say there is nothing

that the natural man is more liable to forget than that all these things are so. The world around us is absolutely unbelieving—dead asleep. A few have their sleep disturbed, so to speak, but don't wake up. They have the truth brought to their notice, and give it a momentary attention, but it lays no hold of them in a lasting way. Some wake up, but go to sleep again. They are interested in the truth for a while, but gradually let other things engage their attention and interest. A few wake clear up, and remain in possession of their faculties, but even these have to make an effort to keep awake. The air is full of narcotic fumes, so to speak, which can only be neutralised by the constant application of the antidote provided by the Lord of the house. Neglect the antidote, and sleep will assuredly overcome us. That antidote is to be found in the Word of God, and in what it requires at our hands—prayer and assembly with the saints.

Therefore, the way practically to obey the exhortation of Paul, to "not sleep as do others," is to take those means that will keep us awake. The man who neglects the daily reading of the Scripture is not taking those means. He is deceiving himself. He thinks he can keep awake by a mere effort of the will. He thinks as he knows the truth it is unnecessary for him to trouble himself with the reading of the Word. He forgets, first, that no man can ever know the truth thoroughly by a mere study of first principles at the beginning, in consequence of the diffuse and diversified form in which it has been divinely communicated, and in consequence of the natural antagonism between human thoughts and divine thoughts; and, secondly, he forgets that, even if we could know the truth thoroughly at the start, the mind quickly loses the knowledge it has acquired, so far as its power is concerned, especially because it is the knowledge of God which the mind is so prone to throw off rather than to retain. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This is the declaration of Jesus, and all men will find it true at last on one side or other. "Bread alone" will only give us the natural energy of mind and body which, after a while, will pass away, never to return. The word which God has spoken, incorporated now into the mental man by daily reading and meditation, will even now, while it sanctifies us to God, impart a healthful nobility and joy, and in the end ensure a participation in that length of days, for ever and ever, which the Father gave to Jesus in answer to His prayer (Psalm xxi. 4).

While taking care to use the means to keep awake, it is necessary to avoid the things that tend to draw us into the universal slumber. On this head there are books not to be read, companions not to be kept company with, pleasures not to be followed, pursuits not to be engaged in, habits not to be practised, objects not to be aimed at. There are "weights" to be "laid aside"—to use another of Paul's figures when comparing the calling in Christ to a race. Every earnest man will be able to recognise these for himself. They are discernible by the simple test of whether they interfere or not with the growth of Christ dwelling in our heart by faith. By this test, novel-reading will be abandoned. There is no more powerful spiritual sleeping draught than this. It conjures a fictitious picture before the mind. It invests human life with a beauty that does not exist in fact, and teaches men to be interested in trifles, and to be interested even in important things and in men from the wrong point of view. It excludes God from sight, draws a veil over real wisdom, and hides the glory to be revealed. The Bible appears a very dull object to the eyes just turned from the dazzle of brilliant story-telling. So companions who know not God, and have consequently no sympathy with divine objects, motives and prospects of life; pleasures that excite a narrow-minded emulation, or bring us into friendly relations with godless people; pursuits in politics or science that would give us an interest in the prosperity of the present order of things, or in other directions; pursuits that have an ill-savour, or exact too much of our time and energy; habits that identify us with the unwashed, debase the mental powers, defile nature, or make holiness a dim idea; objects which, in the process of their attainment, would require us to sacrifice all opportunities of the service of Christ, or in their realisation would expose us to a dangerous fellowship with the world (such as aiming to be wealthy)—all these are things to be avoided, and that will be avoided, by those who have earnestly set their faces for the kingdom of God. Such are not to be scared away from, the path of wisdom by outcries which have their origin elsewhere. We have to remember that the world at large have not only forgotten the theory of the truth, but that they have never realised what it is that men are called to when they are called to be sons of God and brethren of Christ in the midst of a crooked and perverse generation. From this unenlightened world most brethren have but recently come. Consequently, they are liable to bring the world's

maxims with them. Casting about for the right cue, the only safe plan is to rely for guidance on the Word only. Brethren are only trustworthy in so far as they echo its sentiments and principles. If they complain of the way of godliness being narrow, or the standard high, they complain against the Word. If the way is narrow and the standard high, it is God who has made them so, and it would be madness in us to tamper with them while professing to accept them.

Taking care, then, to use the means of keeping awake, and to avoid the causes of that sleep which holds the children of the night in deadly thrall, we shall attain to a different condition of life from that which is common to the world, and which was common to us all in the days of our darkness—different as to the state of mind prevailing within us, and therefore as to the purpose for which we live. Paul gives frequent and forcible expression to this difference in various forms in the Epistles. They may all be taken as comprised in his saying to the Ephesians, "Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light, proving (or realising in yourselves) what is acceptable unto the Lord." The question with us will be, what state of mind, what course of life, is "acceptable unto the Lord." This is a rule of judgment totally unrecognised in the world. The recognition of it constitutes the difference between a sinner and a saint. It will not be difficult to apply the rule if we are diligent readers of the word of truth, for that which is acceptable to Him is made very plain there (and nowhere else can we learn this). Paul is a great instructor we have in the matter—"a teacher of the Gentiles in faith and verity"—whose word we are enjoined to receive as "the commandments of the Lord" (1 Cor. xiv. 37). It is a phrase he makes frequent use of. It is profitable to ponder the things which he says are "acceptable to God." Righteousness, peace, joy in the Holy Spirit, are in the category. He says (Rom. xiv. 18), "He that in these things serveth Christ is acceptable to God." To the Philippians he gratefully acknowledged their ministration to Him in temporal things. "I am full," he says, "having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice, acceptable, well-pleasing to God" (Phil. iv. 18). Of the subject of requiting parents, by looking after them in their old age, he says "that it is good and acceptable before God" (1 Tim. v. 4). Of "supplications, prayers, intercessions, and giving of thanks," he says, "This is good and acceptable in the sight of God our Saviour" (1 Tim. ii. 3). Again, he exhorts brethren to "present their bodies as living sacrifices," which he says are "holy, acceptable to God" (Rom. xii. 1). Peter makes use of the same phrase in reference to two other matters: first, "the offering up of spiritual sacrifices, acceptable to God by Jesus Christ," and, secondly, "when ye do well and suffer for it, ye take it patiently; this is acceptable to God" (1 Pet. ii. 20). Examination will discover numerous other cases in which, though the same phrase is not employed, the same idea is expressed, such as when it is plainly said, "with such sacrifices (doing good and communicating—giving) God is well pleased" (Heb. xiii. 16).

A perseverance in the course of life that is "acceptable to God" will bring great peace when pursued with a pure regard to His approbation. It will not, however, be found a path of roses. While towards God there will be peace, towards man there will be much to mortify and perturb—much to endure in the way of present sacrifice and crucifixion of feeling. The path of probation is purposely a path of thorns. Hence the words of Paul, "Ye have need of patience, that after ye have done the will of God, ye might receive the promise; for yet a little while, and he that shall come, will come and will not tarry" (Heb. x. 37). See also Peter: "Salvation (is) ready to be revealed in the last time, wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Christ (1 Peter i. 5, 7). The accepted of God in all past ages have exemplified this rule. "Take, my brethren," says James, "the prophets for an example of suffering affliction and patience." Of the congregation of the chosen as a whole, it was said to John when he saw them glorified in vision and asked who they were, "These are they who came out of great tribulation," reminding us of Paul's words to the churches, among whom he went to strengthen them in a season of great trouble. "We must through much tribulation enter into the kingdom of God."

Let us not be discouraged, then, if we find our present lot a bitter one, because of our submission to the will of God. We require to rally ourselves on this point. It is pleasant enough to talk

about tribulation preparing us for the Kingdom of God; but it is hard in the actual experience. The heart sometimes grows sick. The waters come into the soul, and the spirit is overwhelmed. Let us beware of straying from the path for ease. Let us remember the words of Christ concerning some that "in time of temptation fall away." Let us not lay down the cross because it is heavy. Christ asked us to take it up and carry it. Let us, when hardly beset, follow the example of David, who says, "From the end of the earth will I cry unto Thee when my spirit is overwhelmed." This is what James exhorts. "Is any among you afflicted, let him pray." It is what Jesus himself says, "Men ought always to pray, and not to faint." "Watch and pray, lest ye enter into (i.e., fall a victim to) temptation." Resorting thus, in our trouble, to the rock that is higher than ourselves, we shall be strengthened with a strength that will enable us to endure, and succoured with a help that will open a way of escape that we be not tempted above that we are able to bear.

And soon the fight will be over, and the race run; and who shall tell the consolation that awaits the victory of "him that overcometh." Christ will confess him, the angels will rejoice with Him, and a multitude of true brethren will give thanks to God for His triumph. Glory will rest upon him, and honour will be poured upon him, and life granted him for length of endless days. A crown will be placed upon his head; the sceptre of righteous rule in his hands; and an exhaustless bounty of blessing placed at his command for those whom his iron rod shall rule. In the strength of immortal vigour, and the joy of the enmantling spirit, and the possession of all excellence divine, he will forget the sorrows of this age of sin except as the background of his eternal joy; and will give thanks to God for evermore that he was privileged to know and do the will of God in the day of his dishonour and shame.

R. ROBERTS.

Passing Days.

They come and they go, bringing joy, bringing woe,
Bringing sickness or health, poverty or wealth.
But each day brings nearer that glorious era,
When man from the curse of all sin shall be free.
They come and they go, and the utmost we know,
So that each brings its task, and that all we need ask,
Is strength and good will, that task so to fulfil,
That when night comes again, from sin finds us free.
Passing days, passing years, passing hopes, passing fears,
Passing youthful ambition, which fails in fruition.
What matters one jot, our hopes realised or not,
If each day of our life from sin finds us free?
Our Father in heaven, purge from us the leaven,
That corrupts us within to cause us to sin,
Let each day at its close, bring rejoicing to those
Whose life in the Saviour, is pleasing to Thee.

Hove.

BASIL D. HAMILTON.

The Parables of the Old Testament (No. 7).

The Great Eagles.

INTRODUCTION. — Nebuchadnezzar's siege of Jerusalem and the carrying away into Babylon of Jehoiachin, the King of Judah, and his mother, wives, officers and the mighty of the land are described in 2 Kings xxiv., which adds that "none remained, but the poorest sort of the people of the land." And Zedekiah, Jehoiachin's uncle, was made king in his stead. As Nebuchadnezzar's nominee he was expected to remain faithful to his Babylonian overlord; in fact, the record in Chronicles (2 xxxvi. 13) shows that he covenanted allegiance to Nebuchadnezzar by an oath in the name of God.

Instead of being true to this covenant, Zedekiah extended diplomatic feelers towards Pharaoh Hophra, King of Egypt, forgetting the advice tendered by so many of the prophets of Israel that Egypt would prove a broken reed. Treachery would not receive sympathetic treatment from such a monarch as the Babylonian king, yet Zedekiah foolishly persisted in this diplomatic rapprochement, and this called for Ezekiel's warning rebuke, which is given in parabolic form and recorded in the seventeenth chapter of his book.

THE PARABLE. — "Son of man, propound a riddle, put a parable before Israel: 'A huge speckled eagle, with broad wings and long pinions in full plumage, flew to Lebanon and tore off the tip of a cedar; he plucked the young twig on the very top of the branch and carried it to the land of traffic, setting it in a city of merchants. He also took some seed from the land of Judah and planted it in fertile soil, to sprout like a slip beside brimming streams and turn into a spreading vine of low size, whose branches might turn towards him, whose roots might be under him—a vine bearing branches and putting out boughs. But there was another huge eagle, with broad wings and thick plumage; and the vine actually bent its roots towards him from the bed where it was planted. It would have him water it, though it was planted beside brimming streams in a rich soil to bear its branches and yield fruit and prove a noble vine!' "

(Verses 2-8, Moffatt's translation.)

THE MEANING. —When the parable is placed alongside the history narrated at the outset, the parallels are evident. The eagle, a royal bird, is a suitable symbol of monarchy, and in this sense is introduced in the parable. The first eagle mentioned, possessing not only breadth of wing but length of pinion (i.e., extra flying and protective capacity), is clearly the great power of Babylon. The other eagle, though great, was not so powerful—this being indicated by the omission of reference to its length of pinion—and is equally clearly indicative of Egypt. This description rightly emphasises the greater power and dominance of Babylon, and by adding the characteristic "speckled" or "many-coloured," refers to its composition of many peoples incorporated into its dominion by conquest, whereas Egypt could depend only on the peoples of the Nile. Lebanon is used to denote Jerusalem, probably because of the presence in that city of so much cedarwood work, e.g., Solomon's palace, "the house of the forest of Lebanon." The tall and stately cedar of Lebanon symbolised the royal house of Judah.

The Babylonian eagle plucked the young twig at the very top of the branch, i.e., removed the youthful Jehoiachin (he was only 18 years old and had reigned but three months) from the throne, and carried it to the land of merchandise, i.e., to Babylon. Moreover, he took some seed (i.e., the poor of the land, with Zedekiah as king) and planted it in Canaan, a land of rivers and wadis. The last is a significant statement, because the cedar must have dry soil for growth and will not thrive beside water. Nebuchadnezzar did not intend the new state to become an independent kingdom, but a water-side plant depending upon its benefactor. Provided it conformed to these conditions, it had every chance to become a prosperous plant, not perhaps a great vine, but a sturdy one; low, but bearing good fruit.

Now note the irony with which the prophet introduces the second eagle: the vine actually bending away from certain benefits to catch the illusory help of the newcomer! What other comment could such conduct provoke than that with which the parable continues: "Can it prosper? Shall it not be torn up by the roots?" (verse 9). Then in the following verses (11-21) the Lord condemns the action of this subversive prince, Zedekiah, who was rebelling against Nebuchadnezzar and breaking the terms of his covenant, "sending envoys to Egypt for horses and a large army. Shall he prosper? Can a man like that escape? Can he break a compact and escape? By my life, declares the Lord God, he shall die, die where the king lives to whom he owes his realm, whose oath he spurned, whose compact he broke, die beside him in Babylon" (15-16).

Zedekiah did not heed God's warning and the threat came true. Egypt failed to support him; he was too blind to recognise what the prophet saw, that Egypt's power was waning. And so the rebellion

failed, the city was besieged and taken. Zedekiah's two sons were slain before his eyes; his own eyes were then put out, he was bound with fetters of brass and carried to Babylon (2 Kings xxv. 1-7).

In contrast to the failure of the seed which Nebuchadnezzar set, Ezekiel continues the parable to tell of the plant which God should set. It is found in verses 22-4.

THE PARABLE CONTINUED. —"I, too, will take a branch from the top of the high cedar: I will pluck it from its topmost twigs a tender one and plant it on a high, conspicuous hill, on Israel's lofty mountain, where it shall put out boughs and bear fruit and grow into a noble cedar, with birds of every feather living under it, in the shadow of its branches. Then all the trees of the country shall learn that I, the Lord, lower the high tree, raise the low tree, dry up the green tree, and make the dry tree flourish. I, the Lord, have said it and I will do it."

THE MEANING. —One of the brethren has already aptly commented on this part of the parable. He says: "It is to be noted that the tender one was to be taken from the highest branch of the cedar, not from the low-spreading vine." In other words, the Messiah, to whom, of course, the prophecy refers, was not to be descended from the profane, wicked King Zedekiah, but from that section of the family of the house of David which was already in captivity. The term, "tender one," calls to mind the Messiah of whom Isaiah had testified that he should "grow up before him as a tender plant, and as a root out of a dry ground" (Is. liii. 2), the man of sorrows who shall divide the spoil with the strong. When he, the Branch, is planted on a high mountain and eminent, many a prophecy will find fulfilment. God's only begotten son will sit upon the holy hill of Zion (Ps. ii. 6), whence the Law shall go forth, when "the mountain of the Lord's house is established in the top of the mountains" (Is. ii. 2); "all nations shall serve him" (Ps. lxxii. 11) when God shall have "put down the mighty from their seats and exalted them of low degree" (Luke i. 52). Nothing but the Kingdom of God, when Christ shall sit upon the throne of his father David, can supply the realisation of the riddle. The certainty of it is assured—"I, the Lord, have spoken and have done it," just as in the prophecy of the Son who is to be the Prince of Peace it is declared, "the zeal of the Lord of hosts will perform this" (Is. ix. 7).

EXHORTATION. —Zedekiah kept covenant neither with God nor with man. The people of Israel were prone to fail in the same way, notwithstanding the numerous instructions reaching them through lawgiver and prophets from the Lord, "the faithful God, which keepeth covenant and mercy with them that love him and keepeth his commandments" (Deut. vii. 9), and, who expected his people to do likewise (see Ex. xix. 5, Deut. xxix. 9), "But they, like Adam, transgressed the covenant" (Hos. vi. 7). We must profit by their failures, "lest any man fall after the same example of unbelief" (Heb. iv. 11), and must see to it that we keep our word to God and man, fulfilling our obligations and doing our duty conscientiously "as to the Lord."

TERTIUS.

TIME

Punctuality.

Next to the regular attendance upon the meetings convened in the interests of the Truth comes the duty of being in good time. The word "punctuality" does not occur in the Bible, but the idea which it represents is contained in many Scriptural injunctions, such as the following—that we are to do everything heartily (Col. iii. 23), and mightily (Ecc. ix. 10), and diligently (2 Peter iii. 14), and decently and orderly (1 Cor. xiv. 40), and earnestly (Heb. xi. 1), and hastily (2 Peter iii. 12), and pressingly (Phil. iii. 14), and zealously (Gal. iv. 18), and courageously (Psalm xxvii. 14).

It is the part of faithfulness for saints to keep their appointments with promptness; dilatory habits are an hurtful example; and unprofitable to those who are overcome of them.

To be "unavoidably late" is an accident that may occur at times in the best-regulated affairs; but to seek to get a name for being "mostly late," or "usually late," or "always behind time," is an unenviable ambition, and altogether an undesirable inheritance.

To be absent at the commencement of a meeting deprives the absentees of the collective principle of thanksgiving, and leaves the mind vacant of the word that has been read, by which a brother or sister is so much less prepared in their minds for what is to follow; or, if they be so late as to miss the introductory part of the exhortation or exposition, they are then almost without the means of profiting at all by what may be said.

Laxity and easefulness are dangerous things to be indulged in; to be "at ease in Zion" is a state of things that cannot be contemplated from the divine standpoint with complacency; even Judas was told to do what he was going to do "quickly," and, again, it was said in olden time, "Cursed be he that doeth the work of the Lord negligently." (Marginal rendering— Jer. xlviii. 10).

Systematic lateness finds no countenance in the Scriptures. Everything under the law was done with the utmost precision, and in the instance in which Christ ate the Passover with His disciples it is recorded that "when the hour was come He sat down and His twelve disciples with Him" (Luke xxii. 14).

There are some serious aspects presented in the idea of bustling in and out of a room while the Word of God is being read or expounded, or while the Great Creator is being addressed in prayer. To say the very least about it, it is a thoughtless and needless interference with the comfort and edification of the assembly; but it may possibly be more, for if it be done from a spirit of irreverence, it may amount to a "contempt of court" in Divine things.

Judged by the mercantile principle, which says that "punctuality is the soul of business," it would follow that where there is not much punctuality, there is not much success; to which, it may be said, that much of the success which has attended the Truth in those places where it has been characterised by real and unabating prosperity, has been achieved by making it a duty always to be in the right place at the right time: a course which gives strength and comfort to the whole meeting. Any other course is a distress, a hindrance, and an endurance in every way unrefreshing and discouraging. Where the truth is an earnest purpose of life, brethren will set their faces as flint against all such loose walking, which says, in effect, "Who is Lord over us?" Whose servants are we, that we should regard either time or place? Are we not good enough to be waited for? Is there anything important enough that we should make haste after it?

It belongs to watchmen to be at their post and awake, to soldiers to "be ready," and to coursers to be in time; to be otherwise is to tread in the steps of the foolish virgins, who, when they arrived at the mansion of the bridegroom, found the door shut. They could not enter now; they were too late. Only those who were "ready" and waiting were permitted to enter. Those who came "afterwards" were refused admission. Beware of being too late in anything that pertains to Christ.

Religion in Russia.

It is well known that the Communist Government of the Soviets has discouraged religion and encouraged Godlessness.

In practice, however, there is freedom of religious thought to-day in Russia. The church buildings can be used for religious services, but not for meetings to discuss State politics. The old endowments of the Greek Church were taken away by Lenin. The present congregations have to pay all their own expenses. Any minister allowing political references is liable to severe punishment. No clubs, social or literary, are allowed.

* * *

Conscientious objection to military service was given a hearing before Tribunals as long ago as the reign of the great Katherine and has never been disturbed. But for two years now no application has been received for exemption on that ground.

Before the Tribunals.

There have been many interesting cases again this month.

At Cardiff, on July 25th, Bro. R. A. Donaldson, of Newport, who is in the furniture trade, was given exemption providing he took up some work on the land. He has already done so. Bro. C. Cambray, publisher of "The Dawn," was given exemption, with permission to remain at his present occupation, a very gratifying result.

At the Westminster City Hardship Committee Bro. Harold Shorter (Rec. Bro. Hitchin) was given a very sympathetic hearing when he asked for exemption from enrolment in the City fire-watching corps. While the Defence Order does not provide for exemption on conscientious grounds, nevertheless the authority for the City certainly showed itself as desirous of meeting our brother's case more than half-way.

Our views on this matter were set out in our July number and have met with general approval. Extremists who have taken up unscriptural views, when compared with 1 Peter ii. 13, have suffered defeat during the month, and deservedly so, and we hope conversion has resulted from the cogent arguments addressed to them.

Bro. H. T. Atkinson, one of Clapham's Presiding Brethren, received exemption, with work on the land or in a hospital as a condition.

The Tenderness of Jesus.

Dr. Macmillan translates "Talitha Cumi," given in Mark v. 41, rather differently from the A.V. This, he says, is an Aramaic expression which was indelibly impressed upon the memory of Peter, from whom John Mark, who was his special friend and companion, must have derived it. His rendering is not "Damsel, arise," but "My lamb, arise." His rendering is justifiable by the fact that the term is used even to-day by Arab mothers in speaking to their babes. How tender Jesus always was!

The Holy Scriptures.

The Humility of the Writers.

The evidence that proves the Bible to be the wholly-inspired and infallible Word of the Deity is truly overwhelming. Our effort, therefore, is one that will be, after examining the surface evidences, to bring forward those main

facts forming the solid foundations upon which the Bible rests. Its origin is undisputed. It is essentially a Jewish book; its hopes and aspirations are essentially Jewish ("Salvation is of the Jews"), its writers were Jews—and the best of Jews. It claims to be the "Word of God," i.e., a revelation from "The High and Lofty One who inhabiteth Eternity" to the sons of men upon earth. "Prophecy came not in old time by the will of man, but holy men of old spake as they were moved by the Holy Spirit" (2 Pet. i. 21).

"All Scripture is given by inspiration of God" (2 Tim. iii. 16). Also Heb. i. 12.

Examining these passages, we see that the assertion is that, though the Word was written by God's Holy Men, yet all personal claim by them as to its origin is repudiated. We find this to be one of

its strangest characteristics, i.e., that its writers never laid claim to being its authors, but always attributed the words they uttered to God Himself, nearly always prefacing their utterances by a "Thus saith the Lord." This is a singular fact, and at once, even if we had no further knowledge of the Bible, our knowledge of the ways of men and the writings of men would counsel us to recognise that here was a Book that "differed" from merely human books in this, that while nearly all human writers claim and publish their authorship, here we have the writers of the truest Book that was ever written disclaiming all responsibility of authorship, and attributing it to God. Take Jeremiah, who lived and prophesied B.C. 629 to the Jews. In the first chapter we have Jeremiah introduced and in verse 2 is the declaration that "the Word of the Lord came unto him in the days of Josiah"; verse 5, and that He (God) had chosen him to be a prophet before he was born, and the self-evident truthfulness of the narrative is brought out in Jeremiah's rejoinder, "O, Lord God, behold I cannot speak." Then in verse 7 follows God's reproof and "Thou shalt go to all that I send thee and whatsoever I command thee thou shalt speak "; verse 9, "Behold, I have put My words in thy mouth." Four times in chapter i. we have the expression, "The Word of the Lord came unto me" (Jeremiah), and is repeated throughout the Book. That the words of Jeremiah were not "his own" is proved by the fact that he declared that "Since I spake I cried out—because the Word of the Lord was made a reproach unto me and a derision daily." He furthermore said, "I will not make mention of him, nor speak any more in his name," but, says Jeremiah, "His Word was in my heart as a burning fire shut up in my bones and I was weary with forbearing and I could not stay." So Jeremiah had to speak.

What are we to make of this? The testimony bears evidence of its truthfulness upon its face. It will be found upon investigation that this characteristic applies to all the prophets, e.g., take the case of: —

Amos (B.C. 787). —Amos, ch. vii., 12, 17: "No prophet, but a herdsman."

Jonah (B.C. 862). —Ch. i.: Commanded by God to speak. Did not want to. Fled to Tarshish.

Ezekiel (B.C. 595). —Ch. i. and iii.: Commanded to speak "God's Words" to Israel.

Gideon (B.C. 1249). —Judges vi., 14, 15, 36: Requested "proof" that God had called him.

Especially is this illustrated in the calling of Moses, the greatest of the prophets with the exception of the one he typified "the greater than Moses"—the writer of the first five books of the Bible, the "leader" of the Israelitish nation at its migration from Egypt. The records informs us that when God "called" him, he three times made excuses, and pleaded that he was not a man of words (Ex. iv. 10).

Why this peculiarity if the record is merely a human production, reflecting merely human thoughts? A merely human writer would surely have represented all the prophets "as such" right from the start, and as being always ready, while Moses would not only have been depicted as ready, but eager to play the part of a national hero in leading out his people, while all the glory of the proceedings would have been attributed to him, which is never the case. Moses always gave God the glory, and, as we shall see later, if the Divine element is left out of account, the whole record falls to the ground, because for many reasons, which will be shown, Moses could not have led the Israelites out of Egypt and through the desert without the intervention of God. The truthfulness and inspiration of the record is thus proved, and, if one part is proved, we prove all, for "the Scriptures cannot be broken." This view is immensely strengthened when it is realised that nearly all the 44 writers who have contributed to the Bible lived at periods of the earth's history remote from one another, and therefore they were without access to each other, yet all have the same spirit of self-effacement, all speak in the Name of God, and the purpose and theme of which they write is one.

A. P.

The Bible True.

Fulfilment of Prophecy.

One great factor to be considered is the fulfilment
of the prophecies of Men of God.

Obviously there would be no weight in anything
they said if it could be shown that their words

failed to come to pass. This, in fact, is the appeal of Scripture (Jer. xxviii. 8). "The prophets that have been before me and before thee of old prophesied both against many countries and against kingdoms of war and of evil and of pestilence." The prophet which prophesieth of peace "When the word of the prophets shall come to pass, then shall the prophet be known that the Lord hath truly sent him." See also Deut. xxviii. 20, 22. The Jewish race, its origin and history, are standing monuments to the infallibility of the Bible. All the world has heard of Abraham. That he was the father of the Jewish race there can be no question, and that he migrated from Chaldea to Canaan, leaving his own people, there can also be no doubt. The history of a whole nation existing to-day proves it. He must have had good reasons for leaving such security to go on a journey of such a length at the age of 75 to a strange country inhabited by tribesmen, to become a sojourner in a strange land (Gen. xxiii. 4). He sojourned there 100 years and no natural motive can be found to account for it. Accept the Bible account, "God said to Abram, 'Get thee out of thy country,'" etc. (Gen. xii. 2), and we have a satisfactory explanation. Once it is realised Abraham left because of God's command, we can understand many other things and perceive the fulfilment of other prophecies. We know that Abraham became a great nation. It is acknowledged that in the line of his descendants mankind has attained the greatest blessings they enjoy, in the civilisation coming from the influence of Christianity. How singular that one of God's first promises to Abraham was, "I will make of thee a great nation and in thee and thy seed shall all families of the earth be blessed" (Gen. xii. 8). How is it that this has been realised, as outlined above, with more to come? Leave God out of it and we cannot account for it. It is the Word of God Himself concerning the Jews, that "Ye are My witnesses" (Isa. xlv. 8).
A.L.P.

Cicero and the Land.

Cicero, the Roman orator and philosopher and some-time statesman, said of agricultural work:—"Of all the occupations from which gain is secured, there is none better than agriculture; nothing more productive; nothing sweeter; nothing more worthy of a free man; nothing better for mind and body."

"**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 o'clock.

We are again thankful to our great and very merciful Father and are also happy to report the obedience to His Will of Mrs. Elma Winifred Skinner (formerly of the Seventh-Day Adventists' persuasion) that, after a good confession of the things concerning the Name of our Lord and Master, was baptised on the 24th of July last. Our new sister, after many years of "seeking," has at last been permitted to enter the race, for the prize of which she, with us all, hopes in the end to attain, and we sincerely hope that she, with us, may, by a patient continuance in well doing, reap that reward of promise for which we all labour in the Truth.

We were pleased to have the company of Bro. E. J. B. Evans on July 13th last, also of Bro. Mettam on the 27th July, who very kindly assisted us in giving two good lectures to interested friends. Sister Mettam accompanied Bro. Mettam on the occasion of his visit. —W. H. Cotton, Rec. Bro.

BRANTFORD, CANADA. — Christadelphian Hall, 44, George Street. Sundays: 9.45 and 11 a.m. and 7 p.m. Thursdays: Eureka Study, 8 p.m.

On Good Friday we attended (and enjoyed) the fraternal gathering at Toronto. Visitors at the Table of the Lord since the last report include Bro. and Sis. Marshall, Sis. Astle and Bro. Alb. Stundon (from London), Bro. and Sis. Garfield Robinson, Bro. and Sis. Wm. Robinson and Bro. Jim Abel (from Toronto), Bro. Nicholson (from Hamilton), and from Detroit Bro. and Sis. Wm. Styles, Bro. and Sis. Ernest Styles, Bre. Arthur Livermore and Rene Growcott, and Sisters Hickman and daughter Esther. We were glad to receive the word of exhortation from the Brethren Robinson, Bro. Growcott and Bro. Wm. Styles. — H. W. Styles, 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.

If the Lord wills, we purpose holding a Special Effort in September. Four mid-week lectures, under the heading of "The Dawn." September 3rd, "The Second Coming of Christ." September 10th, "The New Christian Order." September 17th, "Britain's Last Mission." September 24th, "The Desire of All Nations." In this way we hope to deliver the message of God to this age both by the lectures and by the distribution of that most helpful and instructive magazine for the strangers, namely, "The Dawn."

We have been pleased to welcome to the Table of the Lord Bro. G. J. Barker and Bro. G. H. Denney (of Holloway), Bro. E. A. Clements and Bro. I. P. Evans (of Clapham), who have ministered to us in the service of the Truth. Visitors also have been Sis. Pettitt and Sis. Eva Pettitt and Bro. D. Webb (of Hove). —E. Jones, Rec. Bro.

COVENTRY. —Kingfield School, Kingfield Road. Breaking of Bread, 1 p.m. Lecture, 3 p.m. Bible Class: Thursday, 8 p.m.

During the month of April we gave on Saturday evenings a series of public lectures under the heading of "Events of To-day in the Light of the Bible." The first was given on April 5th, and ten or eleven strangers were present. At the following three lectures the number fell to one or two—the result probably of the severe air-raids of April 8th-9th and 10th-11th. The work of instructing the children in the knowledge of the Scriptures and the ways of God continues in our Sunday School.

We are grateful to our Heavenly father for the privilege of being co-workers together with Him in the work given us to do. Our thanks are due to those brethren who have laboured with us in the Truth's service, i.e.: —Bre. Wes. Southall, F. H. Jakeman, S. Shakespeare, A. E. Redman (Dudley), F. C. Wood, W. E. White (Clapham), M. L. Evans (Sutton), C. J. Wingad (Hinckley), E. Hinkley (Kidderminster), E. Bray and R. Smith, Junr. (Birmingham). We have also had the pleasure of the company of the following brethren and sisters at the Table of our Lord: —Bre. Ralph Murray, Broughton (Clapham), Noel Heyworth (Rochdale), Sisters Westmoreland, Westmoreland-White, Beryl White, F. Wood, B. Thorpe (Clapham), H. Allen, Shakespeare (Dudley), M. L. Evans (Sutton), Wingad (Hinckley), Paddock (Dorchester), Price (Shifnal), F. Wood, A. Cockcroft (Oldham). — T. Franklin, Rec. Bro.

CROYDON. — Ruskin House, Wellesley Road. Sundays: Breaking of Bread, 11 a.m. Lecture, 6 p.m.

Will visiting brethren and sisters kindly note the alteration in the time of lectures, which will be effective for the month of September.

Since our last report our numbers have been increased by the transfer from Clapham, owing to removal, of Sister Robinson, whom we are very pleased to welcome amongst us.

On Saturday, 19th July, we held a tea and fraternal gathering at the Zeeta Restaurant, Croydon, when we had the pleasure of the company of many brethren and sisters from other ecclesias. Nearly 120 sat down to tea, and several more joined us at the meeting, at which an extremely enjoyable and profitable time was spent. We had three excellent addresses, Bro. M. Joslin speaking upon "Full Assurance of Faith," Bro. E. C. Clements upon "Our Mutual Responsibility," and Bro. W. E. Mitchell upon "The Master's Return," and the faithful exhortations of these brethren were much appreciated by all present.

We have been pleased to welcome at the Table of the Lord many brethren and sisters from other ecclesias, and we thank those visiting brethren who have assisted us in exhortation and lectures. —A. A. Jeacock, Rec. Bro.

GLASGOW. —Co-operative Hall, 71, Kingston Street, Tradeston.

We are happy to record the immersion on July 5th of Miss Creda May Tilson, of King's Lynn, who will be returning shortly to King's Lynn and will be in isolation. We rejoice with our sister in her union with the hope of Israel, and pray that our Heavenly Father will bless her in her walk and guide her to His Kingdom and glory.

Brother T. Stevens and Sister H. C. Young were united in marriage on June 7th. We pray that they, too, may be blessed in their companionship in the way of life, and attain to the great marriage feast, for which we all so earnestly look.

We have welcomed to the Lord's Table Bro. and Sis. Weir (Motherwell), Sis. N. Willmore (Sutton) and Bro. Gadsdon (Seven Kings). —Norman G. Widger, Rec. Bro.

GLENDALE, CAL., U.S.A. —Hahn Hall, 103-A North Brand.

In these last days there is not much public response to our efforts in preaching the Truth, and we must therefore strive all the more to "strengthen the things that remain." In this respect we trust that some success has attended our work, for in the space of three years we have increased by baptisms and removals from an original membership of 15 to 43 at the present time. Since our last report we have been cheered by the obedience to the Faith of Janet Warrender (18) and Jesse Hirst (22). The former is the youngest of the family of the writer and Sister B. A. Warrender; whilst our new brother is the son of Bro. and Sis. W. A. Hirst, of this ecclesia, and formerly of Castleton, Lancs., England. We trust that, having put their hands to the plough, our new brother and sister will never look back. We also

rejoice in the coming of Bro. and Sis. J. H. Lloyd and their son, Bro. Robert Lloyd, from Midland, Texas. These are a welcome addition to our ecclesial family, especially as Bro. Lloyd helps very acceptably in the important work of exhortation.

We have also been glad to add to our number Bro. and Sis. Howard Wade and Sis. Betty Wade, from Los Angeles, as it is more convenient for them to come to Glendale meeting.

Although the attendance of strangers is small, a few interested friends are very diligent in coming to all the meetings, and we have reason to believe there will be good results shortly.

Our thoughts and prayers are for all of like precious faith in England, in these days of war and destruction, and we trust they will come safely through their "fiery trial," and be found unto praise, glory and honour at the revelation of Jesus Christ. —B. A. Warrender, Rec. Bro.

HAMILTON, CANADA. —Coof Hall, King William and Wentworth Street.

Since our last report in December, 1940, we have been pleased to have the following visitors at the Lord's Table: — Bro. and Sis. K. Magee, Sis. Mary Briggs, Bro. and Sis. Williams, Sis. Margaret Jacks, Sis. Phyllis Turner, Bro. and Sis. Newnham, Bro. and Sis. Jones, Sis. McDonald, Sis. Betty McDonald (all of Toronto), also Sis. Mary Styles (of Brantford), Bro. and Sis. McCharles (of Beamsville), Sis. W. Turner (of Winnipeg), Bro. and Sis. L. Sparham (of Chatham), Bro. and Sis. Pryer (of Fort Erie), and Bro. and Sis. Tinker (of Montreal).

Our thanks to Bro. Tinker for the word of exhortation.

With pleasure we report new baptisms: —Robert Templeton, son of Bro. and Sis. J. Templeton and former Sunday School member, on February 19th, 1941, also Mrs. Margaret Maguire on March 26th, 1941.

With regret we record that we have had to withdraw fellowship from Bro. Lawrence Holt for long-continued absence from the Lord's Table.

As we daily read of events in the British Isles our thoughts and prayers are continually offered for our brethren and sisters there. May our Father strengthen and watch over you all and keep you in the shadow of his wings. —Edwin Button, Rec. Bro.

HAWLEY, PA., U.S.A. — Oddfellows' Hall, Main Street. Sunday School, 10.30 a.m. Memorial Service, 11.30 a.m. Lecture first Sunday in month, 10 a.m.

With pleasure we report our Sunday School has been much increased of late by attendance of children of brethren and sisters. We also are pleased to report the immersions, after a satisfactory examination, of Miss Betty Drake (December 29th, 1940) and Mrs. Ella Smith (April 27th, 1941). The latter is the daughter-in-law of our Sister Clara Smith. May they faithfully run the race set before them.

Our greeting in faith and love to all of like precious faith everywhere, and our prayers for those involved in the fast-spreading area of combat of nations.

Visitors have been Bro. Buckheit, Bro. David Sommerville and Sis. Fanny Gorman (of Baltimore, Md.), Bro. Russel Frisbie of Newport News, Va.), Bro. and Sis. Warren Beck (of State College, Pa.), Bro. John and Sis. Emily Sommerville (of Fairview, N.J., formerly of Hoboken), Bro. and Sis. Garfield Cooper (of Berwick, Pa., who recently removed from Scranton), Bro. and Sis. T. Llewellyn and Bro. T. Llewellyn, Junr., Sis. Blodwin Burke, Sis. Ruth Jones and Bro. J. Jones (all of Glendale, Pa.).

May the Lion of Judah and Prince of Peace soon come. — H. A. Sommerville, Rec. Bro.

HITCHIN. —Hermitage Hall. Lecture, 3 p.m. Breaking of Bread, 4.15 p.m. Bible Class (at 20, Walsworth Road) on Wednesdays at 7.30 p.m. Special Effort Lecture at 4 o'clock each last Saturday in the month.

In accordance with the notice given in the July "Berean," we held our Special Effort Lecture on the 26th, Bro. Denney being the speaker. His subject, "Britain's Last Mission," was heard by twelve strangers and a number of visiting brethren and sisters. We are hoping that the support will be even greater on August 30th and September 27th, when, if the Lord will, the respective lectures will be "The Coming Restoration of the Kingdom of Israel," Bro. E. F. Williams, and "The World Situation, indicating the Early Return of Christ," Bro. M. L. Evans. On each occasion a fraternal tea will follow the lecture. The lecture commences at 4 o'clock (instead of 3.15), to allow more time for brethren working until mid-day to get to Hitchin from London. The non-stop train leaves King's Cross at 3.5 p.m. We have had the privilege of the company for lecturing and exhorting since our last report of Brethren E. A. Clements, E. J. B. Evans and H. E. Wicks (of London), J. B. Adams and H. C. Webster (of St. Albans). Sisters Wicks, Adams, Mercer and Ollett have also been with us at the Lord's Table. —Harold Shorter, Rec. Bro.

HOVE (Sussex). — Montefiore Hall, 6, Lansdowne Road. Sundays: Breaking of Bread, 11 a.m. Lecture, 6 p.m. Wednesdays: Bible Class, 7 p.m.

We are very thankful to be able to report the baptism on July 20th of Marjory Alix Fry, the youngest daughter of our Bro. and Sis. E. W. Evans. Our prayer is that she may so walk and give herself to the service of the Truth that she may obtain the great reward provided for all God's faithful servants in His mercy.

It is also with sorrow we record the death of Brother Charles John Pettitt. Our brother fell asleep on July 28th. Almost his last words were the expression of his hope of the nearness of the coming of the Lord Jesus and of the resurrection. Our prayers and sympathy go out on behalf of Sis. Pettitt and Sister Eva Pettitt. May we all hold fast and so occupy our time that we may meet the Lord Jesus in His Kingdom. — E. F. Ramus, Rec. Bro.

ILFORD (Essex).

It is with regret that we announce our intention to close this meeting. The circumstances which have led the Ecclesia to this decision have been brought about by the War. Six of our members have been affected by having to take up land work. Seven others have evacuated away to country districts, and those remaining are so scattered as to have in some cases twenty miles separating them.

We are glad to have been of service to many in this vicinity and we feel our efforts have been well rewarded by the eleven immersions we have been pleased to conduct. For this we thank God and pray we may have done all things well in His sight.

To the brethren, members and visitors, who have laboured so faithfully with us, we record our sincere thanks.

From information at present to hand it appears that our membership will be divided fairly equally between the Holloway and Seven Kings Ecclesias, who will record details as applications reach them.

The Ilford brethren have, by the grace of God, conducted their association in such a spirit of love and understanding that the decision now made has been extremely hard to reach, but it has been made easier by our conviction that it will not be long before reunion is effected in the Kingdom. To this end we pray that God will guide and bless each one. —C. Crighton, Rec. Bro.

KIDDERMINSTER. — "Eureka," Bridgnorth Road, Franche. Breaking of Bread, 3 p.m.

Since our last report we have been pleased to welcome around the Table of the Lord as visitors Sis. Canham (of Plymouth) and Bro. and Sis. Wes. Southall (of the Dudley, Scots Green, Ecclesia).

Bro. Southall did us service in administering the word of exhortation.

Sis. J. Nickolson, Senr., and Sis. Ruth Nickolson are likely to remain in Worcester for some time, under existing circumstances, and so have decided to join our little number. They have been transferred by the West Ealing Ecclesia, by whom they have been recommended to us in loving fellowship. We hope their sojourn with us will be beneficial for the spiritual uplifting of us all in our strivings to attain to the "Rest that remaineth for the people of God."—H. W. Pigott.

LAMPASAS, TEXAS, U.S.A. —Lecture, 11 a.m., Breaking of Bread, 8 p.m. Bible Class, 8 p.m. Wednesday.

We have had the company of Bro. J. Smith, Bro. and Sis. Johnson, Sis. J. T. Smith, Sisters E. S. and B. Smith, Bro. and Sis. Beardon, Bro. Walsh and Bro. Ross Wolfe (of Houston), Bro. and Sis. E. Funnel (of Stephenville), Bro. and Sis. J. Eastman, Bro. Chatwin (of Mason), Sisters Hatcher and Bailey (of Hye), Bro. M. Edwards (of Eden) and Bro. L. Wolfe (of Gorman).

We are pleased to report that one more has put on the Saving Name of Jesus. On May 18th Maxine Wolfe, daughter of Bro. Lee Wolfe, was baptised into Christ. May she, with us, run the race and win the prize of life.

We have been compelled to withdraw fellowship from Bro. J. O. Lindsey. He has joined those who hold the "Clean flesh" heresy, with which we will have nothing to do. —S. S. Wolfe, Rec. Bro.

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

We are pleased to record that four of our Sunday School scholars have put on the all-saving Name of Christ and have entered on the race for life eternal: —June 22nd, Frederick Kenneth Clements (son of our Bro. and Sis. A. K. Clements), Barbara Lilian Deadman; July 20th, Lionel Leslie G. Deadman (son and daughter of Bro. and Sis. A. E. Deadman); also Marjorie Mary Ford (daughter of our Bro. and Sis. P. G. Ford). May God give them strength to run the race well and finally gain an entrance into the Kingdom of God.

We lose by removal Sis. E. A. Robinson to Croydon, Bro. and Sis. E. A. Parks to Putney, Bro. and Sis. J. Broughton to Crayford, and Sis. M. Kelly to St. Albans.

During July we have welcomed at the Table of the Lord Bro. and Sis. Cuer (St. Albans), Sis. J. Williams (Bothenhampton), Bro. E. Smith (Birmingham), Bro. and Sis. W. A. Rivers (Brighton), Sis. Heyworth (Coventry), Bro. and Sis. J. Broughton, Bro. and Sis. Harrington (Crayford), Brethren Eve, James and Johnson (Eastleigh), Sis. Ridout (Herne Bay), Sisters E. Clarke, Fry, E. Mitchell, M. Marshall and R. Punchard, Bro. and Sis. J. D. Webster (Hove), Sis. G. H. Ramus (Ilford), Bro. and Sis. Burton, Sisters Squire and Allen (Luton), Sis. E. Morgan (New Tredegar), Bro. and Sis. Spencer (Putney) and Bro. Austin (Sutton). —H. J. Button, Rec. Bro.

LONDON, N. (HOLLOWAY). —Delhi Hall, 4.0 and 6.0 p.m. Wednesday, 7.0 p.m. 'Phone: Mou. 1396.

Following the closing of the Ilford Ecclesia, we welcome to our midst Bro. and Sis. P. J. Coliapanian, Bro. and Sis. W. M. Thomas and Bro. and Sis. S. R. Marling. If the Lord will, we shall be holding a fraternal tea and meeting on Saturday, September 20th, at 2.45 p.m., at Coventry House, 3, South Place, London, E.C.2. Programmes later. As our meeting times may be changed for September, will brethren and sisters purposing to visit us either write or 'phone us as to times.

We have welcomed as visitors during the past month Bro. J. Doust (of St. Albans), Bro. P. Lane (of Clapham), Bro. B. Austin (of Sutton), Bro. and Sis. M. L. Evans (of Sutton), and Bro. and Sis. D. Cooke and Sis. F. R. Wright (of St. Albans). — H. F. Wicks, Asst. Rec. Bro.

MASON, TEXAS, U.S.A. —

We have not seen a report from the Mason Ecclesia for some time and some may not know we have an ecclesia here. For some years there were too few and they were too far apart to meet, but about four years ago there came to be enough here to organise an ecclesia, and, as all had means of transportation, we are meeting regularly now. Having no meeting-house, we meet at the homes of members, some having to travel at times thirty miles to get there. Our Presiding Brother is Bro. J. E. Eastman, our Recording Brother is Bro. John Eastman, and the other members of our ecclesia are Sis. Leona Eastman, Sis. Helen Eastman, wife and daughter of Bro. John Eastman, Sisters Annie and Lizzie Eastman, Sis. Dora Tinsley and two daughters, Sis. Edith and Avis, Sis. Rachel Passmore, Bro. Roy Chapman, Bro. and Sis. J. E. Eastman and daughter, Sis. Ella Mae.

Since last September we have been having special Visitors' Sundays on the first Sunday of each month. There was quite an interest from the first, and on May 11th, 1941, our entire ecclesia journeyed to Edin and assisted four applicants to put on the Saving Name. They were Mr. and Mrs. Urban Edwards (of Edin) and Mr. and Mrs. Bill Edwards (of Harper, Texas). These, with Bro. Melvin Edwards, Sis. Laura Edwards and mother (Sis. Edwards), of Edin, Bro. and Sis. W. J. Taylor (of Edin) will meet with the Mason Ecclesia on the first Sunday of each month. As the distance is about sixty-five miles, they cannot come every Sunday.

On the 19th and 20th of April we had a very enjoyable and upbuilding meeting. Having obtained permission to use the "Grit Community Hall," we held our meeting there, and enjoyed some very good lectures and exhortations by Brethren J. T. Smith and Jim Walsh (of Houston), Bro. S. S. Wolfe (of Lampasas), Bro. John Eastman (of Grit). Some seventeen of the Houston Ecclesia attended, travelling a distance of over four hundred miles. There were also brethren from Stephenville, Lampasas, Hye and Oklahoma.

Forty-two members partook of the memorial supper on Sunday. The afternoon was spent in singing Psalms and hymns and a lecture. Some returned to their homes, some remained for the evening service, and, aliens coming in also, we had a good crowd.

Each Sunday we meet for Memorial Service and Bible Class. We have two Bible Classes—a senior class and a junior class—also a class for small children.

Our hearts go out to those of like faith in the war-torn countries and we pray that they may prove faithful to the end. — John R. Eastman, Rec. Bro.

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

Will visitors please note that from May 1st we will be away from our present hall to the above address in the adjoining town.

Visitors have been Bro. and Sis. Martin, London, Ont., and Bro. Hurst, Toronto, Ont., who administered the word of exhortation. —J. V. Richmond, Rec. Bro.

NEWARK, N.J., U.S.A. — Mount Sinai Temple, 509, High Street. 10 and 11 a.m.

I have been instructed to advise you in connection with Bro. Ralph Woodworth and his sister-wife, Sister Dorothy Woodworth. In accordance with Ecclesial action taken on September 8th, 1940, and in view of the fact that a satisfactory answer has not been received, Bro. and Sis. Woodworth are now out of our fellowship.

We take this opportunity to notify you of a much more pleasant fact. Sister Irene Sticht, formerly of the Elizabeth Ecclesia, has transferred her membership to the Newark Ecclesia. Fraternally your brother in Christ, Alex. Packie, Rec. Bro.

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

We are pleased to report that on July 27th we had a visit from our Bro. C. Hatchman (of London), also on August 3rd our Bro. F. Beighton (of London), here on holiday, filled the place of our Bro. J. Widger, who, through circumstances over which he had no control, was unable to come. We thank our two brethren for their faithful and willing service in the Lord in this part of His vineyard. There were a few of the alien present at the evening lectures on the two occasions.

We have been pleased to welcome at the Table of the Lord the following: —Brethren C. Hatchman and F. Beighton (of London), Sis. F. Beighton (of London), Bre. A. E. and A. J. Skinner and Bro. Peter Skinner (of Clapham), Bro. Beard (of W. Ealing), and Sis. Skinner and Sis. L. Skinner (of Abergavenny). —David M. Williams, Rec. Bro.

PLYMOUTH. — Oddfellows' Hall, 148, Union Street (near Railway Arch). Sundays: 11 a.m. and 6.30 p.m. Thursdays: 7.30 p.m.

We are sorry to report that we have lost the company and fellowship of Bro. and Sis. S. F. Jeacock, Bro. Jeacock's firm having moved back to the London district. Also Sis. Quelch, who, following certain "enemy action" in this city, was evacuated to Cambridge, but, we understand, intends removing to Shirehampton, near Bristol. In neither case have our brother and sisters yet joined another meeting, but will do so when their arrangements are settled. Bro. Jeacock's removal involves a change in Recording Brother and Bro. H. R. Nicholls has been appointed to this office. His address is 5, Norton Avenue, Lipson, Plymouth.

I am glad to report that we are all safe and well, for which we thank God and take courage. — E. J. Light, Asst. Rec. Bro.

Later: —

[Received too late for insertion last month.]

Our Sister Quelch recently evacuated to Cambridge and has since removed to Shirehampton. We commend her to the fellowship of the ecclesia there. We have also to regretfully report the transfer to St. Albans of our Brother and Sister S. F. Jeacock. We shall especially miss Bro. Jeacock because of his willing assistance, which has been so ungrudgingly given in the service of the Truth. The moderns would term him a "live wire," but we prefer the Apostle's expression, "always abounding in the work of the Lord." During his stay with us a bond of affection has been woven which will not easily be broken.

Since our last report we have been pleased to welcome in fellowship at the Table of the Lord the following brethren and sisters: —Bro. G. Hodge (Luton), Sis. Townsend (West Ealing) and Sis. S. F. Jeacock. Also Bro. Jeacock, who ministered the word of exhortation on August 3rd, and lectured in the evening on the subject, "The Signs of the Times." —Hubert R. Nicholls, Rec. Bro.

PRESCOT (nr. Liverpool). —5, Brookside Road (off Shaw Lane). Sundays: Breaking of Bread, 3 p.m. Thursdays, Bible Class at 7 p.m.

As visitors to our memorial meeting we are pleased to have had the following: —Bro. J. Adams (St. Albans), Bro. G. Hill (Pemberton), Sis. Doris Jannaway and Sis. Trixie Maccree (Southport), Bro. W. Hilton (Coventry). Also for a few days we enjoyed the company of Bro. S. Hughes and Sis. F. Jones (of Dudley).

We appreciate the upbuilding exhortations as given by Bro. G. Hill and Bro. W. Hilton, and also the company of brethren and sisters who visit us from time to time.

Events are developing the purpose of God, and soon will be revealed that Russia is the appointed King of the North and not Germany.

Where shall we be? Let us hope we are amongst those who will oppose him with Christ in Palestine. —G. W. Park, Rec. Bro.

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

Once again our membership has increased by transfer, and we now have with us Bro. and Sis. S. F. Jeacock (of Plymouth), Sis. B. De Vane (of Holloway) and Sis. Helby (of Clapham).

We are particularly glad to welcome back our late Recording Brother, whose zeal for the Truth, so well known in ecclesial circles, will be much appreciated. The much-talked-of Victory V, though in a sense interesting, is a movement with which we cannot identify ourselves. But it would not be out of keeping with our "separateness" to let the symbol be a reminder to us of the Vth World Empire which is soon to be ushered in. We hope to be having the first of three special addresses on 27th September. —G. P. H. Mallard, Rec. Bro.

SANTA BARBARA, CALIF., U.S.A. —Pythian Castle, 222, W. Carrillo Street. Sunday School, 9.45 a.m. Breaking of Bread, 11 a.m. Lecture, first Sunday monthly, 3 p.m.

We are happy to report that on May 10th Arthur Donald Seago (28) was baptised into Christ and thereby put on the only Name given under Heaven whereby we can be saved. Bro. Seago is the son of Bro. John A. Seago and the late Sis. Alice Rutherford Seago. We pray that he will so run the race that he will be among the victorious, who are the "called and chosen and faithful."

The semi-annual meeting of Christadelphian Young People was held in this city, April 12th and 13th, at which over 100 were present. The object of this enterprising organisation is to help prosper the word of God and the work of the Truth among our young brothers and sisters and encourage our Sunday School scholars here in California. Not only so, but to be of mutual assistance in getting acquainted with one another. Beyond doubt, it has been, and will continue to be, God willing, a potent factor in stimulating their interest in the "One Hope," as well as being a very practical way of helping them to meet suitable companions and friends. The programme and details of the two-day Conference have already been printed in the "Junior Christadelphian" and the "California Sun," young people's magazines published here in Southern California, and which have quite a wide circulation, so we need not add more about this profitable event.

We continue to remember the brethren and sisters of the British Isles in our public and private prayers. God grant them strength to endure, for He will make a "way to escape" for them who put their trust in Him. —W. S. Davis, Asst. Rec. Bro.

SEVEN KINGS. —Mayfield Hall, 686, Green Lane, Goodmayes. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m.

Consequent upon the closing down of the Ilford meeting, the following brethren and sisters have transferred their membership to us: —Sis. Carter, Bro. and Sis. Crighton, Sis. Ramus and Bro. Vincent. We cordially welcome these brethren and sisters, and trust we shall be a mutual source of help and strength in these difficult days.

Visitors during the month have been Brethren Douglas, Warren and Westley (of Clapham) and Sis. Corfe (Putney). They were very welcome, and we thank the brethren for their help in the public work of the Truth. —W. J. Webster, Rec. Bro.

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

Since our last report we have been pleased to welcome to the Lord's Table Bro. D. Bayles and Sis. M. Bullen (of Clapham). We also regret to report our withdrawal from Bro. W. J. Hathaway for the making of munitions of war. —L. H. Bowen, Rec. Bro.

VICTORIA, B.C., CANADA.

Since last writing we have had to give up our hall and are now meeting at the home of Bro. Snobelen, Elwood Avenue, Sannich. Breaking of Bread, 11 a.m.

We have to report that Bro. Lofting has joined the Birmingham Central Meeting. We have received into our fellowship Sis. Phylis Deighton, late of the Central Meeting. We shall be pleased to have the company of those of like precious faith who may be passing this way. —Joseph Snobelen, Rec. Bro., R.R. No. 3, Victoria, B.C.

WORCESTER, MASS, U.S.A.

During the winter months we have had several brethren from the Boston Ecclesia to help us in the work of spreading the Gospel. The seed was ably sown, but the hearers were like the ancient Greeks, full of scepticism and self-satisfaction with the "old wives' fables" taught by the "leaders of the people," and said in their own words "We will hear thee again on these things." Whether the Greeks did or not, the citizens of Worcester did not. Nevertheless, we thank the brethren of Boston for their faithful effort, also our own brethren who have laboured in the vineyard.

Our numbers have increased by the transfer from Boston of Bro. and Sis. A. Preece.

Visitors amongst us have been Brethren John Williams, H. S. Ricketson and, Will Davey, Sis. H. S. Ricketson, Sis. Lumley and Sis. Will Davey (all of Boston), Brethren L. Rankin and W. Dean (of Newark, N.J.), Sis. W. Dean and Sis. Faust (of Newark, N.J.), Brethren C. E. George, J. E. Mullan and O. S. Johnson (of Philadelphia, Pa.). The first-named gave us the word of exhortation and cheered us in the work of the Truth.

As stated in our previous letter to "The Berean," Bro. Waid through ill-health has been forced to resign from being the recorder of this meeting. We shall miss the work he could do for us, for he was a faithful servant of the ecclesia. The undersigned has been appointed the recorder for the rest of the year. — S. W. Elliott, Rec. Bro.

J. W. Poynter Again.

Mr. J. W. Poynter has again been on the warpath. He recently wrote against us in the "Holloway Press." The Editor courteously gave us space to reply as follows: —

A CHALLENGE. "War and Prophecy."

Mr. J. W. Poynter says in your issue of 11th July that "to take the Bible as a volume of precise prophecies of the future is wrong and based on ignorance."

I am prepared to debate with any man Mr. Poynter can put up against me the following issue:

—
"That the Bible is a volume of precise prophecies regarding the future."

I will pay for a suitable hall in Islington. I will pay for a large advertisement in the "Islington and Holloway Press"; in fact, I will cover the whole matter.

I will ask the editor of the "Islington and Holloway Press" to preside or to appoint a chairman. I do this in the interests of Truth and because there is more comfort and hope in Christadelphian teachings than in the barren negations of Mr. Poynter.

Holloway Christadelphians.

G. HARLEY DENNEY,
Hon. Secretary.

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.
Clyde, Texas. —Mrs. M.A. Tunnell, Route 2, Box 138, Callahan, Co.
Dale, Texas. —J. Bunton.
Denver, Colorado. — A. A. Douglas, 4139 Tejon Street.
Detroit, Mich. —G. Growcott, 15586 Normandy Ave.
Elizabeth, N.J. —Ernest Twelves, 14 Stiles St.
Glendale, Calif. —B. A. Warrender, 520 Arden Avenue, Glendale.
Goose Creek, Texas. —J. T. Smith, P.O. Box 645.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Houston, Texas. — J. T. Smith, 202 Wisconsin St., Baytown, Texas.
Ithaca, N.Y.—F. Gulbe, Ithaca R.D. 2, New York.
Jasonville, Indiana. —J. H. Craig, 235 E, Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
King Ferry, N.Y.—Attwater Ecclesia, Edward Palmer.
Lampasas, Texas. —S. S. Wolfe.
Liverpool, N.Y.— W.L. Van Akin, 407 Bass Street.
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NOTES

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Swansea Make History. — As will be seen from the "Ecclesial News," for the first time a withdrawal has taken place from a maker of munitions.

Russia and Britain. —We now see Britain and Russia moving into their appointed places as the two great Powers of the last days. The historic Eight Points set forth jointly by U.S.A. and Britain on August 14th make plain that the "aggressor nations," i.e., Germany and her allies, are to be disarmed as a result of the present war, while the peace-loving, non-aggressive peoples, i.e., Britain, U.S.A. and allies, will remain armed and very strong. The significance of this united declaration is of immense importance.

1 Cor. vi. 1. —We have once more to say that we hold fast to the position set out by us in April and July. But we cannot be in any way parties to any kind of unscriptural procedure, such as listening to allegations against ecclesias and brethren furnished by others without reference in the first place to those accused. Matt. xviii. must be observed or grave offence results. The Editors of this magazine have no reservations in either of these matters of doctrine and practice.

Bro. Dowling's Removal. —Bro. Dowling has gone to live with his daughter, Sis. Grace Beynon, at 133, Harding Place, Utica, New York. We hope he will benefit by the change and sympathise with him in his failing eyesight. May we soon find immortality at the end of the journey now in sight. G.A.G. and G.H.D.

Derby. — The Rec. Bro. is now T. Gettliffe, 8, Eton Street, Wilmorton, Derby.

Mason. — We call special attention to the interesting news from Mason, Texas. Here are people going 30 miles to a meeting. We believe their effort is well rewarded.

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