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October 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.)

BOURNEMOUTH. —K. Jackson, 53 Stroyden 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. 1.30 and 2.45 p.m.)

DERBY. —T. Getliffe, 21 8 Eton St., Wilmorton.

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. 2 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.

YORK. —R. Bray, 85 Clarence Street.

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All Communications and manuscripts should be sent to G. H. DENNEY, 47 Birchington Road, Crouch End, London, N.8.

Volume XXIX

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EDITORIAL

Fellowship

John in his first Epistle declares that our fellowship is made possible with the Father and with His dear Son by our coming into His light. So that when we understand, believe and wholeheartedly obey the Truth, we come into fellowship with all those who constitute the family of God.

"But if we say that we have fellowship with Him and walk in darkness, we lie."—1 John i. 6.

Now perfection in conduct is the aim and ideal of those who thus enter into fellowship. Perfection in keeping the doctrine pure and unsullied is attainable and must be maintained, because there is no forgiveness for rejection of God's Word. Such is a "sin against the Holy Spirit." Our Statement of Faith embodies what we believe to be the whole counsel of God, and we must never change from it. We are baptised believing that by full acknowledgment of it we make "a good confession before witnesses."—1 Tim. vi. 12.

But John saw plainly that in the realm of conduct we should not any of us be able to boast of perfection. "If we say that we have no sin, we deceive ourselves and the truth is not in us."

How, then, are we to deal with this difficulty? Paul says (Rom. vii. 23), "I see a law working in my members warring against the law of my mind and bringing me into captivity to the law of sin."

"So then with the mind I in myself serve the law of God, but with the flesh the law of sin."

Deliverance.

Paul and John both tell of the same deliverance for those in fellowship. It does not consist in passing resolutions about every kind of evil, new and old, and putting all to the measure thereof. It consists in a very humble recognition of one's weakness and a seeking at the throne of Grace for forgiveness and strength to overcome. He goes "justified" to his house who confesses his sin, not he who boasts of his righteousness (Luke xviii. 13).

As we are therefore all sinners, we only differ

All Sinners.

in degree and kind. Some have a tendency in one direction and some in another. Our attitude toward one another is fortunately decided for us.

The persistent and unrepentant sinner must be dealt with Scripturally in the way prescribed in Matt. xviii. But for the repentant there is always forgiveness, and "We must restore such an one in the spirit of meekness, considering ourselves, lest we also be tempted" (Gal. vi. 1).

All Sins.

Can all sins be forgiven? 1 John i. 9 declares that they can be and will be where repentance is manifested. Then what matters most of all,

to come back to Paul's reasoning, is the state of the mind. When a repentant one is seen to be sincere, then there only remains one thing to do—to bring forth works meet for repentance (Acts xxv. 20).

Humility and Love.

But in our relation to one another we "exhort" one another and "so much the more as we see the day approaching." We do this in humility if we do it well.

We treat the offender with love, striving hard to save him from his faults and help him to do better. As God has "long patience" for us, so we should and must have patience with one another.

To minimise everything that speaks in a brother's or an ecclesia's favour and to magnify all that tells against him or it is a very fatal error.

Finally, as long as there is hope and a chance of converting the sinner, we should continue our endeavours. Be patient, be courteous, be kind, credit each and all with good intentions. "He that loveth his brother abideth in the light" (1 John ii. 9). He that loveth him not is a most dreadful sinner. A presiding brother who refuses to welcome his brother, even if he likes him not, is a man with hate in his soul and is not in the light. Let love reign and a myriad of questions are settled easily. Let hate rule and not one trouble can be cleared.

We call special attention to the point of view expressed by our New Zealand colleague and friend under the title of "The Present World Situation." His opening words bring to our mind Luke xvii. 34 to 36. The world call will come to us. "Go ye out to meet him," and it will reach us and New Zealand at the same moment.

EDITORS.

The Present World Position.

Bro. K. R. Macdonald, a member of our Advisory Committee, reviews the present situation as seen from New Zealand: —

No doubt you, like all here, were greatly stirred by the thrilling announcement which came over the air on Sunday night (with us), June 22nd, that Germany had invaded Russia, and that these two Powers are now in the throes of war.

I have recently been reading Dr. Thomas's prognostications on the subject of Russia and the great part she was to play in the latter days, as King of the North, etc., and now the real issue is before us.

The consensus of military experts' opinion seems to be that Russia has no chance against Germany, and cannot hope for a decisive victory, but things must not be taken at surface value. There are many things we know which do not appear on the surface.

We understand Persia is to be with Russia. A German victory would place Persia in German hands, and the Germans would naturally endeavour to consolidate the victory by sweeping on to Palestine and Egypt; they could not stand still undefeated. This then would be Armageddon, and the setting of the position is not there at present.

The fact of Britain being so prompt in reconquering Iraq and marching on Syria would indicate the apparent necessity of such a step in order to place a buffer between Palestine and any advance from the north, and it would appear providential that Germany should withdraw from Syria in order for Britain to more easily accomplish this.

Turkey. Turkey meantime remains neutral, but must in the very near future come to a decision to join one side or the other, and Russia would appear to be the nearest and most natural. Willing or unwilling, this then would bring Britain and Russia together as neighbours.

Jeremiah leaves no room for neutrals in chapter xxv. 28, "And it shall be if they refuse to take the cup at their hand to drink, then shalt thou say unto them, Thus saith the Lord of Hosts: Ye shall certainly drink."

Russia. There is no doubt Russia appears to be definitely the Power in (Ezekiel xxxviii.) "Meshech, Rosh and Tubal." In the "Berean" for August, 1938, "Prophetic Geography," by A.T.A., the writer shows that, according to recent research there is little or no ground for regarding Magog as representing Germany. While this view differs from Dr. Thomas's in this respect, it strengthens the view of the Doctor that Russia as King of the North must be the dominant country in the building of the Image; and as we read in "Elpis-Israel," page 326, new edition, the ten kingdoms comprising the Roman Empire were to be broken to pieces first, then after this was the whole Image to be broken to pieces together.

As Germany has now broken to pieces the ten kingdoms, excepting Spain and Portugal, it looks as if this portion has now been fulfilled, as the Doctor pointed out. And Germany and Russia are fighting for supremacy.

Britain's Objective. Does the prophecy require this to be done immediately? If so, then Britain's objective in endeavouring to restore the nations of Europe must fail, and the broken nations will come directly under Russia, should Germany be defeated now. It will be merely a change of masters.

On a complete survey of the whole question of the building of the Image, it appears the Image is being built now, but whether completed before Armageddon or about that time, yet future, time will tell.

It would appear to be necessary that there should be a lull in the operations in order to consolidate the position, before the final act, of the coming down of the King of the North. In the May "Berean," in the article, "No Peace," the League of Nations is regarded as the "Peace and Safety" cry. The same might be said of the Czar's Peace Proposals of 1899, when it was remarked the Boer War began the same year.

There is another aspect of this, and that is "that what happens to the world often happens to God's people, natural and spiritual.

Distress. When the world is in distress, the brethren are frequently so as well.

In Ezekiel xxxviii. 8 the Jews are shown dwelling safely (i.e., confidently). This has not been strictly true of them since the mandate. Verse 11 says, "I will go to them that are at rest, that dwell safely" (confidently).

Peace and Safety. Now should there be a time of peace after this war, and Britain retains Syria, and a large Jewish population in Palestine in the position indicated by Ezekiel, might it not be said that the "Peace and Safety" cry could come then? It appears to me it would be fitting, because when the trouble comes, it will come—"As a snare shall it come on all them that dwell on the face of the whole earth" (Luke xxi. 35).

If then the nations were prepared and waiting, it could hardly come as a snare.

To the Saints, however, it shall not come, if they "Watch," says Jesus, and whatever time it comes, we if faithful should not be "overtaken."

The coming days will be full of interest to the brethren of Christ the world over, and surely we can all say, "Now are we nearer than when we believed."

Workers with God. The Exhortation, "Workers With God," gives much food for thought, and, working on those lines, very much trouble would be avoided.

I have often said to brethren, attend every meeting you possibly can, even if you don't feel like going or interested. Even if you don't do anything, you will absorb the spiritual atmosphere. It grows on you. How often in a time of trouble you do the right thing without knowing how or why you do it—simply because it has grown on you? So I have found it.

"In Moses' Seat." Some have read this and termed it vague, but that is through lack of experience. There are some who through inexperience want to settle a difficulty right off-hand, overlooking or forgetting the fact that we are not mentally constituted the same, and all cannot travel at the same pace, and such should be given time. When the divorce and remarriage question became a burning one, some pressed for immediate decision, and promptly withdrew, and I am quite sure these brethren even yet do not know what they have done.

If they would study Dr. Thomas in "Elpis-Israel," "The Great Mystery and the Formation of Woman," they would perceive the allegorical significance of the union of Adam and Eve in Eden as the Type of the Bride of Christ, and how we become "One Flesh with Him" (Eph. v. 29-32).

They claim a One Flesh Union, One Marriage in the Flesh, but Dr. Thomas shows the World is one Flesh with the Devil, by birth and constitution, and this parentage must be forsaken in order to become One Flesh with Christ. And that this is done by the washing of water by the Word, as the Doctor so splendidly illustrates, but those who see only a carnal, fleshly marriage overlook the fact that when God calls, and Jesus accepts, then they are sanctified by the Word of Truth. It requires spiritual discernment.

When this last trouble came up, some who went out from us began to make comparisons, saying the Bereans were no better than the others. And other meetings not in our Fellowship held the Truth, and the Bereans were divided, etc., etc. Writing to a sister who brought this to my notice, I

said—First, be a good Berean Christadelphian yourself, then ask these people to show you where you are wrong, for if those other meetings hold the truth, why do they fellowship and fraternise with those who do not? There are many brethren and sisters who see no harm in visiting and fraternising with those not in our fellowship, as if there was nothing between, and I am afraid the Truth is not always the subject that is uppermost.

Bro. Roberts once wrote in answer to some complaint, "Meanwhile the Truth is the great divider." I find, if you talk the Truth to alien or false brethren, your company is not always welcome, especially if you talk of the matters that do divide.

If we are the House (Heb. iii. 6) of the Truth, then it is definitely right to invite or visit brethren in error for the purpose of endeavouring to put things right, and if this cannot be done, then leave them to their own devices. It helps them, as I have seen sometimes, to realise their false position.

Patience. In all troubles we require patience. Let patience have her perfect work. Some are hasty and press for withdrawal, which should not be until all reasonable means have been taken towards reconciliation. Everyone should be given time to see things in true perspective, for, as I have already remarked, I feel sure many do not know their own or our position.

That Review we sent out, for instance, the unfriendly criticisms received from some quarters, would indicate that they read it with their eyes shut. Spiritual, I mean. They see only the sin of breaking God's laws, but ignore the remedy in Jesus Christ. Love in the One Faith.

K. R. MACDONALD.

EXHORTATION

Our Passover.

When in the mercy of our Heavenly Father we are permitted to meet around the Table of our Absent Lord, and as we remember it is once more, so we remember it is once less, another stepping-stone to the Kingdom, and we are reminded that we are nearing the end of our probation. It is with grateful hearts we meet this morning in this collective capacity to worship God and to remember our absent Lord and to exhort each other. As the end is fast approaching and the evils and troubles abound in intensity, the sweeter should these gatherings be to us, because our hopes may be brightened and our faith increased. We are reminded, however, that in the first century, due especially I suppose to the labours of our beloved brother Paul, they had these same privileges and blessings, but from his letter to the Corinthians we see there was not existing there that united zeal and that earnestness that Paul would have desired. There was also with some of them a lack of that sincere appreciation of our high calling. This was due to schism and false practice. We can hardly realise that in so short a history of the ecclesia at Corinth these things should be. The fifth chapter indicates this, and so it produces from the pen of the apostle some fundamental principles.

Paul had occasion to refer to leaven, to "old leaven," which he counsels them to purge out from among them, because if it remained it would leaven the whole. Then he refers them to their state originally when they were in their first love as the ecclesia of God. "As ye are unleavened, so keep the feast, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." This feast would not be the feast of the Passover. It would refer to this weekly feast of the Breaking of Bread, which he again refers to in the 11th chapter, where the leaven is again introduced. Whilst the apostle is stressing this principle of purging out the leaven before it assumed so large a proportion, before the whole ecclesia became corrupt, he draws their attention to another great principle—"For even Christ our passover is sacrificed for us." Jesus, our elder Brother, paid the supreme sacrifice and was offered upon the cross at Calvary that we might be freed from the old

leaven of malice and wickedness. Why does the apostle mention leaven—why does he especially mention Christ, our passover? There must be some link that joins us to this memorial feast, and by way of exhortation we desire to examine this important phrase, "Christ our passover is sacrificed for us." We note how the apostle frequently refers to the sacrifice of Christ. His mission was to preach the gospel, "not with the wisdom of words, lest the cross of Christ should be made of none effect." How different from modern preachers of the apostasy! They love to display their elocution, and with their ceremonies and their robes they put their personalities right to the front. Not so with the apostle; he hid behind the cross of Christ and preached the true gospel to all who would hear. "We preach Christ crucified, unto the Jews a stumbling-block and unto the Gentiles foolishness." So before the sacrifice of Jesus we read that He especially invited His twelve disciples to that upper room and said, "With desire I have desired to eat this passover with you before I suffer, for I will not any more eat thereof until it be fulfilled in the Kingdom of God." This feast of the passover had been kept with much ceremony by the Jews right down to the time of Christ, but nothing rivalled this meeting of those thirteen in that upper room in its simplicity and yet in its deep significance. The Mosaic law was about to be done away with in the death of Him who would be their passover, and, although not binding under the law of Christ when Christ put it away, yet up to this very present time yearly this feast of the passover is kept, and all it stands for is kept before the Jew, if only they had eyes to see it. Let us see how this feast converged into Christ for Him to become our passover. We go back to the institution of the feast. On the eve of the Israelites leaving Egypt, on the eve of that wonderful deliverance from the hand of the oppressors, the passover not only celebrated this deliverance, but was the means of it. That night the destroying angel was about to visit all the homes of those Egyptian families and the first-born should be slain. This was to draw from Pharaoh at last his consent for Israel to depart from Egypt. Israel had been in Egypt and the time had arrived for them to be delivered, and God points the means. He points the means also whereby all the firstborn of the children of Israel should be saved from this death errand of the angel. In the 12th of Exodus we have the instructions from God as to what these Israelites were to do if they would escape the errand of the angel of death. Each family was to get a lamb; if one family was too poor, then two would unite; they would slay this lamb, take its blood and sprinkle it upon the door-post and the lintels, partake of its flesh that night, and when the angel saw the blood sprinkled he would pass over; and this feast was to be kept throughout their generations. So approximately 1,400 years had passed and history proved how the Jews had kept this feast, and now it is 3,300 years ago, and here is the great testimony to the Word of God that the Jews keep this feast to-day, a vindication of the truth of the Mosaic records. The Bible is true, Israel were in Egypt, and they were delivered from death, the Egyptians suffered, but all this was a type of those things to come in the purpose of God. Hence then this passover is of the utmost importance to us because of these types and shadows, for even Christ our passover is sacrificed for us. Jesus was so intimately associated with the passover and this feast and we are so intimately associated with Christ, that a knowledge and true conception of that first passover enables us to see how Jesus our passover was sacrificed for us. We remember why the plagues, of which the slaying of the firstborn was the tenth and last, were brought upon the Egyptians. The Israelites had been under a dark cloud for a very long time; they were slaves, but God in His appointed time raised up Moses to deliver His people, and as the king's heart was hardened, the last and most drastic judgment was to be meted out to him and them. We remember that little ark, containing Moses as a babe, that points to the way Israel were oppressed. Moses was placed in the ark because all the males born of the Israelites were to be slain at their birth, and now comes God's retribution for their wicked policy. Let us remember it—no king, no nation can inflict hardships on the natural seed of Abraham and expect to be free from the judgments of God. Germany will learn this shortly.

The lamb they were to kill must be without blemish, a male of the first year. What a significant type of Christ, whom God raised up to deliver His people from the darkness of Gentile superstition that they may become His people, separated and sanctified unto Him, because He has been pleased to adopt them into His family. Did not John say of Jesus, "Behold the Lamb of God that taketh away the sin of the world?" Jesus, the only begotten Son of God, was without spot or blemish. He said, "Which of you convinceth me of sin." "He did no sin, neither was guile found in his mouth." Also in the wonderful character of Christ the docility and innocency of the lamb was more than exemplified. The blood of the lamb was sprinkled upon the doorposts. Did not this typify the shed

blood of Christ when the Lamb of God was crucified on the cross? What has the shed blood done for us? All of us have been freed from the angel of death's errand, that is, the utter oblivion of the tomb to which those in the Egyptian darkness are fast travelling. The shed blood has made it possible for us who are under the righteous condemnation of sin to be raised again from the dead, so that we may inherit that eternal joy that remaineth for the people of God. As a result of the great deliverance from Egyptian darkness, having passed through the waters of separation, we have entered into the wilderness as strangers and foreigners, but as a covenanted people, fellow citizens with the saints and of the household of God. We have now a right of citizenship, as the Israel of God according to the Spirit, and we can through Christ now offer to God the sacrifice of praise continually, that is, the fruit of our lips. When Christ became our passover, we were baptised into Him, even as the Israelites were baptised into Moses in the cloud and in the sea, and as they were guided by the pillar of cloud and fire during their journey, so we have the great patrolling and guiding manifestation of God as reflected in His word, a lamp to our feet and a light unto our path.

It was Christ's desire to eat the passover with His disciples before He suffered, and I believe the record despite the fact that some say He did not partake of that passover. There would be upon that table all those things of which the children of Israel were to partake. Why the unleavened bread and those passover cakes? The law was very stringent concerning the week's activities which concluded with the passover day. The Jews were commanded to clear every bit of leaven from their homes, and they do it still. The pious Jew will see there is no leaven in any crevice of the house, so scrupulously do they observe this feast. This accounts for the unleavened cakes; they had no time for the leaven. Deliverance was coming, God had raised up Moses, hence these unleavened cakes, besides their spiritual import, would remind them of that evening before the end of the oppressor. The observance of the drinking of wine would account for the use Jesus made of it. He uses the only bread available and the wine at His disposal and institutes this memorial feast that we are permitted to gather around and partake of. "Do this in remembrance of me until I come." So before Christ our passover was slain He institutes this feast, which involves Jesus as the paschal lamb about to be sacrificed. He realised as the observance of God's commands brought deliverance to the Israelites by the shedding of blood which involved death, so it was necessary that all Adam's race if they would share God's redemption must attain it through Him. First of all there must be the shedding of His own blood first for Himself and then for His brethren. We know the difference between Jesus and ourselves, the spotless lamb—this was mental. No other animal but a lamb would do at that feast, no other person than Jesus would offer to God an acceptable sacrifice and declare the righteousness of God in condemning death in the nature that sinned. So when Jesus instituted this feast it was on the eve of His own sacrifice, hence as the passover feast was binding upon the Jew, so this is binding upon all those who would follow in the steps of Jesus—"Do this in remembrance of me until I come." The bread and the wine we partake of once again are representative of the body and blood of Christ our passover sacrificed for us. He took the bread and blessed it and then the cup and gave thanks. May we break off here to remind ourselves that when Jesus gave thanks on these special occasions they were not general prayers based upon His model prayer given to His disciples? The prayer was a prayer of thanksgiving for the bread exclusively confined to the bread and what it represents, and His disciples could discern in it those truths associated with the paschal lamb. The same in regard to the wine. Let those who are called upon to give thanks remember they are not general prayers, and therefore with chosen words they should be appropriate to the occasion and strictly confined to the subject matter of the bread and wine. Thus the bread represented the broken body and the wine the shed blood. We must not add to or take from this Divine ordinance, and when some say we must partake of unleavened bread and unfermented wine, these are but crotchets which tend to divert the mind from the substance. This simple ordinance reflects the wonderful purpose of God. The bread and wine—we know how these are staple and daily foods. "Give us day by day our daily bread," the great sustaining power of life. Jesus was the bread of life sent down from heaven, the antitypical manna that sustained the Israelites in the wilderness on the way to the promised land. And as we journey through the wilderness to the rest that remaineth, the words of Jesus must feed us. His words are spirit and life.

How fitting wine is to represent the precious blood of Christ; as the blood is the life thereof, without blood in our bodies we would be lifeless, and so it speaks to us of the offering unto the Lord

as an atonement for our sins. We see in Christ our passover sacrificed for us, the great price paid for our redemption, the paschal lamb who upon the cross delivered us and redeemed us. Our Lord Jesus Christ is that great Shepherd of the sheep "through the blood of the everlasting covenant." The covenant made to the fathers of old which Christ confirmed by His shed blood on the cross is the same covenant Jesus refers to when He gave thanks for the cup. "This is my blood of the new covenant which is shed for many for the remission of sins." By this same covenant all who are in Christ through baptism into Him are associated with Him also. This links us with the covenants of promise—If ye be Christ's, then are ye Abraham's seed and heirs according to the promise, or the covenants of promise.

D. C. JAKEMAN.

Dudley.

The Parables of the Old Testament (No. 8).

The Cauldron.

INTRODUCTION. —An evidence of the inspiration of the prophets of Israel is found in Ezekiel's twenty-fourth chapter, where the prophet in distant captivity dates a vision as "the very day the king of Babylon has begun to invest Jerusalem," and specifies it to be in the ninth year, the tenth day of the tenth month. Although so many miles away from the scene of battle, Ezekiel knows and speaks of the time and date of the siege, though the other occupants of Babylonia would only know when unofficial news trickled through or when an official Babylonian courier arrived with the tidings of another success for the King of Babylon. The date given by Ezekiel corresponds exactly with that given by Jeremiah (xxxix. 1, lii. 4) and the historian of Israel (2 Kings xxv. 1). We can therefore readily appreciate that when further captives did arrive to tell of Israel's last siege, their tale would bear witness to the accurate anticipation, nay, fore-knowledge, of the prophet and demonstrate that his words were God's words.

In the meantime the prophet is commanded to tell the rebellious house of Israel of the certain fate of the Holy City.

THE PARABLE. —"Put the cauldron on the fire, put it on,
pour in the water,
put in the pieces,
all the good pieces,
the thighs and the shoulders,
fill it with the choicest bones,
choose the finest of the flock:
then pile wood under it,
make it boil merrily,
seething the bones in it.

Woe to the bloody city. I myself will pile the fuel high. Heap on the wood, kindle the fire; but empty out the flesh, pour out the broth, and then set the cauldron empty on the coals to heat, to let its copper glow, and melt out its impurity, consume its rust" (xxiv. 3-11, Moffatt's version).

THE MEANING. —In parabolic form the prophet indicates the outcome of the siege which had just begun. The definite article in the opening phrase, "Put the cauldron on the fire," is significant, and is explained by reference to Ezekiel xi. 3, from which we see that the inhabitants of Israel used this figure of themselves; they argued "Houses have been recently rebuilding: all is well! The city is a cauldron and we are the flesh, safe inside it." They used the figure to denote security, Ezekiel to denote utter destruction. The aptness of the figure is especially emphasised when it is realised that the invasion of Judaea by the Babylonian armies drove the people of the land, as well as the nobles and rulers, into the city for safety. Even the Rechabites, who dwelt only in tents, entered into the city. The

city was full; "all the good pieces, the finest of the flock," indicating particularly the presence of the wealthy and the leaders of the land.

The fire was lit: the siege began, terrible in its ferocity, its terribleness being determined by God. "I myself will pile the fuel high," the length of time (over a year) indicating its severity. The next stage is the emptying out of the flesh and the pouring out of the broth—"empty it anyhow, pull out the pieces as they come" (verse 6). The inhabitants are brought out of the city, one by one, till none remain and the city is clear of them—all of them taken into death or exile.

Still the Lord is not satisfied. The city is contaminated, the cauldron rusted. It must be purged, its rust consumed. "But the thick rust will not leave it: not even the fire can purge it" (verse 12). Therefore Jerusalem must be destroyed. And so the parable ends: "The rust is your impurity so foul. Because I would have cleansed you and ye would not be clean, ye shall never be cleansed from your impurity till I glut my fury on you. I, the Lord, have said it and I will do it; I will not refrain, I will not pity, I will not relent, I will punish you as ye have lived and acted" (13-14). The Greek Bible (LXX.) adds an amplification of this sentence which is not found in the Hebrew text: "Therefore will I judge thee according to thy bloodshed, and according to thy devices shall I judge thee, thou impure, notorious and exceedingly provoking one."

And so it came to pass. Notwithstanding the remonstrations of all the prophets which God sent, "rising up early and sending them," Israel would not hear, would not learn. Even when the city was destroyed, the polity overturned and the nation scattered into exile, Israel did not learn. Six hundred years later they repeated their follies, notwithstanding the warnings of a greater prophet, who told them that because they "would not" (Matt. xxiii. 37), their house would be left unto them desolate.

EXHORTATION. —It is our custom to speak confidently of the safety which our position in the Truth gives us. We hold ourselves apart from the world's troubles and expect that soon we shall hear the call to safety, "Come, my people, enter thou into thy chambers . . . hide thyself . . . until the indignation be overpast" (Is. xxvi. 20). We must not forget that he who comes to save comes also to judge (2 Tim. iv. 1). Isaiah's prophecy continues, "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Let us take heed that we be not contaminated with those things for which the world will be held guilty, and it be not said of us "in that day" what Peter said of some: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Pet. ii. 20-21).

TERTIUS.

Faith.

Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And trust that out of night and death shall rise
The dawn of ampler life.
Rejoice, whatever anguish rend your heart,
That God has given you for a priceless dower
To live in these great times and have your part
In God's great crowning hour,
That you may call to men to see the light,
How in the heavens His heritage to take,
Sits He who'll put the powers of Night to flight
When His great Morn shall break.

U.S.A. and Britain.

Mr. W. Churchill and Mr. F. D. Roosevelt have met in mid-Atlantic and conferred together. This is an event of the highest world importance. It is another instance of the bringing together of the English-speaking peoples for the last days. That Russia is to have all possible aid is one of their decisions. That the "peace-loving" nations are to dispose of matters under a peace treaty is another of their conclusions. The war-mongering nations are to be disarmed. This means that Russia and Britain and U.S.A. rule European destinies when this war is over.

The Spirit of the Truth.

It has been suggested that the providential reason for the slowness with which the public embrace the truth might be the liability there would be of large accessions from the world swamping the slow-developing spirit of the truth in the ecclesias. This pre-supposes the existence of the spirit of the truth in them. Surely such a pre-supposition is warrantable, and, according to facts—in some cases, at all events. Yet there are those who turn upon us and, pointing to certain ecclesias, exclaim, "Do you call that the spirit of the truth? If you call that the spirit of the truth, then let me have the spirit of—well, of the world!" What can we do but confess with shame and mortification that there is ground in some cases for such a challenge? There is one thing more we can do, and will always do. We shall always maintain that the truth is not responsible for the spirit objected to in such cases. It is not because of the truth, but because of the old man of the flesh that briars and thorns are so plentifully brought forth in some communities. If the spirit of the truth were in possession, the spirit of the old man would be cast out. The spirit of the truth is the most glorious and beautiful spirit under the sun. It is a cause of thankfulness to God that it prevails here and there so much as it does. There is more of it now than ten years ago: with the waxing and waning of every year, there is increase unto God. But doubtless, also, there is, in some cases, nothing but that which causes shame and vexation. Why do the fruits of the spirit fail in those cases—"love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance?" For every effect there is a cause. The soil may be poor, but this is not the sole cause. Poor soil yields fairly under good tillage. It is what is planted in the soil that makes the trouble. If men sow tares, they cannot reap barley. Men cannot habitually indulge the flesh in smoking, novel-reading, and pleasure-following of various sorts, and obtain the mental results that come only from self-denial, Bible-reading and contemplation, and the cultivation of works of righteousness, mercy and faith. The natural mind is so powerful with all of us that those who make no effort to "put off" and "crucify" it give the new mind no chance at all. The mind which is created by the truth after the image of the Creator does not come by chance; it comes by submission to the power that God has appointed for its production. Read and ponder the Scriptures daily. If this were done everywhere with intelligence, it would not be in the power of the enemy to point the finger of scorn at any meeting professing the name of Christ.

R. ROBERTS.

FROM THE STUDY

Contrasts and Comparisons.

It is said "Comparisons are odious." To make a comparison we must have things that are comparable. Some mistake contrasts for comparisons.

For a good contrast look at Jer. iii. 17: "At that time they shall call Jerusalem the throne of the Lord." Contrast that with the present condition of that great city. Imagine that coming about by merely human agency. You cannot. But when "They shall walk no more after the imagination of their own hearts," because "The judgments of God are in the earth," then we can visualise all nations going on a worshipful pilgrimage to the throne and temple of God in Jerusalem.

"Out of darkness into light." "The whole world shall be filled with the glory, or brightness, of the Lord."

Now the average Englishman may not be anti-Semitic, but he certainly despises the Jew. "Ye are my witnesses," God said of the House of Israel. To the Jews were committed the oracles of God. The Gospel was afterwards revealed to the Gentiles and "God commands men everywhere to repent" (Acts xvii.).

The failure of Israel brought its own punishment. Then the light of God came to the nations and many have seen it and rejoiced. To-day, however, there is a strong drift away from and not towards religion and Godliness.

We are nearing the end of Gentile times. The symbols of Zechariah's prophecy, the four carpenters, along with the 144,000 of Revelation, the four living creatures and the 24 elders all have to do with the taking out of God's elect and their final perfection and work. The seven thunders will soon be heard. Here a contrast is to be seen. The children of men are weak mortals and erring. They cannot of themselves escape either sin or death. But when those who believe in God and serve Him have fulfilled their pilgrimage, they will be immortal.

For ever past all weariness and pain. Redeemed by the blood of Jesus Christ, they stand before His throne at last, ready to work with Him for the world's good government and blessing.

Our comparison must not therefore be as with one another, but as with Christ. Are we becoming more like Him? Let us compare our attainments to His stature. We must not be contrasts with our Lord, but comparable.

We at last must all appear before the judgment seat of Christ. If we compare favourably, we shall be given a place among the holy ones—the incorruptible. But if we contrast, and do not harmonise, we shall not attain to joy and honour.

Clapham.

C. PARKS.

FROM THE STUDY

The Assurance.

To be interested in a matter is highly commendable, for interest is an aid to learning. It promotes investigation; it is a stimulant to memory, because we remember best those things in which we are interested. It is the mainspring of action, because we take up and pursue a course if we are interested. But, although this is so, interest may be idle, and then it is mere curiosity. We are told in the Acts that the apostle Paul said concerning the Athenians that they spent their time in nothing but either to tell or hear some new thing. They were willing to hear Paul; some were, willing to hear him a second time, but it was idle curiosity. There was no ecclesia recorded as having been formed at Athens; there were only a few found willing to believe. Curiosity must be active and by contrast we have recorded in the same book concerning certain ones whose interest was indeed of this kind. The Bereans were sufficiently interested to search the Scriptures daily and many believed. It is therefore not mere curiosity which causes us to ask this question: What was it, what was the central doctrine, the main belief of the first-century Christians, which was their source of strength, which caused them such constancy of faith, despite the many more persecutions that they had than we in the 20th century, for if we look to find what was their constancy of faith we do so in order that we may be numbered amongst the Philadelphian class and not among the Laodicean, whose interest had waned? What, then, might be termed this central doctrine? Gibbon in his history writes that the reigning sentiment of the first-century believers was the assurance of the millennium, and there is little doubt that the disciples and the apostles fulfilled the command to preach the gospel. But this good news required an assurance and it is this assurance which is the main theme of the first-century Christian teaching.

Let us turn to the Acts of the Apostles and examine the evidence. Chap. 1: "Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Chap. 2: "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Chap. 3: "And killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses." Chap. 4: "Being grieved that they taught the people, and preached through Jesus the resurrection from the dead." "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." "And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." So we might proceed, chap, 5, 7, 8, 9, 10 and 13; "But he whom God raised again, saw no corruption." We cannot miss the fact that it was the assurance of the resurrection as an accomplished fact in the person of Christ which gave the first-century believers their hope, their faith and their constancy. It was this doctrine which the curious Athenians mocked at; it seemed contrary to reason and to their experience. It was this doctrine which soon began to be called in question by such as Hymenaeus and Philetus, by some at Corinth; it is this doctrine which has been made of none effect by Christendom by their traditions, and yet it is this doctrine which runs right through the Scriptures. This doctrine was taught in the Edenic covenant, the bruising of one which should not be unto eternal death, a bruising of the heel and not of the head, a wounding that could be and was healed. This doctrine is implicit in the Abrahamic covenant; though Abraham after that horror of great darkness had passed upon him was told he should be buried in a good old age, yet he was also assured that he should inherit the land. Believing that doctrine, believing the doctrine of the resurrection, Abraham was willing to sacrifice his son, esteeming that God was able to raise him from the dead. This is indeed the faith of all ages, that faith which was so necessary and so praised by Paul when he wrote to the Hebrews, that all these heroes of faith through faith wrought righteousness that they might obtain a better resurrection. Finally, this doctrine is the essence of the great covenant to David. Paul points this out in the 13th chapter: "As concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David." Not manifested in a son like Solomon, who should see corruption from which humanly speaking there was no return, but found in the Son of David who should be raised from the dead and see no corruption.

Now these two conditions are found in only One. Others had been raised from the dead, we have the record in the Old Testament, we have the record that Jesus himself raised from the dead, but their resurrection was but a temporary one and in due course they saw corruption. He alone was the Son of God, with power by a resurrection of the dead, and he alone saw no corruption, and thus it is declared concerning Jesus that he had the pre-eminence, he is the firstborn of a new creation, or, to quote from the Song, the chiefest among ten thousand. He is the faithful and true one who will lead the armies in high places clothed in fine linen, clean and white, because He is the risen Christ, and this declaration of the Spirit brings our minds with active interest to that further description of this one, the chiefest among ten thousand, given in the Song of Songs. The Song of Songs, therefore, has a very vivid place in our memory and affection, because do we not read therein that the one who is the beloved is altogether lovely? He is the One who can say, "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle dove is heard in our land. Arise, my love, my fair one, and come away." Do we not read in that same Song that though the one whom He thus invites to accompany Him to enter into the paradise of God is black, yet nevertheless she is a comely one? Do we not read therein that she has laboured all day in the vineyard and become black because of that labouring—persecution, work in the truth? Nevertheless, though black, she is comely and desirable. Do we not read that though the keepers of the city smote and wounded her and mocked her by taking away her veil—that is the way the world treats this virgin— though they have done that to her, nevertheless she is undefiled and a virgin because she has kept her faith, and, though we read that her eyelids may close because of the weariness of watching, yet her heart is awake; and though hope is deferred because the bridegroom seems at the door, and yet when she went to open he was not there,

nevertheless she was assured that the time would come when she would be brought to the banqueting house: "My beloved is mine and I am his."

As we view this glorious consummation, the reward of the bride's constancy, the end of the bride's searching vigil, we must remind ourselves and ask ourselves what is the class of persons who will constitute such a bride? In the Song they are styled sisters of Christ, a relationship that we all enjoy; it was given to us by a birth of water. In the Acts this class is styled those who are ordained unto eternal life. We think that must be a very trenchant thought that all of us in this room at this time are ordained to eternal life. It certainly is a very solemn thought and a very joyful thought. It is solemn because it involves a tremendous responsibility, a responsibility of that high and holy calling to which we have been called, fearfulness lest we should come short of that which is required of us, that responsibility of stewardship that has been placed upon every one of us, that we should wherever possible, in season or out of season, preach the Word; that responsibility of sonship, that we should endure hardship as sons, persecution as sons. But if it is a solemn thought to us, it is also a very joyful one in this sense, that to all of us who believe has come the call to eternal life, that we have been chosen and ordained because we can obtain it. We remember it is written our calling is not unto death, but unto life, God willeth not that any should perish or come short, but that we should all enter into that fulness of glory He has prepared. You will recall the words of the bridegroom given through the Gospel of John: "Ye have not chosen me; I have chosen you," and why? "I have chosen you and ordained you that ye should grow and bring forth fruit, and if we do that we abide in Him, and if we abide in Him we are the prospective bride. Even we choose because of ability; if we desire anyone to occupy a position, we choose according to their abilities of fulfilling that position of responsibility, and so likewise the bridegroom has chosen us because we are able to become constituents of the bride.

Well, now, when discouraged—and who is not discouraged? Abraham was. A promise had been made to him and he waited fourteen years before the son was born—fourteen years of long waiting, which caused him to say, "O that Ishmael might stand before thee." David was: "Why art thou cast down, O my soul, why art thou disquieted in me? Hope thou in God," and you know his hope: "I shall be satisfied when I awake with thy likeness." Paul was discouraged; he wrote to Timothy: "All they which are in Asia be turned away from us." And so, when we are discouraged by a long waiting, by personal weakness, by friends who have failed, let us remember that we are ordained to life eternal, and what is the assurance? The assurance is a risen Christ: "As the Father hath life in Himself, so hath He given to the Son to have life in Himself. As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." An immortal bridegroom can and will fashion an immortal bride. This act of remembrance on our part is an evidence of our faith in the assurance. We do not meet to remember a dead Christ, but we do meet to remember a risen Christ. The broken bread, though it speaks to us of His broken body, speaks equally of that glorious immortal body after the resurrection; the Bread of Life from heaven He said His body was, and we can see how in effect it is so. If we partake faithfully of the broken bread, it is to each of us the Bread of Life from heaven. The wine speaks of the poured-out blood, but it speaks equally of that ability to drink wine anew in the Kingdom of God—all because of a resurrection. And so the great assurance which was constant with the first-century Christians, which enabled them to hold fast through divers tribulations, comes down through the ages to us; we do not worship in vain, we do not hope in vain, we do not wrestle in vain. We have been ordained to eternal life, and if we faint not, among that vast throng of resurrected ones who will meet in the banqueting chamber, we shall be there and hear these words, "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone."

Woking.

W. E. MITCHELL.

Diary of a Voyage. (Continued).

Wednesday, April 19th. —Anchored in New York harbour and inspected by doctor for contagious diseases. A crowded steamer four days ahead of us not permitted to land on account of smallpox on board. One case discovered on the "Minnesota." Sore disappointment; resigned, and thankful we are not at bottom of sea instead. Got all our letters ready to post, and an unexpected door

opened suddenly. A man who had gone mad during the voyage had to be sent back to England, as America would not receive him, so the steamer "Wyoming," bound for Liverpool, took him, and its purser offered to post any cabin passengers' letters on arrival at Liverpool, to our great joy. Next, all the steerage passengers of our vessel had to be vaccinated before landing. Thought cabin passengers would escape, but not so. Had to "show our arms." We desired to be exempted. Brother Boshier was passed at once. I, who could not show any marks, escaped by a mere slip of the doctor's memory. He said he would attend to others while I was unbaring and would return to me afterwards. He never returned. The crowd were mercilessly put through the process, amid general merriment. Several objected and would not submit. A prominent member of the Anti-Vaccination Society influenced a goodly number to resist till the doctor appeared with the lance. The majority deserted their leader and went with the crowd like lambs to the slaughter. About four remained faithful and they, with their leader, were put in the wheel-house as prisoners. Eventually the captain ordered the rebels out and on to the quarter-deck. He summoned them to surrender. All did so except their leader, who declared he would rather have his head taken off than be vaccinated. The captain ordered him to be forced; several lusty tars laid hold and threw him to the ground. He kicked and struggled in vain; he was in the hands of the Philistines. They tore down his sleeve and held down his arms, while the doctor, who received a strong cuff from his unruly patient, inserted the vaccination knife in rather a merciless fashion. This was a curious specimen of American freedom to start with, and made several Irishmen on board express strong doubts as to the benefits of emigration.

Thursday, April 20th. —This morning had another visit from the doctor. We hung between hope and fear, when, to our delight, the cabin passengers were informed they were going ashore. As we got on board we were told that another and worse case of small-pox had been discovered among the steerage passengers and that they might have to stay in quarantine another week. We departed with great satisfaction, in the presence of an envious crowd of steerage passengers as we took our departure. Reaching the customs wharf, Brother Donaldson, of Detroit, who had been waiting for us for three days, came on board. It was a pleasant experience after being fourteen days in the desert. The Customs passed, we were to cross the ferry to Hoboken—only a few steps to Brother Latimer's. The ferry-boat was a sort of floating street; the two ends are alike, so there is neither stem nor stern. At last we found ourselves at the doctor's house, now tenantless save by the bereaved. Conversated on the sad event that had brought us across the ocean. Read to them the Address of the Birmingham Ecclesia, but found them indisposed to remove to England. Ascertained the meaning of the doctor's allusion in "What is Flesh?" to his "forthcoming pictorial illustration." When death struck him down, the doctor had just completed and put into the hands of the lithographer a pictorial-chart representation of the doctrine of God-manifestation as exemplified in Jesus. By the time this meets the eye the chart will probably be in supply and speak for itself. It is a really splendid work, whether considered from an artistic or doctrinal point of view. It is beautifully drawn and coloured in oil on a sheet about 8ft. by 4ft. It exhibits pictorially a complete history of Divine communication with men. It sets forth the "sundry times and divers manners" in which God spake to the fathers of Israel, beginning with the cherubim in Eden and ending in the glorious ages to come, when God will be "all in all." It is a valuable contribution to the existing means of instruction in the truth, and it will be a pity if it is not some day made generally available, by lithographic or other means. Found a number of letters waiting from United States and Canada inviting and entreating lecturing visits. Could not at once decide what to do about them. Resolved, if business could be got through quickly, to decline acceptance at this time and return at once to England. (The actual drawing of the "chart" was, I think, made by Bro. Donaldson, of Detroit.)

Friday, April 21st.—Looked through the doctor's papers; found an extraordinary number, evidencing the prolificness of the doctor's pen. Much valuable material, of which our readers will, from time to time, have the benefit in the pages of "The Christadelphian." It was a sad business, making it difficult to realise that he was now no more in the land of the living.

Found solace in the blessed Hope, and at last in slumbers on the pillow that had long given nightly rest to another head (Dr. J. T.'s).

Saturday, April 22nd. —Find business will involve delay, so conclude to use up delay among the twenty-two places to go to by hurried visits compressed within the next six weeks. Much work in little time.

R. R.

“**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, 133 Harding Place, Utica, New York, 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.

CALGARY, ALBERTA, CANADA. — 313. 3rd Avenue, N.E. Breaking of Bread every Sunday, 11.30 a.m.

My sister wife and I have been domiciled in this city for the past two years and during that time, together with the assistance of Bro. and Sis. W. La Flamme, who moved here from Lethbridge, we have endeavoured to carry on the work of our Lord and Master. The response has been very discouraging. The people apparently do not wish to hear of the great purpose of God, which, after all, is but another of the signs of the times. We will, however, carry on with our Father's business to the best of our ability, awaiting His call.

Our hearts are ever with the brotherhood in the old land, in all their trials and their heartaches, but we always remember that God is our refuge and our strength and an ever-present help in time of trouble.

We are situated 145 miles north of Lethbridge, and it has been possible for the writer to make a few visits there in the service of the Truth. We have had as visitors in return Bro. and Sis. S. T. Batsford, Bro. and Sis. W. J. Pickford and Bro. and Sis. W. Blacker. These visits have brought home to us very vividly that, as iron sharpeneth iron, so doth a man's countenance his friend. We are very thankful to the above brethren for their ministrations to us.

To any brother or sister who may be passing this way we give a cordial welcome. —W. H. Bailey. Rec. Bro.

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

Since our last report there have been several additions to our little meeting. First, we gain by removal from Clapham Bro. R. S. Penn, who was followed by Bro. and Sis. A. Broughton, and later by Bro. and Sis. C. R. Wright. I need hardly say how welcome are these brethren and sisters into our midst, or how much lighter is ecclesial work as a consequence. Unfortunately we understand our Bro. and Sis. C. R. Wright will have to leave us again soon because he has again changed his place of employment.

We are very grieved to report the sudden death of our Bro. John E. Harrington, who was killed on 18th August whilst at work with his lorry. Mercifully his death was instantaneous. He was laid to rest on the 22nd August at Bexley Heath Cemetery, Bro. L. J. Walker speaking appropriate words at the graveside. Our hearts go out in sympathy to our Sis. Harrington, who is left with one little child to mourn the loss of her beloved husband. The news of our brother's death gave us all a blow that was very difficult to survive. We can hardly yet realise it as a fact. We shall miss our brother more than we can say. There is one redeeming feature. We are living in the end of the days and our brother will not sleep for long. We pray for our Lord's return, when the living and the dead shall be reunited and stand in their lot.

We would thank those brethren and sisters who have visited us, especially those brethren who have laboured with us in the service of the Master. —With love to the brethren, A. Drummond, Rec. Bro.

CROYDON. —Ruskin House, Wellesley Road.

On and after October 5th our meetings will be held on Sundays as follows: —Breaking of Bread, 1.30 p.m., and Lecture, 3.15 p.m.—A. A. Jeacock, Rec. Bro.

GLASGOW. — Co-operative Memorial Building, 71, Kingston Street, Tradeston. Sundays: 1 p.m. and 3 p.m.

Since our last report we have been pleased to have the company at the Lord's Table of Sis. G. Fraser and Bro. J. Widger (Plymouth), Bro. Gadsdon (Seven Kings), Sis. F. Haines (Clapham), Sis. E. Gillespie (Sutton), Bro. A. Jaap and Bro. and Sis. Weir (Motherwell), Bro. and Sis. T. Stevens, Bro. and Sis. J. L. Wilson and Bro. and Sis. John Wilson (Peebles), Sis. D. Widger (N. London), Bro. Restall (Edinburgh), Sis. M. Moir (formerly of Clapham but now in isolation at Aberdeen).

Our Annual Outing was held in the grounds of Bothwell Castle on Saturday, August 23rd, and was an occasion of spiritual and physical refreshing. We were glad to have the company of brethren and sisters from the Motherwell Ecclesia.

Will intending visitors to Glasgow please note that on and after Sunday, September 21st, the times of our meetings will be changed as follows: —Breaking of Bread, 1 p.m. Lecture, 3 p.m.—Norman G. Widger, Rec. Bro.

HOVE, SUSSEX. — Montefiore Hall, 6, Lansdowne Road. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.0 p.m. Wednesdays: Bible Class, 7.0 p.m.

During the month we have had the pleasure of the company of the following brethren and sisters around the Table of our Absent Lord: —Bro. I. P. Evans, Bro. G. J. Barker, Bro. and Sis. F. Wood, Bro. and Sis. Deadman, Bro. H. Webster, Bro. and Sis. A. A. Jeacock.

We rejoice also to be able to record the baptism of Miss Eileen Endora Hamilton (daughter of our Bro. Hamilton).

Our new sister will be in isolation, so would all those who can please correspond with her to encourage and help her. Sis. Hamilton's address is "Riversvale," Wrampingham, Norfolk.

Our prayers go out on behalf of our sister, that she may so "walk" that she may be acceptable in the day of Christ. —E. F. Ramus, Rec. Bro.

LONDON, S. (Clapham). —Avondale Hall, 11.0 and 7.0 p.m.

On August 14th the Clapham Ecclesia, by 60 or so votes out of a membership of 480 (figures from the Rec. Bro.), decided to send a circular letter to all ecclesias throughout the world. This has since been done. On September 6th they held a meeting at Denison House, Victoria, presided over by Bro. P. L. Hone. Bro. H. T. Atkinson spoke for an hour on "The Doctrine of Fellowship in its Application to the Present Ecclesial Situation." There was an attendance of about 300, all ecclesias having been invited. Some questions were allowed in writing, but none spoken. A reply to their circular has been issued by the Editors of this magazine which can be had on application.

LONDON, N. (Holloway). —Delhi Hall, 409, Holloway Road (opposite Royal Northern Hospital). Sundays: 2.0 and 4.0 p.m.

It gives us great pleasure to say that Sis. E. Coliapanian, late of Ilford, has joined us. We are sure this will be to our mutual benefit.

We have had many visitors during the past month, all of whom have been welcomed.

Will visitors please note the times of our meetings, commencing October 5th, as above.

We are obliged to discontinue our mid-week meeting for the present. We are hoping, if the Lord will, to have a series of special lectures in the North Finchley Public Library, Ravensdale Avenue, on Saturdays during October, commencing 3 p.m. We shall be glad to see visitors. —H. F. Wicks, Asst. Rec. Bro.

LONDON (Putney). —Christadelphian Hall, 210, Putney Bridge Road, S.W.15. Sundays: Breaking of Bread, 2 p.m. Lecture, 3.30 p.m. No Bible Class during the winter months.

On 30th August Bro. E. C. Perry of this meeting and Sis. Doris Higgs, of the Bristol Ecclesia, were united in marriage. We pray that the blessing of our Heavenly Father may rest upon their union and that as "heirs together of the grace of life" they might both attain to the Coming Kingdom.

Bros. and Sis. Perry will meet with us at Putney, thus increasing the membership of the meeting by one. Further increases in our strength—not numerically only, we are sure— occur with the transfer from the Clapham Ecclesia of Bro. and Sis. E. A. Parks and from the St. Albans Ecclesia of Bro. and Sis. W. Boyd. We welcome them as fellow pilgrims.

Our thanks are due to the following brethren of other ecclesias who have spoken at our Sunday and mid-week meetings: —D. W. Baylis, F. W. Brooks, A. L. Deadman, R. Learman, C. H. Lindars, C. Parks and F. C. Wood (all of Clapham), A. T. Abbotts (Sutton) and A. H. Warry (W. Ealing). —J. A. Balchin, Rec. Bro.

LONDON (West Ealing). —Leighton Hall, Elthorne Park Road, W.7. Sundays: Breaking of Bread, 11 a.m. Lecture, 3.30 p.m. Bible Class: 111a, Midhurst Road, West Ealing. Wednesdays at 8 p.m.

We just wish to draw attention to the altered lecture time for the winter months. —Jas. M. Taylor, Rec. Bro.

MOTHERWELL. —Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m. School, 1.15 p.m. Lecture (fortnightly), 6.30 p.m.

We are pleased to record that Bro. J. Macleod, of this Ecclesia, has been informed by the Minister of Labour that his case will not be put through the Tribunal, and has been given exemption from all forms of military service so long as he remains in his present occupation. We thank the Military Service Committee for their valuable work and assistance.

On Saturday, June 28th, we held our Annual Ecclesial and Sunday School Outing at Holm Farm, Stonehouse. Brethren and sisters from the Glasgow (K.S.) Ecclesia helped to make a pleasant and upbuilding time. Bro. R. H. Ross gave an address suitable for the occasion.

We purpose, "if the Lord will," to begin another course of fortnightly lectures on Sunday night, September 14th.

Since our last report we have been pleased to welcome to the Lord's Table Bro. N. G. Widger, Bro. and Sis. P. Sharp, Bro. and Sis. R. H. Ross, Sis. M. Paterson, Bro. J. W. Boyd, Bro. Black and Bro. and Sis. D. Clark, of the Glasgow (K.S.) Ecclesia. Bro. Gadsdon of Seven Kings Ecclesia, Bro. Jaap, of Peebles Ecclesia, and Bro. G. P. Restall, of Edinburgh. We thank Bre. Widger, Boyd, Ross, Clark and Restall for their assistance in the work of exhorting. —J. Brown, Rec. Bro.

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

It is with pleasure we report that we have had another visit, which was on August 10th, of our Bro. M. Joslin (of London), and on August 17th Bro. H. M. Doust (of Uxbridge). Our brethren faithfully delivered the word of exhortation and lectured in the evenings, a goodly number of the alien being present on each occasion. Our Bro. C. Cambray, owing to the fact that his firm hurriedly removed him to the West of England, has now left us, and at the moment of writing may probably take up residence at Bristol. —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 p.m.

We are now pleased to report that our young Bro. Leslie Wilcox, who at the local Tribunal recently was granted non-combatant duties only, has had the decision rescinded at the Appellate Tribunal, and is now exempted from military duties on condition he takes up land work. Also Bro. G. Tennant and Bro. A. Heaton have been conditionally exempted upon taking up similar work.

We have recently been assisted in the service of the Truth by Bro. F. H. Jakeman (Dudley), R. Barton and G. W. Park (Prescot), Bro. J. B. Strawson (Nottingham), Bre. W. and H. Cockcroft (Oldham) and Bro. R. Smith (Birmingham). Visitors include Sis. R. Barton, Sis. G. W. Park, Bro. J. Harrison, Sis. B. Harrison (Prescot), Sis. H. Cockcroft (Oldham), Sis. J. B. Strawson (Nottingham), Sis. R. Smith, Sis. D. Smith, Bro. R. Smith, Junr. (Birmingham), Sis. Macree, Sis. Arminson (Clapham), Sis. D. Jannaway (Southport) and Sis. M. Piffin (Holloway). Bro. and Sis. J. Coulton, owing to having found work on the land, in compliance with the local Tribunal, have removed to Burscough and are now in isolation. Bro. Ferguson (of Dudley) is at present residing with them. On Sunday, August 17th, we had their company at the memorial table. —B. Littler, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street (near Railway Arch). Sundays: Breaking of Bread, 3 p.m. Lecture, 6.30 p.m. Thursdays: Bible Class, 7 p.m.

On account of prevailing conditions we have decided to discontinue our week-night Bible Classes during the winter months and shall shortly be altering the times of our Lectures. Visitors since

our last report have been Sis. V. Lewingdon (Bishop's Stortford) and Bro. and Sis. Davenport (Totnes). We have been very pleased to welcome them in fellowship at the Lord's Table. —Hubert R. Nicholls, Rec. Bro.

PRESCOT (nr. Liverpool). —5, Brookside Road (off Shaw Lane).

During the past month we have greatly appreciated and enjoyed the company of the following brethren and sisters around the Table of the Lord: —Bro. C. Wood, Bro. Stanley Hughes, Sis. M. Hughes (of Dudley), Bro. R. Ralph, Sis. B. White (of Clapham), Bro. W. Hilton, Sis. H. Dale (of Coventry), Sis. D. Jannaway, Sis. T. Maccree (of Southport), Sis. M. Drummond (of Glasgow) and Bro. J. Adams (of St. Albans).

Again we tender our thanks to Bro. Adams for his encouraging words of exhortation.

Also during the month we enjoyed a mid-week visit by Bro. M. Joslin (of Clapham), in whose company a profitable evening was spent. —G. W. Park, Rec. Bro.

RAYLEIGH, ESSEX. —Six miles the London side of Southend-on-Sea. 121, High Road, Rayleigh Weir (just off Arterial Road). Breaking of Bread by arrangement (usually 3 p.m. Sundays). Bible Class, Thursdays, 7 p.m.

Since our last news we have been pleased to welcome to the Table the following brethren and sisters: —Bro. Paul Ford (Clapham), Bro. and Sis. Young (Sutton), Sis. Greenacre (Sutton), Sis. Jose Morris (St. Albans).

Bro. Young has kindly given the word of exhortation on more than one occasion.

Bro. Jones (Colchester) has been with us at our Bible Class on several occasions whilst working on the land near here.

We hope to see more of Bro. Paul Ford, as he is also working about 14 miles from here.

We take this opportunity to state that we shall continue to wholeheartedly support the "Berean" so long as it steadfastly adheres to the "Whole Truth" and maintains a purity of doctrine and fellowship in relation thereto. We consider the present time a very special time to "provoke unto love and good works" and shall present an advanced front to all who would make division for frivolous or non-existent causes. —Wm. Leslie Wille, Rec. Bro.

SUTTON, SURREY. —Halls are in Wellesley Road (near Sutton Station). The Red Cross Hall. —Sundays: Breaking of Bread, 11 a.m. The Garden Hall. —Sundays: Sunday School, 11 a.m. Public Lecture, 6 p.m. Wednesdays: Bible Class, 7.30 p.m. Fridays: M.I.C., 8 p.m.

We now have the use of two halls for our various activities in the Truth's service. We feel that our Heavenly Father has greatly blessed us as an Ecclesia, for which we in all humbleness of mind do render Him thanks. It is interesting to note that the Sutton meeting was first formed in 1932 with a membership of 11 brethren and sisters. At the present time we number 84 members.

The growth of the Ecclesia, with the very welcome addition of an average attendance per Sunday of 14 visiting brethren and sisters from other meetings, has often taxed our seating capacity in the Garden Hall, hence the necessity of using the Red Cross Hall for the memorial service.

In thanking our visitors (too many to mention by name) for their esteemed company, we take this opportunity to extend a very warm welcome to all in fellowship to the Table of the Lord.

Since our last intelligence we are sorry to report we have lost by transfer to other meetings the help and company of Sisters Lethbridge and V. Lethbridge to the Croydon Ecclesia, and of Brother and Sister J. W. H. Woodall to the West Ealing Ecclesia. Nevertheless, we are glad to report the transfer to this Ecclesia of the following brethren and sisters: —Bro. E. C. Austin (Brighton), Sisters Gwentyth Evans, Ethel Moore, E. Brett, A. Cottrell, M. Joslin, Senr., and Mary Joslin, Bro. and Sis. Nokes, and Bro. F. K. Clements, all from Clapham, and Sis. L. Fisher, from Putney Ecclesia.

We have very much pleasure in reporting the baptism in the Sutton Public Baths of the following: —Elinor Beryl Harris (Sunday School scholar) on the 16th February, Mr. Frederick William Miller on April 27th, Miss Eunice Evans on June 1st and Robert Vivian Webb (Sunday School scholar) on August 24th. May our new brothers and sisters "in Christ," having found the Truth, hold fast their confidence firm unto the end and gain the promised reward.

It is also a pleasure to report that two members of the Birmingham Central Fellowship, having realised that our position is the true one, and having been interviewed by two of our Presiding Brethren, have become members of this Ecclesia. They are Sis. Winifred Florence Chapman, received in on March 9th, and Sis. Florence L. Clark, received in on February 23rd.

To all those brethren who have visited us in the service of the Truth, helping us to preach the "glad tidings of the Kingdom of God" in our portion of the Master's vineyard, we take this opportunity of thanking them for their labour of love. —D. J. Hunt-Smith, Rec. Bro.

TORONTO, CANADA.

Our Fraternal Gathering was held in the Forresters' Hall on Good Friday, April 11th. Not because it was better than any other Friday, but because it is a public holiday in Canada and, for many years, we have taken advantage of that fact. As in previous years, it was our pleasure to welcome brethren and sisters from various ecclesias in Canada and the United States. Three addresses were given under the general topic of "Our Troubled Times." Bro. William Robson (of London) spoke to us on "The World's Unrest and Wickedness, and Our Call to Holiness"; Bro. J. P. Vibert (of Hamilton) spoke on "The Trials of Our Times and How to Encounter Them," and Bro. Daniel Gwalchmai, Junr. (of London), reminded us of "The Peaceable Fruits of Righteousness and the Reward in Store for the Faithful." On the Sunday following Bro. H. A. Sommerville (Hawley, Pa.) gave the word of exhortation, and Bro. Thos. Phillips (Canton, Ohio) lectured to a capacity audience. Other visiting speakers who have assisted us in our labour of love were Bro. C. J. Webb (Pembroke, Ont.) and Bro. Albert Styles (Detroit, Mich.). This feature of ecclesial life is greatly appreciated and causes us to thank God and take courage.

On July 1st our Sunday School Picnic and Ecclesial Outing was held in High Park. The weather was fine, the attendance good, and, altogether, it was an enjoyable day.

It is with regret that we announce the death of two sisters. On January 26th Sis. Alice M. Smith fell asleep in her eighty-third year. She was baptised at the age of 74 and was a very enthusiastic believer of the Gospel. On April 26th Sis. Leaner Russell fell asleep in her sixtieth year. She was the widow of Bro. Arthur Russell, who died in February, 1935. On the other hand, however, we rejoice in the baptism of Robert Stapley, which took place on March 5th. He has our best wishes for a faithful walk in Christ.

Our visitors have been so numerous that we will not attempt to list them. Nevertheless, we assure them that their company was appreciated. The visits from brethren and sisters of other ecclesias is another feature of our walk in the Truth that only those in Christ can understand. As we commune one with another our faith is strengthened and our spirit refreshed.

To the believers in all parts of the world we send greetings in these perilous times. We also take this opportunity of informing the household of faith that the Toronto Arranging Brethren have

never condoned the acceptance of brethren and sisters into fellowship who have been divorced and remarried after immersion. As far as endorsing any resolution adopted by another ecclesia as a condition of continued fellowship is concerned, we reserve the right of exercising our own judgment on matters of that kind. The Birmingham Amended Statement of Faith forms the basis of our fellowship, and our bond of union is the reception of the one faith. We ask no more than that, and never have, and we will certainly accept no less. —George A. Gibson, Rec. Bro.

WORCESTER, MASS, U.S.A. —Levana Hall, 393, Main Street. Sundays: Breaking of Bread Service. 10.30 a.m.

With regret our Bro. B. J. Dowling has moved with his daughter, Grace Benyon, to Utica, N.Y. This parting was felt in our Ecclesia, for he has been a source of inspiration for a long time; his knowledge and experience in the Truth's service is a great value spiritually to anyone with whom he comes in close contact. He will be missed more than we can express in words, and the work he did so ably and faithfully will only be accomplished in the same spirit by the blessing of the Father endowed upon those He has appointed to do the same work. Our brother, while we live in this weak state, will be highly esteemed by this meeting for his fearless and non-compromising attitude with regard to the Truth. May he be given long life and strength to continue in this work of serving the Master "until He come." In depleting our number by the removal of Brother Dowling and Sister Grace Benyon, God in turn has cheered our hearts by calling out of the darkness and confusion of the world into the light of His Truth Mr. Vernon Robert Brieley, husband of Sis. Phoebe Brieley; he was baptised August 2nd, 1941. May he run the race faithfully until the end and receive the crown of life. Visitors to this Ecclesia have been Brethren Will Davey (Boston) and William Elliott (Philadelphia, Pa.). These gave us words of encouragement around the Table of the Lord, and we thank them for their service. Sis. Will Davey accompanied her husband. Bro. and Sis. R. Wilson, Sis. Esther Wilson, Bro. and Sis. John Davey and Sis. Susie Davey (all of Boston). Sis. R. Wilson is Bro. G. H. Denney's sister. —S. W. Elliott, Rec. Bro.

WANGANUI, NEW ZEALAND. —Aromoho, No. 5, Bute Street. Breaking of Bread: Sundays, 6.30 p.m. Bible Class, Wednesday and Friday afternoons.

By the grace of God we still continue to keep the light burning here in this degenerate age. With little response. We are not surprised at this, for, were it otherwise, it would nullify Scripture declarations. However, we must not cease to warn. Jesus said the fields are white to harvest and to pray the Lord to send labourers into His vineyard. God even intends it for some as a witness against them. We heartily sympathise with the brethren and sisters throughout the British Isles in their severe trials. May it draw them nearer to God, to Whom we are grateful here for being spared the anxiety so far. —E. W. Banks, Rec. Bro.

WHANGAREI, NEW ZEALAND.

It is our pleasing duty to be able to report that one more has seen fit to put on the All Saving Name of Jesus, anointed in the waters of baptism, in the person of Gladys Irene Baker, 35, who, after a good confession of the things most surely believed among us, was baptised into Christ on 28th June, 1941.

Our new sister is the wife of Bro. C. R. Baker, who was immersed into the Saving Name in November last. We trust our sister may faithfully run the race for eternal life for the few days that remain, as, judging by the signs of the times, the coming of our Lord and Saviour, Jesus Christ, cannot now be far off.

The entry of Russia into the war must have a heartening effect on all those brethren and sisters who a long watch have been keeping, and doubtless all realise that now are we nearer than when we believed.

The present generation should witness the return of Christ to the earth and the restitution of all things which God hath spoken by the mouth of all His Holy Prophets since the world began. Let us watch and be sober, for the time is at hand. — K. R. Macdonald, Rec. Bro.

YORK.

We have removed from Birmingham to 85, Clarence Street, York, and shall be glad to see any brethren and sisters coming this way. —R. Bray.

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.
Los Angeles, Calif. —G. F. Aue, 922 No., Avenue, 63.
Lackawaxen, Pa. —John L. D. Van Akin.
Lansing, Ohio. —Joseph Orechovsky, Box 31, Lansing. Ohio.
Lubec (North) Maine. —A. L. Bangs.
Mansfield, Ohio. —R. M. Carney, 59 Peson Avenue.
Newark, N.J. —A. Packie, P.O. Box 186, Green Village, New Jersey.
Philadelphia, Pa.—Carl E. George, 3330 N. 15th Street.
Pomona, Cal. —Oscar Beauchamp, 742 E. 6th Street.
Sacramento, Calif.—John Kensley, Box 33, West Sacramento, Calif.
Santa Barbara, Calif. —W.L. Rutherford, Rural R. No. 1, Box 79, Coleta.
Scranton, Pa.—T.J. Llewellyn, Avoca, R.D., Glendale.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Tishomingo, Oklahoma. —E. W. Banta.
Worcester, Mass. —S. W. Elliott, 7 Fountain Avenue, West Barrington, R.I.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

NOTES

Acknowledgments. —Sis. H., T.B., T.G., A.A.D., A.V.B., K.McK., G.V.G. (Midland Bank), H.J.D., P.A.C., E.J. and M.P., T.A.P., E.W., D.W., J.A.B., D.J.H.S., E.S., A.D., H.R.N., Anon. (Birmingham), G.M.M., A.E.C., J.G.D., K.E.Y., F.S., R.B., L.C., F.C.W., T.F.

York. —Bro. and Sis. E. Bray have moved to 85, Clarence Street, York, from Birmingham.

Clapham. —We have asked, on the suggestion of many readers, for an opportunity to debate the present matters under discussion with Bro. H. T. Atkinson. He has declined to meet us. Any brother desiring a copy of the evidence adduced by that ecclesia in 1933 to support the view they now condemn may have same on application to our office.

"The Dawn." —This paper has now become the official medium of the Clapham Ecclesia. Ecclesial news sent thereto will also appear in the "Berean," we are glad to say, so that readers of the latter will not lose anything by this new departure.

In Type, but held over for lack of space: —"D.V.," by C. R. Crawley; "Palestine," by H. R. Nicholls; "An Angel in the Way."

Russia and Germany. —This tremendous struggle goes on with enormous destruction of men and machines. But the end is not yet.

Children's Corner. — Another competition will be announced next month, Alan Tyson, of North Battleford, Sask., Canada, has won first prize in the Western Hemisphere for his fine essay on "Adam and Eve."

Fire-Watching. —Registration for this duty took place September 14-21. A circular was issued by our M.S. Committee thereon. The fire services of the country are now amalgamated into one, to be known as the National Fire Service. 1,400 local brigades come into this national administrative corps, with 33 divisions. There does not appear to be any real difference between this service and that of a non-combatant corps or an ambulance or medical corps.

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