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November 1939

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 C. F. FORD, W. J. WHITE
and B. J. DOWLING**

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DORCHESTER. —S. F. Osborn, 23 Dagmar Road, (B.B. 3.45 p.m.).

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

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LONDON (Holloway, N.). —Geo. J. Barker, 38 Ecclesbourne Gdns., N 13. (B.B. 11 a.m.)

LONDON (Putney). —C. E. Wright, 62 Thirsk Road, Battersea, S.W.11.

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.)

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

MARGATE. —V. Lloyd, 48 Marine Terrace. (B.B. 4.0 p.m.)

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

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

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

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

OLDHAM. —W. Cockcroft, 43 Werneth Hall Road. (B.B. 2.30 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.), J. Widger, Rouken Glen, Watts Road, Tavistock.

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

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

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Volume XXVII

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Protestantism and the Church of Rome

By Dr. John Thomas

The Protestantism of this country is but a fashionable Demas, competing with Popery for the votes of the Democracy, which at heart they both cordially despise. Soul-saving is the pretext; the loaves and fishes of the state, daily sumptuousness and power, the real end of the enlargement of their phylacteries before the people. The Protestantism of Luther, Calvin, and Wesley has doctrinally accomplished all it is capable of against Romanism in its papal manifestation. "The Reformers" all erred in supposing that Popery could be reformed, and in admitting that the Roman Catholic Church was ever a true Church. No independent mind, enlightened by Moses and the prophets, Christ and the apostles, thinks of paying any regard to an Episcopalian, Presbyterian, or Methodist protest against Popery; for if the Papal Church be the "mother of harlots," as they say, they are unquestionably "the daughters"—the "women" of Rev. xiv. 4. "To protest against Popery is very little": the great and impregnable position is to protest against sects and to "preach Christianity as it was in the early Church." This is what few can do. I have heard of no man in this city competent to the task. There are many pretenders; but "a workman that needeth not to be ashamed, rightly dividing the word of truth," is yet a desideratum for this corrupt, blind, and demoralised community. The gospel preached by the apostles is unknown, and supplanted by "philosophy and vain deceit" for the entertainment of the "itching ears," which have heaped up to themselves pulpit orators after their own lusts. Antique spiritual bazaars, luxuriously embellished, whose pews are auctioned off to the highest bidder, are the places of resort they call churches—places of spiritual merchandise, where Papist and Protestant priests make long prayers, and wrest the Scriptures to please the taste of the sinners who hire them to cure their souls. This is the "religion" of the world here—a religion of fashion, lust, and intense selfishness, which leaves the people to "perish for lack of knowledge." It circulates the Bible indeed; but at the same time pronounces Moses and the prophets unintelligible, and represses with bitterness all truth not represented in their miserable sectarian creeds and confessions of faith. From such a system, gospel-liberty and enlightenment are not to be expected. Fostered by such Protestantism as this, popery is a deadly viper warming into virulence destructive of every good. Italy and Hungary have nothing to hope for from its sympathies, unless, indeed, gold and diamonds may be extracted from their soil in more than Californian or Australian superfluity. In that event Protestantism would

evinced all due alacrity in filibustering against Austria for the annexation of those countries to the land of liberty and the model Republic of the world.

The American editors, instead of being the enlightened leaders of the people in the way of truth and righteousness, are the mere breath of political factions, whose "principles" are summarily expressed in the proverb "to the victor belong the spoils." The popish vote in this city (New York) is very great, and can be controlled here as in other parts of papal dominion, by a corrupt and vicious priesthood. In view of this influence the party editors are cap in hand to the priests especially, whose motto is that also of the clergy of all sects: "Disturb not that which is quiet." Hence they are very sensitive on the subject of religious controversy. They readily endorse that maxim of a rotten cause, so ardently cherished by all who live by it, that "controversy is dangerous to religion." . . . God's unadulterated truth need expect no quarters from Protestant political editors and partisans. In the providence of God both popery and protestantism have a mission to perform. Their natural antagonism in the old world is bringing on a crisis which will be the ruin of them both. But their destruction is not in the power of all the disaffected throughout antichrist's dominion.

Where in all the Bible do we find any mention of Roman Catholics or a Roman Catholic Church? We find there a letter from Paul to all that be in Rome, beloved of God, called saints, whose faith was celebrated among the faithful throughout the whole empire of that city. Now for several years after the ascension of Jesus, even until Peter visited the house of Cornelius in Caesarea, the only Christians in Rome were converted Israelites, and not Italians. The gospel of the kingdom was introduced to Rome by neither Peter nor Paul, but by "Roman strangers," being Jews and proselytes (Acts ii. 10), who heard the apostles and obeyed the things they taught on Pentecost. When these, on their return from the celebration of Pentecost, carried the doctrine of Christ to Rome, that city was Pagan, and so continued in fact and name, until Constantine revolutionized it. The Christian Jews in Rome were collectively the Church of Christ in Rome; but so far from their being "Catholic"—*καθολικοι*—universal, or general, they were a small minority compared with the population of unbelieving Jews and Pagan citizens of Rome. The saints never were Catholic, and for years were not even Roman or Italian, but Jews. These Christian Jews were the "One Body" *in* Rome, not *of* Rome, nor the Roman Body, but the one Body of the "One Lord," having the "One Faith," and washed with the "One Baptism," and animated by the "One Spirit," and called with the "One Hope," by the commandment of the "One God and Father." I repeat it—this was not the Roman Catholic Church. The Church does not appear in history until many years after, and was an apostasy—*αποστασια*—"a falling away" from the One Body of the Lord.

When the mystery of the fellow-heirship of the Gentiles with Christ was revealed, they were admitted to the fellow-heirship of believing Jews in Rome and elsewhere, and became partakers of God's promise in Christ by the gospel believed and obeyed. (See Eph. iii. 6 and Rom. xvi. 25, 26, Acts x.). The church in Rome, then, assumed a mixed character. It was composed of Jews and Gentiles, who thus became brethren and "one in Christ Jesus." In process of time "blindness in part happened to Israel," and the church ceased to be recruited from among the Jews. The church in Rome, then, came to consist only of believing Gentiles who had been immersed into Christ, and so united to his name, and therefore called Christian. The blindness of Israel was infectious. It extended itself to the Gentiles, who were becoming "wise in their own conceit"; and however sound in doctrinal theory, they did not continue in "the love of the truth that they might be saved: and for this cause God sent upon them a *strong delusion*, that they should believe a lie: that all might be condemned *who believed NOT THE truth*, but had pleasure in unrighteousness." The Gentile professors went on from bad to worse, until their bloody quarrels excited the reprobation of the idolators.

(To be continued)

The interval between the present and the Age to Come is brief; a small fragment of time, termed, "the time of the end." It is emphatically the time of preparation, —the time "afore the harvest—when the bud is perfect, and the sour grape is ripening in the flower." . . . Prophecy is being fulfilled, by human policy, antagonised and controlled by men and angels, to which angels God hath put in subjection the present world.

DR. J. T.

A Sunday Morning Exhortation (36)

The conditions and circumstances under which we meet this morning give us a very forcible reminder of the character of the days in which we are living. War and fear are on every hand around us. We are unquestionably living in that time of trouble such as the world has never seen in its history; the darkened streets, the darkened houses with which we have become familiar in the last two or three days, and the fact of those trenches, those holes as it were being dug in the earth—you remember the prophet Micah speaks of them coming out of their holes like worms of the earth, we see it around us on all sides—these things remind us that this is a time of trouble, when fear exists, when men are moved by perplexity—or shall we perhaps not rather say they are prevented from moving, they know not what to do. In these circumstances, trouble must inevitably be to some extent the portion of God's people; we must not expect to wholly escape this time of trouble in which we are living. It is upon us, it is here, and we know not to what extent we may be called upon to endure it.

Well, what is our great need—what do we all feel in need of this morning? Comfort—that is what we all want, we want comfort, we want consolation, we want assurance, we want to confirm ourselves in the things which are most surely believed amongst us, and where shall we get it? Will you get it outside, will you get it in those darkened streets, will you even get it in those assemblies of the men of the world, who are so busy talking and plotting and planning? Is there any comfort there? No, the only ray of comfort which they ever attempt to offer is that this great oppressor shall be broken. But here is the true comfort, there is no other; if we shut the Bible, if we let go our hope of the coming of Christ, if we let go our confidence in God and His truth, then we are comfortless indeed, for there is no comfort outside of the pages of this book. It is only in the truth and around those things which belong to the truth that we can comfort ourselves in this comfortless age. Why is that so? It is because it is of God—God is the God of all comfort. Let us again read, in order to impress upon our minds, those words which we have already read from the 1st chapter of the 2nd Epistle to the Corinthians, verse 3: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Let that comfort be a reality in our lives especially in these comfortless days.

Now how can we make this comfort which we all so sorely need, how can we make it a living reality in our lives in these days? First of all by following the example which is before us in the One whom we have met to remember. Christ was a man above all who needed comfort. He was a man who saw trouble in a greater degree than any of us I am sure will ever be called upon to approach. He was a man of sorrows and acquainted with grief, and we know that he was brought into sore trouble. Where did he obtain comfort and consolation? From these Scriptures and from God. There were two great points, two great features, of Christ's approach in this matter of trouble; first of all he approached the trouble with a strong conviction of the reality and the presence of God. That was a matter in Christ's mind that admitted of no doubt; there was no wavering. Christ knew, as none others have known before or since, that God was a reality, that fact entered into the very structure and fibre of his life and that sustained him in the hour of the greatest trouble. And there was one other method by which Christ approached the time of trouble and that was to look beyond it, to pierce the gloom, to open out as it were windows out of the darkness and to see the coming glory which was to be revealed when the time of trouble should be a thing of the past.

Now we would like to approach the subject from that point of view for a few moments. First of all the reality of God. Is God a reality in our life? Do we speak with hesitancy in regard to the existence of God? Are we inclined to say "If there be a God?" Let that not be our view. We have hundreds of evidences of the existence of God, and not only His existence, but also the fact that He is a living reality, that He has in the hollow of His hand all the circumstances under which we meet this morning. God knows all our circumstances, He knows of the evil schemes of men, He knows all that is going on around us and He knows of the desire of His children, if there be that desire, to walk worthily

of the high calling to which we have been called. He knows when we call upon Him in confidence, in truth, with a conviction and assurance of His existence, He knows of our conviction therein and His loving kindness, His sympathy, towards us in all our difficulties. God knows all these things, there is nothing shut up in our own hearts and minds— God knows them better than we know them ourselves.

Even the words we speak God knows them before they are uttered, and even our thoughts and the yearning of our hearts towards Him. God is a reality. Let us keep alive in our memories that fact. Think for instance of Christ and that wonderful prayer we have in the 17th chapter of John. Christ there speaks to God not as though He was some mythical being who might or might not exist, but he uses the language of conviction. Christ prays to God as a living reality, the greatest of all realities. Let us keep firm our confidence in God—lose that and we lose all in these days of difficulty, these days of stress, but if we hold fast to that we gain all, we have everything if we have God. If God be ours and we be God's, then all things are ours, whether they be life or death, things present or things to come, whatever they may be they are ours if we have this confidence in the reality of God.

Then as to the looking beyond the trouble to that which is coming, the glory to be revealed; are we not told that it was for the joy which was set before him that he endured the cross and despised the shame. He overcame because he looked beyond the gloom to the coming time of glory. It does not seem so to the man of the world. We should seem hopeless simpletons if we went outside and told the people that there is a time of coming glory to come out of this chaos and welter of human trouble, but we know it is a fact. We have done our best to endeavour to open the eyes of men to this coming glory but few will heed. We know it is coming. We know that the very things which exist around us this morning are the surest evidence that this glory is about to break forth upon the earth. In a little while Christ will return, the oppressor will be broken, wars will cease unto the ends of the earth, the gloom will be rolled away and the glory will be revealed. The Kingdom of God will be established in righteousness; peace and quietness and assurance for ever will be the order of the coming days. We stand related to that, it is no fairy tale, it is not imagination, no figment of our own brains. It is here, we know it, we have read it time and time again, we have pondered over it and hoped in it and we are hoping in it this morning, in all this trouble around us. Here is our anchor, something we can cling to and prevent us drifting. We shall not drift on to the rocks which men and women are capsizing upon. If we hold fast to the truth it is an anchor, a shield, a defence. God is our refuge, He is a great help, a very present help in time of trouble. Look at what we read in the 37th Psalm—these are the things in these days that we feel above all else we want to cling to. "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."

Those are the realities we want to cling to. Let us pin our faith to these things, let us walk in the ways which are here laid down, and these promises will in due time be realized. There will be no failure; God is not a man that He should lie. He will open a way out of this trouble, He will preserve us and protect us if it be His will, He will shield us from all harm, and come what may if we are faithful we shall realize the truth of these words, "Delight thyself also in the Lord and He shall give thee the desires of thine heart. Rest in the Lord"—what a beautiful expression in these days of unrest—rest in the Lord and patiently wait for Him. Is that our attitude, or are we impatient? No, I do not think we are impatient. Generally speaking I think we can say the brethren and sisters meet the situation with calmness and with trust in God. They are patiently waiting, resting in the Lord; let us persevere in that attitude. We know not how long we may be in this time of trouble. It may be short or long. Let this be our watchword—Rest in the Lord, not putting our trust in man, in this or that dictator or this or that scheme for peace. Here is the only scheme for peace—God's arrangements and provision. Let us wait patiently, it will surely come and will not tarry, the day is appointed we may be sure, and we believe we are nearly upon it.

Now with regard to our attitude, we go back to 2 Cor. i. 3, 4 and we follow on a little. We take the 3rd chapter and there we have Paul speaking of a time of glory in the past; he is referring to the Mosaic order of things, and then he goes on to tell us there is a time coming with a far more exceeding glory than that. He is pointing forward to the day of Christ. We read in ver. 7: "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious?" We stand related to that. That is what spurs us on in these days of trouble and of difficulty. That picture will be a star shining brightly in our path. And so Paul says in ver. 18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory"—from glory which is now a matter of faith and hope, to glory which we believe is so shortly to be realized in us by the change from this present mortal corruptible nature to that glorious incorruptible Spirit nature now manifested in the Lord the Spirit. That is our hope, that is what we cling to in reading the Scriptures and in this memorial feast, because that is the way which has been appointed for us to the attainment of that coming glory. We say again, give up this hope, give up these meetings, give up this appointment, throw in our lot with the world, and there is no glory, there is no reward, there is no change from mortality with all its imperfections, all its disabilities, to the incorruptible nature with all its glory.

In the 4th chapter there are some words there which should bring a wealth of comfort to the hearts of all God's children in these difficult times. Ver. 8 —I think we can apply these words very much to ourselves. They had, of course, a primary application to the apostle and his fellow apostles, but there is room for us to include ourselves, "We are troubled on every side, yet not distressed." Is that true? The first part is surely—we are troubled on every side. Look at it here around us—who knows what to-morrow will bring forth—but not distressed. Are we distressed? We should not be, not unduly in any event, because here is our hope, here is our refuge from trouble. God is our refuge, a very present help in time of trouble, and so there is no need to be distressed. Paul was not—he could say, "We are troubled on every side but yet not distressed; we are perplexed, but not in despair." No, we are not in despair. Why should we despair? Why should we complain, when God the great Creator, Who holds the nations in the hollow of His hands, is our God, His eyes are upon us, His angels encamp around us in these days of difficulty. We are perplexed but not in despair. It is hardly correct now to say we are persecuted—there is such an absence of it; we may yet be, we do not know, but supposing it should come, let us repeat with the apostle: "Persecuted but not forsaken, cast down but not destroyed." We can link ourselves with these things, and Paul goes on in verse 13: "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." Is that true? We also believe— are we believing in sincerity, in truth, are we sure that God looks down upon us, that His eyes are upon us, do we believe it is a truth that the angel of the Lord encampeth around them that fear Him, that the eyes of the Lord are upon the righteous, His ears are open unto their cry? Are these things which we appropriate to ourselves? We should do above all in these days. We should do in fair weather or foul, but they become of supreme importance in these days of difficulty. We also believe and therefore speak; "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction"—Paul with all his sore trouble which pressed so heavily upon him could refer to it as light affliction—"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" yes, from glory as a matter of faith to glory as a matter of realization. There is the process marked out by the apostle. We are treading that path, we have been animated in the past, some of us many years, we are animated to-day to endure these troubles, these difficulties, by the hope of the glory, and the day is coming when the present light affliction will work out for us a far more exceeding and eternal weight of glory, "While we look not at the things which are seen but at the things which are not seen, for the things which are seen are temporal"—only for the time, what comfort is there? What does the man outside know about these things being only for a time? He is moved by fear that this is a condition of things into which the world has drifted and will never be able to extricate itself from. You hear it said, If this is all there is to live for, why make any effort? That is not right. These things are temporal, but the things which are not seen are eternal. And

what is associated with that? Our own salvation, our own deliverance from this vale of tears, our own deliverance from the time of trouble, to be associated with Christ, to unite the suffering with the glory. That is what is eternal, that is what is coming, and is near, because the things which exist around us are evidences of the near fulfilment and completion of all the promises of God.

What is the effect of these things upon ourselves? We have endeavoured to speak of what it should be and we think is, its effect upon each individually, but we may just in conclusion say a word upon it ecclesially. Let these things which exist around us have their effect upon us as an ecclesia. Let us endeavour one and all to be knit together in the bonds of love and of peace. You know there is nothing like a common danger to unite men and women in sympathy and in good fellowship. We have a common danger around us. We are meeting under difficult circumstances this morning, difficult for speaker and hearer, but let these things have an effect upon us as an ecclesia. Let it banish all evil thoughts, all evil speaking, murmurings, complainings, backbitings, and what not—all that is contrary to the mind of God. The day is near when we shall stand before His Judgment Seat. In the time which remains let us put our hands to it, that our ecclesia, through all its difficulties and trials, shall come out purified, made more ready for the Master's use in the day of his return. If that be the use we put these times of trouble to, individually and ecclesially, we shall not have met this morning in these adverse circumstances around these emblems to remember our Lord, in vain. We shall have brought to mind his sufferings and the glory that shall follow to a good purpose. Let us endeavour to so comport ourselves in the difficulties which we have to endure that as an ecclesia we shall be more valuable in the sight of God, more ready for His use in the day of the Lord's return.

W.J.W.

Poland and the Jews

The ending of Poland's independent existence has made a further problem for the Jews, one perhaps, more difficult than that which arose after Nazi persecution in Germany and then Austria. In Poland there are over 3¼ million Jews, forming about 10% of the total population. Over the years 1919-1937, no less than 131,249 Jews migrated from Poland to Palestine, making 42% of all who entered the Holy Land in those years.

It is but 25 years ago that the Polish Jews experienced the horrors of war and persecution. Many violent pogroms took place and the sufferings of those times have left their effect to this day, when even worse troubles have come upon them. An article in the *Zionist Review* states that, at the time of the German invasion, something like a third of the Polish Jews were on the verge of starvation. As many as 150,000 Jewish families had for years been completely dependent on loans from communal funds, supplied largely from abroad. Although the amounts granted to each individual averaged not more than a few shillings, they were applied for by no less than half of the Jewish populations of the big cities, Warsaw, Lodz, Bialystok, Vilna, etc. It is not easy for us in England to realize what living in such circumstances really means.

Warsaw has now been almost razed to the ground. Its Jewish population numbered some 350,000, a third of the total inhabitants. It represented the largest Jewish centre in Europe and was the cultural centre of Jewish life and thought, the seat of East European Zionism. Another of the big cities of Poland was Lodz, with a Jewish population of 200,000. This was the "Manchester" of Poland, the second largest city and the most important textile manufacturing centre.

Now we have seen the full weight of Nazi oppression come upon the Jewish community of Poland. The spoils are being divided with Russia. To the Germans, two-thirds of the Jewish population will fall. The precedents of Austria and Czechoslovakia will tell them what to expect. They cannot look for mercy: though there will not be the opportunity for plunder as was the case with the richer communities of Germany and Austria.

If any form of peace comes, the refugee question will come up again with stronger than ever argument that the gates of Palestine be opened for the persecuted Jews. The future is much too uncertain to write definitely of such things; but what is now come about in Poland is undoubtedly part of the Divine plan that causes acceleration of Jacob's trouble. A few years ago, who would have thought that such evil would come to the Jews. To-day, what Jewish community can regard itself as safe? How long will it be before active hostility breaks out in Soviet Russia? And if this does come, another three millions will be added to the great numbers already suffering at the hands of Gentile oppressors.

This evil treatment of God's people will not go unpunished. It is a matter of thankfulness that some nations are not guilty of such ill treatment, for which they may not be without some measure of blessing.

However, we do well to realize the evil that befalls the sons of Jacob: for we shall thereby be moved the more earnestly to look for the day when God will bring them out of the hands of their enemies.

Editorial

GOD MANIFESTATION

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. xi. 6).

The Deity does not require mankind to believe that there is a God without furnishing them with ample evidence that "He is" and that He is the Supreme and All-wise designing and creating Power, by whom all things exist, and in whom we live, move and have our being.

Nature itself, in a unique and convincing manner renders the existence of just such a God essential and indispensable.

The lilies of the field and the birds of the air; the cedars of the mountain; and the fruit-bearing trees of the valley; the placid waters of the river, and the mighty ocean; the rainbowed snows of the north; and the thunderbolts of the south; the golden gates of an eastern dawn, and the gilded curtains of a western sunset; together with the spacious firmament all combine in forming a stupendous galaxy of nature's evidence, proving the existence of God and showing forth His skill, power and handiwork. None other than the fool can say in his heart, there is no God (Psa. liii. 1).

God's book of nature furnishes an abundance of testimony to prove that God is, but the Bible does vastly more.

It supplies us with an infallible record of how God hath at sundry times and in divers manners manifested Himself to man in marvellous ways.

The Bible not only confirms the fact that "He is" but it makes known the precious truth that He is "a rewarder of them that diligently seek Him."

It enables us to look upward from nature's abounding evidences, to nature's personal God, who dwells in light unapproachable in heaven, whom no mortal man hath seen, nor can see and live.

Moreover, it reveals the sublime truth that to know Him, the only true God and Jesus Christ whom He hath sent, means eternal life (John xvii. 3) to them that diligently seek Him. Furthermore, it reveals to mankind how this reward is to be obtained, and when and where it shall be bestowed.

God manifested His existence and power by His presence in the angel that went before Israel when they came out of Egypt.

Concerning this angel, the Deity said:

"Provoke him not: for my Name is in him" (Exodus xxiii. 20-23).

A name represents the person bearing that name, therefore, when the Most High said, "My Name is in him," it was equivalent to saying, My presence and power are in him by My Spirit; and the "marvellous things" (Micah vii. 15) which God did by the angel before Israel and the Egyptians, made the presence of God in their midst, manifest or apparent.

The Most High God also spake through the angel (see ver. 22); therefore, when Moses talked with the angel, the word of the Lord was fulfilled, as it is written:

"With him I will speak mouth to mouth, even apparently" (Num. xii. 8).

In the closing days of Judah's Commonwealth, God once again manifested Himself: this time "in the flesh" of His beloved Son— our Lord Jesus.

By the "miracles and wonders and signs which God did by him," in the midst of the people, it was made manifest that God's Name or presence was in him (Acts ii. 22).

Referring to these great works which God did by His Anointed, Jesus said to the Jews:

"The works that I do in my Father's Name, they bear witness of me" (John x. 25).

These mighty works demonstrated the fact that "God was in Christ," and that the words which he spake were "the words of God."

When Jesus had finished the work which the Father gave him to do, he addressed the Father in prayer, saying:

"I have manifested THY NAME unto the men which thou gavest me . . . I have given unto them the words thou gavest me, and they have received them and have known surely that I came out from thee" (John xvii. 6, 8).

Jesus manifested the Father's Name (the Name indicating the Father's presence in him—the Yahweh Name—"I will be" all and in all), by the wonderful works which God did by him among the people.

He made it plain and apparent to all, that the Spirit of the Lord rested upon him (Isa. xi. 2), the Eternal Spirit or the Yahweh Name was in him, for no man could do the works which he did except God be with him.

Further testimony from Jesus reads:

"If I had not done among them the works which none other man did, they had not had sin: but now have they BOTH SEEN AND HATED BOTH ME AND MY FATHER" (John xv. 24).

The words also that came out of the mouth of Jesus must be received as "the words of God" by the Eternal Spirit. This fact is placed beyond cavil by the following:

"Verily, verily, I say unto thee, WE speak that WE do know and testify that WE have seen: and ye receive not OUR witness (John iii. 11).

As Dr. Thomas wrote, "Here is plurality in unity." That is why Jesus said to the Jews:

"I and my Father are one"—ONE YAHWEH.

Jesus made no mistakes, "for he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto him" (John iii. 34).

THE MEMORIAL NAME

Yahweh is the Memorial Name of the Most High God and a Name prophetic of manifestation (Ex. iii. 14, 15 and Psa. lxxxiii. 18). It is declared to be a "memorial to all generations" (ver. 15).

A Memorial Name is one designed to keep in memory certain essential facts. The facts in this case, briefly stated, are that—

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Deut. viii. 13; Matt. iv. 4).

To live forever man must eat of that living bread which came down from heaven.

The word Yahweh is defined by Dr. Thomas as meaning "I will be"; or as expressed by Paul that "God be all in all."

There is no living forever unless we become partakers of the divine nature. The name of the Lord is a strong tower, into which the righteous run, neither is there salvation in any other. It is the Name by which we shall be saved, if we keep in memory the facts concerning it.

"Eternal life" without a knowledge of these facts is impossible (John xvii. 3). "Without me," saith the Spirit in Jesus, "ye can do nothing" (John xv. 5).

An esteemed brother writing from Canada, in referring to God-manifestation in flesh, described it as "mental and moral." Possibly there are some to whom these simple terms appear obscure, indefinite and lacking in demonstration of God-manifestation, but not so. The terms are simple yet profound.

The superior mentality of Jesus was especially manifest in the infinite presence of mind with which he asked and answered questions. The history of mankind furnishes no parallel to the acumen, perception and penetration displayed by him in disputations and in his teaching and preaching.

The highest emotions of morality also, were openly manifest in all his teaching, and this furnished a convincing demonstration of the truth of his claim that the Father was in him by His Spirit. This feature of his life was absolutely essential to ensure his redemption from death (Psa. xvi. 10).

Furthermore, the perfection of the character of Jesus was a proof of his divine paternity. In this respect he stands alone among men, "the chiefest among ten thousand" and the one "altogether lovely." He stands out in peerless perfection upon the pages of the world's history, the only sinless man of the race.

"Which of you convinceth me of sin?" (John viii. 46).

Even his enemies have been forced to bear uniform testimony to his exceptional moral excellence while they have strenuously denied his claims to be the Son of God, and have sought to nullify and destroy his teaching, the unparalleled perfection of his character, has extorted from them the declaration of Pilate: "I find no fault in this man" (Luke xxiii. 4).

The Father also, as announced from heaven, was "well pleased" in him. Therefore, his Name has become the Saving Name, for

"There is none other name under heaven given among men whereby we must be saved" (Acts iv. 12).

While the moral grandeur of Christ's character is awe-inspiring and convincing, the works which God did by him, and the words which He spake through him—for "never man spake like this man,"—gave the people a more lively apprehension of the fact that God was manifestly in him. These things made the manifestation more real and perceptible.

The words and the works together bore witness not only to the existence of the God and Father of our Lord Jesus, but also taught the people that He is a rewarder of them that diligently seek Him, and how the reward may be obtained.

We are also informed that the manifestation was for the purpose of destroying the WORKS of the *diabolos* (1 John iii. 8).

This being so, we may rest assured that the time will come when every evil thing from being and remembrance both shall die and God be all in all.

God's purpose prophetically announced in His Memorial Name, to all generations; namely YAHWEH, "I will be," shall then have become an accomplished fact, and a great multitude which no man can number, out of every kindred, tongue and people shall have become partakers of the divine nature, and then, verily, God WILL BE all and in all. B.J.D.

* * *

The stress of circumstances caused by the war makes it necessary for us to ask our readers to renew their subscriptions a month earlier than is usual. We are confronted with difficulties in ensuring a supply of paper, with general rising costs and with rationing of petrol, electricity and gas. We have to look ahead to meet these difficulties, and therefore appeal to our readers to assist us by a prompt return of the enclosed subscription form for 1940 in order to ensure receipt of the January issue. Another difficulty is to meet the call for free copies from those who are unable to subscribe. We have no option but to appeal to the generosity of those who have the means to enable us to continue our Free List, which grows continually. There is no "fund" (such as the *Christadelphian* Hage Fund) to meet this demand, and the burden falls on the Publisher, whose ability to bear it depends upon the help of such as are "of a willing heart" (Exodus xxxv. 5). EDS.

Reflections

The most important thing to every one of us is our own salvation. No one who is acquainted with the Scriptures can doubt it. It sums up the teaching of Christ, and therefore of the apostles. "What shall a man give in exchange for his soul?"; "For what is a man advantaged if he gain the whole world and lose *himself*, or be cast away?" "Wherefore . . . work out *your own* salvation."

* * *

Salvation is not a matter of present possession. People who proclaim, "I am saved," deceive themselves. Salvation is an escape from everlasting death to lay hold on everlasting life. If the Judge of all the responsible living and dead says to us "Come . . . inherit the kingdom," then, and not till then can we say, "I am saved."

* * *

What then can be more important than to reflect upon things connected with this salvation! We pray as Jesus directed us: "Forgive us our trespasses as we forgive them that trespass against us." Is this the reigning sentiment of our hearts? If it is not, then we are merely repeating words which have no meaning. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive them not, neither will your Father forgive your trespasses. So likewise shall my heavenly Father do also unto you if ye from your hearts forgive not every one his brother their trespasses" (Matt xviii. 35).

* * *

The time is at hand when we shall all, standing at the Judgment, be greatly in need of much forgiveness. The Scriptures point out to us how we may hope for it. Have we any ill-feeling towards any of our brethren and sisters? Any grudge? Any bitter memories? Let us forget and forgive now, while we have the opportunity. Tomorrow may be too late.

* * *

"Blessed are the peacemakers: for they shall be called the children of God." What greater incentive can we have to strive with all our might to be peacemakers? Our daily prayer is, "Thy kingdom come," and we believe and know it is nigh at hand. But what will it mean to us? The prophet Amos (v. 18) says, "Woe unto you that desire the day of the Lord! To what end is it for you? The day of the Lord is darkness and not light." If we do not forgive those who have trespassed against us, and if we disregard that which is written in Matthew v. 3-11, these words of Amos may apply to us. But it is not to the children of God the warning of Amos is directed.

There is much talk of peace-making between the warring nations; but it is not in *their* quarrel we are exhorted to intervene. Next to our own salvation we must seek the salvation of our brethren and sisters that they also may be called the children of God. Amongst *them* we may find opportunities to become peacemakers. Let us seek them. And if we can, as we shall, find others of like mind and ready to respond, happy may we be, for so may we save ourselves and them that hear us. For "a word fitly spoken is like apples of gold in pictures of silver" (Prov. xxv. 11).

* * *

One more warning from the Master's lips and one more promise. His last words as recorded by one who listened to them sum up all things: "O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name and will declare it: *that the love wherewith thou hast loved me may be in them, and I in them*" (John xvii. 25, 26).

* * *

Is that love in us? It is and it must be if we are working out our own salvation. Let us apply one of the tests given by the Apostle Paul, "Love thinketh no evil." If our love for our brethren fails to rise to this high standard, we are failing altogether. We are failing to obey the injunction, "Love one another." We are failing because love "Rejoiceth not in iniquity." We are failing because we are denying the truth of the Spirit's teaching, "Love beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. xiii).

* * *

The days of our probation are nearly over. The opportunity of working out our salvation comes to an end. "If ye know these things, happy are ye if ye do them" (John xiii. 17).

C.F.F.

Is Christ Very Near?

Many will recognize this to be the title of a pamphlet written by bro. Roberts in 1895, a reading of which, 44 years later, has proved to be very stimulating. Bro. Roberts would not have

thought that 1939 would come before Christ's return, any more than bro. Thomas would have anticipated 1895 arriving without Christ being in the earth again. At one time, bro. Thomas expected the Lord's coming at the end of the Papal 1260 years in 1866-68. Of this, bro. Roberts writes (in the pamphlet mentioned): "We were led to entertain this expectation through Dr. Thomas's strong convictions on the point, though, be it said, the conviction on his part was not absolute. I remember talking with him on this point in 1862. He said he expected the Lord with the falling in of the Papal power, but if the Lord did not come then, he should simply conclude he had left something out of account in his reckonings."

Bro. Roberts, pointing out that 25 years had then gone by, truly wrote that, "though the Lord has not come there is a steady development from year to year of those events that belong to the signs of his appearing, beginning with the disappearance of the Pope's temporal power at the very time long expected."

Viewing the situation now, we can say the same of the 44 years that have passed since bro. Roberts wrote. The pamphlet is largely concerned with the application of the three time periods of Daniel xii. The brethren had seen an evident fulfilment of the 1260 years when Papal coercive power ceased in 1866-68. In 1895 it was realized that little time could remain before the 1290 period found fulfilment. What would then happen? Bro. Roberts pointed out that no precise event was referred to in the prophecy, but he was strongly of the opinion that 1897-98 would see the coming of Christ. However, in spite of the strength of opinion and desire, he wrote wisely, ". . . should events prove it to be erroneous we should only have to set ourselves to watch how the scheme would actually work out towards the filling out of the 1335 days which reach to the end of the blessedness. We should not feel that the vision, which is silent as to what will happen at the end of 1290, had been falsified by the non-occurrence of an event which we may in advance deem to be a probable eventuality at that time, but which is not specifically a part of the vision."

Christ did not return in 1897-8, but an event occurred that was definitely enough a fulfilment of prophecy—the signs of the stirring of the dry bones of the house of Israel in the first Zionist Congress at Basle.

In concluding, bro. Roberts wrote of all that had happened in the 40 years previous to 1895. So, of 1855 he could write that, "Palestine lay in the unbroken slumber of many centuries of desolation: the Jews were unheard of in public events: the idea of their return to Palestine was a scouted chimera."

But 40 years later, in 1895, "the Jewish question has become a burning public question, and Jewish agricultural colonies are in the process of formation in the Holy Land, in which railways are being constructed and revival is the order of the day."

In addition to these signs of activity the very definite sign had appeared of Britain's occupation of Egypt in 1882. Of the state of the world in general, bro. Roberts adds, "the world is armed in millions to an extent unparalleled in the history of mankind. . . there is a very general distress of nations and perplexity, such as Jesus foretold."

The foregoing is all very interesting to consider 44 years afterwards. What a catalogue of "signs" could be made now. How bro. Roberts would have rejoiced to see all that has transpired in recent years.

We are evidently near the ending of the 1335 years, but it will not be wise to forecast its precise ending or meaning. The right mind to have in relation to all time periods is that indicated above in the words of both bro. Thomas and bro. Roberts. If we now ask the question, "Is Christ very near?" what can be the answer? All brethren and sisters will agree that only one answer is possible.

Since the days of bro. Thomas, signs have been accumulating: it is easy for us to discern them now, as we look back. There has been "a steady development from year to year of those events that belong to the signs of his appearing." None of us need any assurance that this is true. If however, we feel downcast by long waiting, depressed by adverse circumstances, then some words of bro. Roberts will help. He wrote: "He will surely come as he said he would, though he come not yet. Though our hearts may fail, he cannot forget: he will end our waiting and sadness yet by the light of his glorious face. There have been premature expectations in times past. The disappointment of these expectations has wrung the hearts of his friends with many a pang: but it cannot shake their faith in his existence or ultimate return, because that faith rests on foundations that are quite independent of all questions of time."

S.J.

Further Messages of Encouragement

"IT SHALL NOT COME NIGH THEE." HOW often did many of us read and listen to the reading of these familiar words from Psalm xci., while the guns boomed their message of death over twenty years ago?

They have again assumed, under similar circumstances, a place of special application as we contemplate the horrors which are being perpetrated in various parts of the world. There is a disposition, perhaps, to place undue importance upon the possibility of physical danger. Our Master foresaw this when he said: My friends, be not afraid of them that kill the body, and after that have no more that they can do. Many of our early brethren and sisters were called upon to be "faithful unto death" in witnessing for the Truth. The sword and the rack have claimed many victims. But what of those apparently fortuitous circumstances of life? True, we are subject as the rest of creation to troubles, anxieties, sicknesses and death. But the Father will not permit the dread enemy to "come nigh" us in any shape or form until His work in us is finished—until failing hand or heart tells that the way has become too steep or, maybe, for reasons (which we are compelled often to admit) that He alone knows.

As, then, we who are "alive and remain" to continue the course, pursue our way in this time of unprecedented trouble, let us ponder this Psalm and commit ourselves in humble resignation to the Almighty's will.

Commenting on ver. 5, Perowne says that the "terror by night" is probably an allusion to night attacks like those of Gideon (Judges vii.) which constituted a favourite artifice of Oriental warfare, or, perhaps to a destruction like that of Sennacherib (see also Song of Songs iii. 8) There is probably much truth in this, but the beautiful side of the picture is surely found in an application of the following passages: Proverbs iii. 24-6, "When thou liest down, thou shalt not be afraid: yea, thou shalt lie down and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh." Psalm iv. 8, "I will both lay me down in peace, and sleep: for thou, Lord, only maketh me dwell in safety."
M. JOSLIN.

* * *

A message of encouragement! What greater encouragement can we have at the present time than the knowledge that our hope is about to be realized! In Europe to-day we see the preliminaries which lead right up to that "time of trouble such as never was" which is coming upon the world, at which time Daniel was informed "thy people shall be delivered." We have read about that glorious time in the Bible and in the Truth's literature; we have talked about it among ourselves, we have spoken about it to our neighbours; we have longed for it and prayed for it; and now we see it almost upon us. Gone then, will be the trials of our probation, and we who are now the despised of the earth, will be exalted to a position both wonderful and glorious, far beyond the power of the human mind to conceive. But we "know not the day nor the hour" and if Jesus should remain away a little longer, we may have to suffer some of those troubles and privations which are the inevitable outcome of war.

Perhaps the greatest worry for our neighbours at the present time is the dread of enemy aircraft, and even brethren and sisters cannot still the quickening pulse when the air raid warnings are given. This is not a lack of faith, but is due to the weakness of human nature. Here, then, is a word of encouragement—when we go to bed not knowing whether or not we shall have a disturbed night, let us think of the words of the Psalmist, "I will lay me down in peace and sleep, for thou, Lord, only maketh me dwell in safety." These words rule out any possibility of sudden destruction whilst we are asleep, and even if we do have to get up because of a raid, let us remember it is the Lord only that maketh us dwell in safety. The same idea is conveyed in those other well known words of the Psalmist, "I laid me down and slept; I awaked; for the Lord sustained me." Here is a mind free from anxiety as to the results of present trouble; a mind with a calm confidence in God; a mind with no power to defend yet assured of safety because of a trust which relies solely upon the Lord. It is in this mind that we go to our meetings, whether in daylight to our breaking of bread, or in the darkness to our Bible Class—a mind fortified with the knowledge that "the angel of the Lord encampeth round about them that fear Him and delivereth them." There is a message of encouragement also to those who have been affected by the prevailing trouble and have lost their employment, or who find it difficult to live on depleted incomes. The message from Paul is, "My God shall supply all your need." Here is assurance for us; we may not get just what we would like, but we shall get all we need, for as David testifies, "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread."

There is a message also for those brethren who must stand before tribunals for conscience sake. It is a great ordeal, particularly for the younger brethren. Men of the world can do what they like to keep out of the army and they are thought clever, but let a man profess his conviction in the commands of Christ, and everyone turns against him. But here is the encouragement, "If God be for us, who can be against us?" Ah, brethren, the God that sent His angel to open the prison for Paul and Silas; the God that raised His Son from the dead, and whose other mighty works are proclaimed from Genesis to Revelation, is OUR God— His arm has not shortened that it cannot save. Now just one final message of encouragement which applies to us all; a message from our Lord himself, "That which ye have already hold fast till I come, and he that overcometh and keepeth my works unto the end, to him will I give power over the nations and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father. And I will give him the morning star."

F. C. WOOD.

* * *

It may be said that current events always testify to the truth of the Scriptures, and the international situation to-day bears witness to the fact. We think of the inspired words of the prophet Jeremiah: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

Nazism is no exception that it could disprove the words of Jeremiah. Indeed, the vaunted German form of government has multiplied troubles for themselves and others rather than alleviated them. In an aggressive spirit of self-interest and disregard for others it has brought the world to such a state of perplexity, anger and resentment that we may say with certainty that the time and events for which the Master bade us "watch" is upon us. At home and abroad there are wars and rumours of wars—the sea and the waves roar whilst men's hearts fail them for fear as never before. Can there be any doubt that Gog has now revealed himself, and seizing the opportunity offered by the German invasion of Poland, will presently spread his sphere of influence to the ultimate discomfiture of Germany in accordance with Dr. Thomas's interpretation of Scripture, with which we have long been familiar?

The leading articles of the various newspapers are interesting, if not very illuminating. Ifs and buts bestrew the writers' comments and prognostications. What a comfort then to know for a certainty what is ahead; to know that God is indeed overruling all things to a predetermined end, which He has revealed to His servants. Surely our faith should be strengthened as these troubles increase, for the

consolation of the Lord Jesus Christ is this: "When these things begin to come to pass . . . your redemption draweth nigh."

We often hear the question asked: "What would the Doctor say if he were alive at the present time?", but could he say much more of importance than that which in God's mercy he put on record for our edification! He testified that God's word stands sure—he demonstrated the fact for us in prophecy fulfilled and fulfilling. He called attention to the key of the whole matter—the return of Jesus to establish the Kingdom of God. In these last days of Gentile domination, with its time of trouble and difficulty, let us with grateful hearts take comfort from the words remembering that we are privileged above all others in our knowledge of the Truth. Nay, far more than that—for we are called to an inheritance in that Kingdom soon to be established. Think of God's promises—of His love, of His mercy, of His protective care for His servants—remember the glory, remember the land—and remember the apostolic assurance that "all things are for your sakes."

On a certain occasion, Jesus said to his disciples when they were terrified and affrighted, "Why are ye troubled; these are the words which I spake unto you while I was yet with you, that all things must be fulfilled which are written in the Law of Moses and in the prophets and in the Psalms concerning me." And so we watch and we wait, as we see these things being fulfilled.

It may be that there are trials and troubles ahead of us, but what matter—let us demonstrate our faith in God's word by that patience and endurance exemplified by the saints of old. We are, as it were, running the last lap of a long distance race with the goal in sight. We thank God and take courage, and pray we may be found worthy of a place in His glorious Kingdom.

What a time that will be when the salvation of Israel shall have come out of Zion, for then the law shall go forth from Zion and the word of the Lord from Jerusalem. A perfect government with perfect laws for a people subject to a perfect king.

FRANK G. FORD.

The Jews of the World

It is often useful to have reliable figures regarding the Jews, who are, in accordance with prophecy, to be found in all countries of the world. The following table shows the approximate numbers of Jews in the countries mentioned: and may be regarded as authentic, so far, of course, as information is available. The details are taken from the publication entitled, "Great Britain and Palestine—1915 to 1939," published recently by the Royal Institute of International Affairs.

U.S.A	4,700,000
Poland	3,325,000
U.S.S.R	3,180,000
Rumania	800,000
Hungary	510,000
Germany and Austria	475,000
Palestine	440,000
United Kingdom ...	350,000
Czechoslovakia	290,000
France	280,000
Argentina	275,000
Canada	175,000
French Morocco	175,000
Lithuania	165,000
Other Countries	<u>1,561,000</u>
Total ...	<u>10,701,000</u>

It will be observed that about two-thirds are to be found in countries either definitely or partly hostile. The numbers in Palestine do not seem large, but the comparison to make is not with other countries, but with the numbers in Palestine twenty years ago.

Milestones

Let us take a ten mile journey with an imaginary scale of ten years per mile. Let us keep in mind that one province of the prophetic scriptures is to enable us to read our way as we run the race toward eternal life. Habakkuk says: "Write the vision, make it plain upon displayed tablets (or sign-posts) that he may run, reading it." Here then is the journey and here are its sign-posts.

1840 to 1850. Bro. J. Thomas wrote several of our best books and papers elucidating for us the relationship of the prophecies to history. The whole house of faith under the providence of God owes to him the guidance we have received ever since. Thanks to his work we see the panorama of fulfilled prophecy unfolding.

1850 to 1860 saw a world peace conference called to meet in London. Immediately upon this call came the Crimean War. Nicholas I. of Russia regarding Turkey as a sick man, determined upon a course which he hoped would win for him what he termed "the key to the Russian house," i.e., Constantinople. The sign-post on the journey here was: The time for Russia to take Constantinople is not yet, and bro. J. Thomas boldly said so. So it turned out.

1860 to 1870 displayed this sign for the runner: The Pope must lose his temporal power, the time has expired. And so it was.

1870 to 1880. A Jewish Prime Minister secured for Britain the predominant position in the Suez Canal—Mr. B. Disraeli. In 1879 the English and French established a new constitution for Egypt. Major Baring (afterwards Lord Cromer) acted for Britain. A movement then arose, led by the Arab, Ahmed Arabi, to remove all foreigners. The sign-post here was: The preparation of the sphere for the King of the South of the last days, and for the release of the Jewish people's land in order that they might return. There was another. In 1876 Queen Victoria was proclaimed Empress of India and another of the places called Tarshish by the Phoenicians became yoked with Britain. In 1880 Disraeli was defeated at the General Election by Mr. W. E. Gladstone, who condemned his "Imperialistic" policy and particularly in regard to Egypt.

1880 to 1890. The Bible sign post was "I gave Egypt for thy ransom." Altogether against his will and policy, Gladstone was forced into Egypt and from that time forward that country has played a most important part in relation to Jewish restoration.

1890 to 1900 has one great advertisement that everyone in the world saw. It was a banner displayed on a platform at Basle "Back to Zion," and the first Zionist Congress—1897—began the work of rehabilitation.

1900 to 1910 brought about the completion of the family of the Lion and its young. Its sign is "Tarshish and all the young lions." Britain's Imperial policy found its greatest development. The name of J. Chamberlain figures largely here. The ancient Sheba—Soudan—1898 onwards was added to the Empire and the Boer War brought the last remaining Tarshish into the Empire.

1910 to 1920. Now the sign reads: "The restoration of the Jews," and none can run but must see this. It could not be missed and was indeed an ensign upon high.

1920 to 1930. Joel put up the sign-post "Prepare war, wake up the mighty men," while at the same time the development of the Holy Land went on. The League of Nations at the end of this section of our journey was tottering to its fall.

1930 to 1940. "The sign is Rosh as Gog of Magog. We see this now as we run in our journey. How unexpectedly we came upon it. Just round a bend in the road and there it was.

"So we run, not as beating the air."

G.H.D.

The Present Time in Prophecy (2)

It is not more easy now than it was a month ago to write of the present conflict in any detail, as far as prophecy is concerned. It is not day to day happenings that can be viewed in the light of prophecy, but their outcome. And this we have yet to see. All we can do is to observe the trend of events: but with firm conviction as to their ultimate outcome, so that we shall not be discouraged by whatever seems to be out of harmony with the revealed purpose of God.

At present we can say nothing of the war in the West. If the German peace proposals are rejected, one presumes that the conflict will become more intense. Yet it is to Russia that we look with particular interest. The Russo-German pact was but another of the political moves of which history is full, wherein loudly proclaimed policies are changed unblushingly when expediency so requires.

Russia has now come into the political limelight. Taking a leaf from Germany's book, she has enlarged her influence in the Baltic States by dubious methods (becoming still more powerful in the "uttermost parts of the north"). We wait to see the effect of the new relationship with Germany. The latter appears to have had a set-back in aims towards the South. Russia has eyes on Bessarabia, now part of Rumania, acquired from Russia after 1918. Further South, Russia is anxious for control of the Dardanelles. That is why a pact with Turkey is sought. We are all aware of the old Tzarist desires for possession of Constantinople (now called Istanbul) and of British hostility to the claim. Extraordinary enough, during the last war, a promise was made by Britain and France to Russia, that if the war had a successful outcome for the Allies, they would give her Constantinople. The Russian revolution altered everything: the Gallipoli expedition failed too, no doubt in the Divine purpose, for it was not the time for Russia to come so far South. But now, Russian eyes are turned towards the South and her menacing strength is seen with apprehension.

There is no doubt that, eventually, Russia will occupy Constantinople. This will involve the complete evaporation of the Euphratean power in Europe. We cannot say when this will be, but the present signs indicate that the expectations of the brethren for years past will be fulfilled. Any such control of Turkish interests by Russia will make Britain hold more strongly to Egypt and Palestine.

At the time of writing there is talk of peace and some significant words are recorded in the *Manchester Guardian*, "Let anyone reflect, if we now made peace on the Russo-German plan, would any conceivable government in this country venture to arm less on land, on sea and in the air than we are doing now?"

The answer to this question is in Joel's prophecy. It is "Prepare war." We do not expect for one moment any disarming of nations. They have armed for a purpose, declared plainly enough (Joel iii. 9-14). So we wait, in confidence and hope, watching for the day which will surprise the world but will not surprise those who "believe all that the prophets have spoken."

S.J.

DISTRESSED FUND

The war has increased the difficulties of many of our brethren and sisters. Rising prices of necessities and general increased costs of living on the one hand, and unemployment and ill health on

the other have resulted in a number of new applications of help. We will receive and distribute for their benefit any sums our readers send to us to the best of our discretion.

JEWISH RELIEF FUND

It is no longer possible to send help to the Jews in Poland, the country being in the hands of the Nazis and Russians. Our contributors to this fund have the comfort of knowing they did what they could while it was possible. There are now a great number of Jewish Refugees in England who have escaped the persecution, and whose needs are almost as great as they were in Poland. Many have barely escaped with their lives and are practically stranded, lacking everything and depending upon charity. The Federation of Polish Jews in Great Britain have appealed to us for help and have given us details of some harrowing cases. We may be able to publish particulars later; meantime we propose to send to the Federation for the benefit of these poor Jews such sums as are sent to us by our readers, feeling sure they will approve, and that it is the best way we can, under present circumstances, help them in their distress.

We have sent a cheque for £17 16s. 2d. which clears this account up to date, and has been gratefully acknowledged by the Secretary.

The Land and People of Israel

Not much can now be recorded as to the progress of Palestine, although Zionist effort in the building up of the National Home will not be relaxed. No country is immune from the effects of the war, and Palestine particularly has been placed on a war footing by the issue of various ordinances of food control, censorship, etc. Some concern is manifested at the obvious falling off of export trade in the citrus crop, which is Palestine's staple industry: but it is hoped that supplies will be maintained for Great Britain, which is Palestine's best customer in this respect.

When the war began, the Jewish Agency called for volunteers in Palestine to enrol in a Jewish National Service Register. There has been a great response, some 135,000 Jews having registered, constituting 92 per cent, of the Jewish population between 18 and 50 years of age.

* * *

A.R.P. organizations have come into being in the larger towns of Palestine, and particular preparations have been made at Haifa, which is now one of the most important Mediterranean ports. As an outlet for oil supplies from Irak, its importance to Britain is obvious: an importance that will increase as other sources of oil supply become blocked during the course of the war.

* * *

The Zionist Agency in a manifesto, optimistically states that, "when peace comes we shall yet be enabled to take our place as a free nation and play our part in moulding a world in which peace and prosperity can reign." How true the words will become, one day. But it will not be by Zionist effort. All the work of Zionism is to be undone in a day by the Northern invader, and it will be left to their Messiah to mould the world (with a rod of iron) into peace and prosperity.

* * *

In Germany it appears that a certain welcome is being given to Jews whose skilled services can be made use of. This, however, does not mean any betterment of the people as a whole. The *Jewish Chronicle* states that in Nazi Government circles, the attitude of extreme hostility towards the Jews is not only maintained but has become even more intense since the outbreak of hostilities.

One little relief has come in the reported arrest of Julius Streicher, the notorious Jew-baiter and editor of the anti-Semitic *Stuermer*. It appears that he was too openly critical of certain aspects of policy, particularly with reference to the intention to make use of skilled Jews for war work.

The partition of Poland between Germany and Russia has brought another problem to Jewry. Some remarks on the Jews of Poland appear elsewhere in this issue. We wonder what the policy of Russia will be towards the Jews now under her control. At present no distinction appears to be made. Not much has been heard of the position of Jews in Russia. There appears to be a certain toleration of them (though not of political Zionism): while in the far East of Russia a self-governing colony of Jews, in the district of Biro Bidjan, has long existed as a means of "solving the Jewish problem."

The recent dismissal of Litvinoff, the former Foreign Secretary, was rather significant, seeing that he was a Jew: and the earliest work of his successor was to negotiate the German-Russian agreement. Litvinoff evidently had favoured an understanding between England and Russia.

It is not wise to anticipate events: but we feel confident that a more definite line will be taken by Russia in Jewish matters. Undoubtedly Jacob has to suffer much more trouble, the culmination of which will be the over-running of the land of Israel by the Northern invader. What has happened in Germany, Austria, Italy, Hungary and Poland will also happen in Russia. The persecution of Jews in all these countries serves the purpose of separating them in the lands where they dwell. So many wish that they could merge completely with other nations, but this is not the Divine plan. Israel is a separate people and will continue to be so. He can never be lost among the nations.

Signs of the Times

ECCLESIASTICAL

"They shall burn her with fire" (Rev. xvii. 16)

THE FATE OF POLAND

Poland was a Roman Catholic country. So much so that it has been claimed that no Nonconformity existed there. Her fate has been a tragic one. Let us hear the voice of the false prophet as he tells of what has befallen its people. The Pope, on Sept. 30th, received a deputation of 50 Poles headed by the Archbishop of Poznan. "I am most sorrowful," said he, "that hundreds of thousands of my people have been made to suffer in Poland as a result of this war. We visualize the multitude of refugees and wanderers who have lost their country and their hearts. We hear the desperate cries of mothers and brides who are weeping for their dear ones killed on the field of battle. We hear the lamentations of poor old sick men, the cries of babies left without parents, the cries of wounded men and the death rattle of dying people who were not even combatants. An enemy of God has done this."

So God has allowed another realm of anti-Christ to suffer. The irony of it is that the army of Germany has approximately one half of its strength from men of Roman Catholic faith. Herr Hitler himself is a member of the Roman Church. General Goering and his family are regular attenders at mass. The Germans are 6/11ths Catholics.

"They shall bring you before rulers for my sake" (Luke xxi. 12)

ARMY SERVICE

The Military Training Act under which brethren were brought before Tribunals in July and August has been repealed and in its place Britain now has the "Military Service Act." Under this Act all men between the ages of 18 and 41 are liable to be called up for service at any time by public proclamation. The same provisions as were in the old Act are carried forward into the new one as regards provision for conscientious objection. Here are the exact words:

"If any person liable under this Act to be called up for service claims that he conscientiously objects;

- "(a) to being registered in the Military Service Register; or
- "(b) to performing military service; or
- "(c) to performing combatant duties,

" he may on furnishing the prescribed particulars about himself apply in the prescribed manner to be registered as a conscientious objector in a special register to be kept by the Minister (hereinafter referred to as ' the register of conscientious objectors ').

"A person who has been provisionally registered in the register of conscientious objectors shall within the prescribed period and in the prescribed manner make to a local tribunal an application stating to which of the matters mentioned in paragraphs (a) to (c) of this section he conscientiously objects and if he fails to do so the Minister shall remove his name from the register of conscientious objectors." (We object to all three).

"A local tribunal, if satisfied upon an application duly made to it under this section, or the appellate tribunal, if satisfied on appeal, that the ground upon which the application was made is established shall by order direct either:

"(a) that the applicant shall without conditions be registered in the register of conscientious objectors; or

"(b) that he shall be conditionally registered in that register until the end of the present emergency, the condition being that he must until that event undertake work specified by the tribunal, of a *civil character* and *under civilian control*, and if directed by the Minister, undergo training provided or approved by the Minister to fit him for such work; or

"(c) that his name shall be removed from the register of conscientious objectors and that he shall be registered as a person liable under this Act to be called up for service but to be employed only in non-combatant duties."

The italics are ours. The brethren who are 21 to 22 years of age have now by proclamation been ordered to register on Oct. 21st at the Ministry of Labour Exchange Offices. They can, as before, apply to be placed in the Register of Conscientious Objectors, and thereafter will be called before Tribunals to give account of their hope and faith.

Ours is a perfectly clear case, and we have thus further unique opportunities of giving our testimony in these closing days of Gentile times.

We should be profoundly thankful that we live in a country and an Empire that under Divine Providence has made it possible for us in this way to escape the much greater punishments and persecutions that befell our brethren in the first three centuries of the Christian era: in many scattered instances in the world's history since: and now in Germany.

THE TRUTH IN
HITLER'S REALM

The Christadelphians in Germany have had and are having a terrible experience. From the *Fraternal Visitor*, Aug. 1939, we quote: "Owing to police regulations no public proclamation of the Truth is now possible in Germany and the monthly journal for distribution among the brethren, the "Monatshefte," has been discontinued. Those who object to military service are dealt with severely. The mildest form of punishment is prison labour, while in some cases a number have been summarily shot. Where it is possible a few brethren and sisters meet in their own houses to exhort and comfort each other."

No words are needed to add to the poignancy of this picture. While we rejoice in our own deliverance, let us give a thought to those who suffer.

"They that feared the Lord spake often one to another" (Mal. iii. 16)

HELP FOR BRETHREN The "Military Service Committee" continues to meet and to do all in its power to help the brethren. Any brother who has a problem arising from the present development, should share it with his fellow-brethren and ask the Committee's help and guidance. Bro. F. Button, 1 Hillsborough Rd., London, S.E. 22, is the Secretary. We must all stand together "in the bonds of love and peace." Write at once if any trouble arises. The present writer being a member of the Committee can testify to its ardent desire to be of service in every possible way. Every brother likely to be called upon to date has been communicated with.

MEETINGS "Blackout" as the lighting regulations are termed, along with commandeered halls, have brought many difficulties. All sorts of adjustments have been found necessary. But all these things are cheerfully borne. The end of the journey is in sight.

POLITICAL

"All these are the beginning of sorrows" (Matt. xxiv. 8)

THE GREAT WAR Poland has been smashed completely by the enormous might of Germany. The main causes of her quick defeat were firstly the inferiority of her aerial and mechanical equipment as compared with that of her great enemy.

Hitler's perfidy can best be seen in the light of his own words. Only three years ago he declared his complete friendship with Poland and praised her "national ideals." On Oct. 6th, in his Berlin speech, he denounced the Poles in unmeasured terms and actually accused them of "attacking the Reich with a view to conquest." The second cause of the Polish defeat was the lack of really effective fortifications, but its capital, Warsaw, was reduced to a terrible ruin before it capitulated. The third factor, however, was the most important—the entry of the Russian Army from the East. This intervention had without doubt been arranged with Germany when the treaty between the two Governments was made in the early autumn. Polish lands are now in process of division between Germany and Russia, and a line of demarcation has practically been arranged. Here let us, remembering how Russia and Germany have come together, now quote from Hitler's book "*Mein Kampf*" (i.e. "My Struggle"): "The fact of forming an alliance with Russia would be the signal for a new great war. The result of that war would be the destruction of Germany. One does not form an alliance with a partner whose only aim is the destruction of his fellow partner. How can we teach the German worker that Bolshevism is an infamous crime against humanity if we ally ourselves with this infernal abortion and recognize its existence as legitimate."

"RUSSIA ON TOP" These words appeared in a leading London newspaper at the head of an article on Oct. 1st. Here are a few ideas from the *London Observer* of Oct. 8th:

"The sweep of events is epoch making. Stalin follows the way of the Tzars, but with seven league boots. The present master of the Kremlin is doing in a few weeks what the Romanoffs took 20 years to accomplish. Stalin is now master of the Baltikum. After the Estonian envoy, the foreign ministers of Latvia and Lithuania are making their anxious pilgrimages to Moscow. There are also plain hints to Finland. Moscow will have controlling facilities on the main railways through all the Baltic countries and will regain ice-free ports. So perish the fervent Nazi dreams of Baltic domination. The Nazis hate the forfeit but must swallow it. The Scandinavian nations are profoundly alarmed, but Swedish opinion almost unanimously says that Hitler has made Stalin his master."

So, while for years we have waited and watched for the day when Russia would become dominant in Europe, it would appear as though in September we just turned a corner and met the Bear.

THE WAR IN THE WEST The Western front has seen some tremendous artillery duels and aerial reconnaissances and combats. There appears to be no doubt of the superiority of the British and French aeroplanes over the German.

General Gamelin, hero of the 1914 Battle of the Marne, is confidently trusted, and October will see great developments on France's Western border. The Maginot line may meet a very severe test. The French Government has prepared its people for possible set-backs, but to those who know the Divine purpose there is complete assurance in a British and French victory in the final phases of this conflict be it long or short.

GEN. FRANCO SPEAKS General Franco, dictator of Spain, stated on Oct. 4th, in the Madrid press: "Russia's incursion into Europe is a matter of the greatest gravity; nobody can hide that fact. It is a great evil and it is necessary to agree quickly on steps to avoid still greater damage. New and stronger dangers for the spirit of Europe are certain to result."

ITALY ALOOF Count Ciano, Italy's Foreign Minister, has again been called to Berlin. He only stayed a few hours, of which two were spent in listening to Hitler. Italy views with great fear and distaste the arrangement that Hitler has made with Stalin. In his latest speech, Hitler only gave 21 words to his erstwhile "greatest friends." No doubt the Roman Catholic interest is gaining strength in Rome.

A TURNING POINT IN HISTORY Says the *News Chronicle*, London: "In five short weeks the whole face of Europe, the very course of human history, has undergone a profound modification. We are spectators at one of the great turning points of history."

ENCIRCLEMENT Germany complained of encirclement when she had weak and small nations around her. To-day she is up against 120 Russian divisions and her Eastern border can only suffer loss if any attempt is made to expand. Her Northern border is also closed. We would call the German Government "inept," and join with those who call attention to Hitler's lies and mistakes if it were not that Dan. iv. 17 is ever present with its reminder that God setteth up the basest of men over the kingdoms of men so that His purpose and finally His wisdom may be clearly seen.

"*Many ships*" (Dan. xi. 40)

RUSSIA AND THE BALTIC Says the *Investia*, leading Russian newspaper: "Latvia, Lithuania and Finland are expected to sign a pact similar to the pact of mutual aid signed by the Soviet and Estonia. Estonia has shown a worthy example to the other Baltic States. The safety and integrity of the Estonian Republic is now guaranteed by the ever-growing strength of a great Socialist power. Simultaneously all the hopes of the enemies of peace to arrest the growth of the U.S.S.R. as a *great sea power* are crushed."

The ambition of Russia to become great on the sea seems to be in line with the prophecy we quote.

"Into the countries" (Dan. xi. 42)

SOUTH-EAST EUROPE Russia's endeavour to link Turkey and other South-Eastern European powers with herself appears to be leading to the day when, as bro. J. Thomas explains in writing upon Dan. xi. 42, Russia will "enter into the countries and overflow and pass over."

"All the young lions" (Ezek. xxxviii.)

MR. A. EDEN Mr. Anthony Eden (fittingly made Minister for the Dominions) on Oct. 6th announced that every Dominion, Colony, and dependency in the British Commonwealth with one exception had declared complete approval of the stand now taken by Britain with France against the Hitler regime. Each and all had promised and was giving help. He gave details that proved this. The exception, Southern Ireland or Eire, will only need a few German bombs to convert its people. Undoubtedly in some way the lion family will be made complete.

U.S.A. AND The U.S.A. Congress having listened once more to
THE WAR President Roosevelt, is now preparing to greatly modify or to repeal its Neutrality Act so that munitions of war may be freely exported to Britain and France.

We hear, however, whispers that commercial motives are having as much weight as political ones among the Senators. U.S.A. must be conscious of the great effort that Canada is making at this time to make up for its neighbour's position by its own hard work.

"Shall dwell safely" (Ezek. xxxviii. 8)

PALESTINE Now we come to the brightest spot on earth for the Zion-bound traveller. Hitler brought war to Europe, but he has brought peace to Palestine. The London Press on Oct. 6th, had a great headline: "War brings peace to Palestine," so all the world sees this great fact accomplished. Only a few weeks ago there was a bitter struggle going on in the Holy Land. But now, well, let us quote the Press: "Jew and Arab have now made peace and joined in common devotion to Britain to fight Hitlerism. JEWISH IMMIGRATION TO PALESTINE IS NOW UNRESTRICTED." * (Put it in capitals, brother printer! We have been looking for this for 50 years. It is the most important thing in the whole world to-day). "Women and children and elderly people are being allowed to settle in the country, young Jews have all volunteered for service and are enrolled for military training under British officers. The Jewish Refugee Corps is 20,000 strong. Industry is going ahead tremendously. Work is going on in big factories such as cement works in shifts over 24 hours. Material is being provided for Britain's great new air base and naval centre at Cyprus. Small factories, many newly established, are working night and day to produce for export to the Near East such articles as were previously made and supplied by Germany, Austria and Czechoslovakia. On the land, Arabs and Jews have intensified their joint efforts for the benefit of the British Empire. They are working amicably to the same end. All this is being done to combat Hitlerism, and it was Hitler who six months ago cried bitterly "Arme Arabien," i.e. "poor Arabs." Once again it is proved to us that God moves in a mysterious way His wonders to perform.

No word of His ever fails. Who among us realized that the restrictions that have stood in the way of the fulfilment of Isaiah vi. 13 would be blown away in a few days by the actions of the very man who had done most to provoke trouble and enmity in God's own land? Let our faith and hope and our mutual love receive this stimulus.

* See later note on page 4 of cover.

G.H.D.

Correspondence

Greetings in the Name of "Jesus, King of the Jews," who we hope to soon see in his beauty. How lovely are the "Messages of Encouragement" from the brethren in *The Berean*, and it isn't a strange thing that our own thoughts should be the same this last few weeks. The horses and chariots of fire of Elisha have been passing through my mind quite often, and we too shall have the same protection if we only trust our Heavenly Father. We too may ask, What shall we do? We need do nothing, just "Stand still and consider, and see the salvation of the Lord," for it will surely be ours as He has promised. If God be for us, who can be against us? We are told that "God made man upright, but he has sought out many inventions." Yes, he has indeed. He has invented so many things to destroy life that now he has to invent things to save it. My dear little niece's first day at school to-day, not quite five years old, and she has gone with her gas mask on her back like all the other dear little ones.

Soon will be the time when the "New Jerusalem" will be "full of little boys and girls playing in the streets thereof," and they wont need any "life savers" in that day. What a contrast! Quiet habitation, peace and quietness as long as the moon endureth. What a beautiful, grand, and glorious Hope. There is not much quietness now. It is all tumult no matter where one looks. Surely a time of trouble such as never was since there was a nation, men's hearts failing them for fear, and for looking after those things which are coming on the earth. They cannot find a way out because there is none. When God's hand is in a thing it is useless for man to do anything against it. "God will realize His plan." What a comfort it is for us who have been brought out of darkness into His most marvellous light. May we be among those who will be arrayed in the fine linen, clean and white. Your sister rejoicing in this hope,

Dudley.

M.S.

* * *

Greetings. I think we ought to feel very thankful at the turn in international affairs, especially the Russian acceptance of Imperialistic principles. We always knew that Russia, in spite of its "no annexations" theory would eventually assume its old imperialistic ambitions, turning in due time to devour Palestine. Now these things are brought outstandingly nearer of accomplishment. May we be ready to stand before Him shortly, who shall judge us. Fraternally yours,

Southend

W. L. WILLE.

* * *

Greetings in the Master's Name. The brethren are writing some very inspiring articles lately, evidently bearing in mind the apostle's words: "Exhort each other the more earnestly as ye see the day approaching." What grief would be ours to miss that inestimable honour of being publicly confessed before the Father and His angels as brethren of Jesus, the Prince of Peace, and King of Righteousness. May we be found amongst the sheep, brother. With love in the Master's service, your brother in hope,

Romford

A. E. J. CHEALE.

* * *

Greetings with love in the Lord. We are living in momentous times, but how favoured we are in having such knowledge as we have. How thankful we should be, and how sane in all our ways, and yet how terribly human we are. Truly we are of the earth, earthy. May God help us to cast off the shackles of this life and feel the confidence that real faith can give us, knowing that our fate is in the hands of God and not man. With love in the Lord, from your sister in hope,

Cornwall

AMY G. FELTHAM.

* * *

Greeting. There is one point on which I have been intending to write to you: to ask if it would not be possible, now that you are nearer the printer, to stretch to its greatest possible limit the time allowed for receiving the article by bro. Denney on "The Signs of the Times." This is a matter on

which "up-to-dateness" is so desirable. You will, I know, be fully aware of this desirability and have allowed more time for that feature than other matters for insertion, so I presume that I am not actually offering any helpful criticism. However, in view of the great interest in that particular subject now, I wondered if it would be possible almost to leave the space for it, ready for the latest possible insertion.

Plymouth

S.F.J.

* * *

I will be glad to do as you and bro. S.F.J. suggest and send on latest comments prior to publication day. However, we are not journalists. You and I cater for the people who read the events of the day in the light of the written Word. We are always "up-to-date." Take this month: we said Russia would be on top. Any of us knew it. The fact that the event actually came about *during* the month did not need a "stop press." In fact I always try, as you know, to say nothing that could be afterwards challenged as an incorrect reading of the prophecies and the times. We live in momentous times indeed. Love,

London

G.H.D.

(For latest "Signs" see p. 4 of Cover)

Ecclesial News

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

All such Intelligence should be sent to bro C. F. Ford, 14 Bayswater Road, Horfield, Bristol, not later than the 5th of each month for the following month's issue.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia which tolerates the teaching known as "clean flesh", or fellowships those who do so.

As to the United States and Canada: Intelligence will be inserted only from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines known as "Stricklerism."

All such must be sent in the first instance to bro. B. J. Dowling by the 1st of each month for publication the following month. Address to him at: 19, Pearl Street, Clinton, Mass., U.S.A.

ALL NAMES (both CHRISTIAN and SURNAME) must be given in PRINTED LETTERS

"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS WHICH ARE DONE HERE"

(Colossians iv. 9).

* * *

BISHOP'S STORTFORD (Herts). —*Fincham's Hall, Hockerill Street. Sundays: Breaking of Bread, 11 a.m.; Lecture 2.45 p.m. Wednesdays, M.I. Class; Fridays, Bible Class.* Loving greetings in the name of Christ. We are grateful to our Heavenly Father for the wonderful way He has led us and kept us. We have had to alter our times of meetings. Owing to the difficulties of transport our sisters Lewingdon are unable to get over here and bro. Leng is at Herne Bay for the time. We are very pleased to have bro. R. Lovewell with us again. While we do not get the strangers so often as we did, we can assure the brethren who so faithfully render service here, we are strengthened and encouraged by their lectures as well as by their exhortations. Your brother in Christ. —G. T. LOVEWELL, *Rec. Bro.*

BLACKHEATH (Staffs.). —*Christadelphian Hall, Ross Road. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Thursdays: Bible Class 7.30 p.m.* It is with pleasure that we report the

obedience to the Gospel of Mr. FRANCIS STONE, who was baptized on Saturday, Sept. 23rd. We earnestly pray he will hold fast to the Hope firm unto the end and receive that crown of Life which fadeth not away. Sis. Elizabeth Sidaway and bro. Eric Turner were united in marriage on Saturday, June 10th. We pray that God will bless them in their new relationship. On Saturday, Aug. 26th, we held our Sunday School outing to Habberley Valley, Kidderminster, and a pleasant time was spent with the children. We wish to thank bro. and sis. D. C. Jakeman (Dudley) for their company on this occasion. Bro. Jakeman addressed the children in the evening and it was uplifting to all present. We regret having to report that we have had to withdraw our fellowship from sis. Amy Smith on account of her continued absence from the table of the Lord. Our sincere thanks are due to the following brethren who have assisted us in the labour of love by way of exhortation and lecturing, Wes. Southall, E. Hingley, J. Davies, S. Shakespeare, T. Hughes, D. C. Jakeman, Geo. Jackson and J. Allen (Dudley), W. L. Wille (Southend), T. Hunt and Geo. Tarplee (Birmingham). We have had the pleasure of welcoming to the Table, sisters Johnson and Evelyn Hughes, brethren Geo. Johnson, W. Hughes, Nicklin and Stanley Jackson (Dudley), bro. and sis. Hart (St. Albans) and bro. Doust (Clapham). Sincerely your brother in Jesus. —C. BENNETT, *Rec. Bro.*

BOTHENHAMPTON. —*"Home Cot," near Bridport, Dorset. Sunday: Breaking of Bread, 3 p.m.* Since our last report we have been greatly helped and cheered by the following visitors around the Lord's Table: bro. Wade, bro. W. Wade and sis. Wade (Colchester), sis. Lee (Eastleigh), sis. Mabel Hayward (Ipswich) bro. Gale, bro. G. Gale, bro. Sansom and sis. Helen Gale (Dorchester), bro. Owen, bro. K. Clements, sis. Megan Owen, sis. Clements, sis. M. Yeates and sis. Butt (Clapham), bro. and sis. H. R. Nichols (Plymouth), bro. and sis. Stafford (Seven Kings); also this past two months we have much enjoyed the companionship of our sis. May Bird, who we hope may be with us for the winter should our Master tarry. We much appreciated the words of exhortation given by our brethren, and now we look forward to that glad day when our Elder Brother will be in our midst once more. With love to all of like precious faith, sincerely your sister in Christ Jesus. —DOROTHY HALLETT.

BRIDGEND. —*Christadelphian Hall, Nolton Corner Chambers. Sundays: Breaking of Bread, 11 a.m.; Lecture 6.30 p.m. Tuesdays: Bible Class, 7.30 p.m.* Greetings in Jesus. We have been very pleased to welcome brethren and sisters from other ecclesias during the past few months, and their presence is encouraging and comforting in these days of peril; days which are fleeing by and heralding the return of our Lord from the heavens. Our visitors are as follows: bro. and sis. Lewis, bro. and sis. Rees and bro. Cambray (Newport), sis. Phyllis Williams (West Ealing), and bro. and sis. E. J. Tellum (Brighton). We thank bro. Rees, of Newport, for his exhortation and lecture. We are also indebted to "Anon." of Oxford for a gift of 5/-, and assure them again that it meets a very needy case. —GOMER JONES, *Rec. Bro.*

COVENTRY. —*Kingfield School, Kingfield Rd. Sundays: Breaking of Bread, 1 p.m.; Lecture, 3 p.m. Thursdays: Bible Class, 8 p.m.* Please note alterations of times of meeting due to the present difficulties and disabilities of the times we now live in. We thank our Heavenly Father that He has so enabled us to continue preaching the Word. May He so continue (if it be His will) to bless us, that we may "strengthen the things that remain," endeavouring to help each other on our pathway to His Kingdom. Since last writing we have been cheered by the fellowship and company of brethren H. W. Hathaway and Fox (Clapham), and S. Burton (Dunstable) who assisted us in the proclamation of the Truth and by the word of exhortation. We have also welcomed around the Table of the Lord sisters Hathaway, White, Beryl and Mavis White (Clapham), sis. Burton (Dunstable), bro. and sis. J. Heyworth (Croydon), brethren Bradshaw, Green and Garner, sisters Bradshaw, Green, Garner, Nuttar (Leicester), sis. Towser (West Ealing), sisters H. Allen and F. Jones (Dudley) and bro. H. Heywood (Oldham). —T. FRANKLIN, *Rec. Bro.*

CRAYFORD (Kent). —*Co-operative Hall, Crayford Way. Sundays: Breaking of Bread, 2.0; Lecture 3.30 p.m. Wednesdays: Bible Class, 8 p.m.* Will visitors kindly note that to meet present conditions the times of our Sunday meetings have been changed to those mentioned above. Since our last news we have been pleased to welcome the following visitors: Bro. Denney and bro. G. J. Barker (Holloway), brethren H. M. Doust, M. L. Evans, H. L. Evans, I. P. Evans, J. Squires, H. Southgate,

bro. and sis. Hathaway, sis. Penn, sis. I. Penn, sis. Irish, sis. Squires, sis. Kitchen (Clapham), and bro. Cochran (Sutton). Their company and help in the work of the Truth has been much appreciated. —E. R. CUER, *Rec. Bro.*

CROYDON. —*Ruskin House (Room 3), Wellesley Road. Sunday: Breaking of Bread and School, 1.30 p.m. Lecture 3.0 p.m.* Will intending visiting brethren and sisters kindly note the altered times of meetings, which have been changed to meet the wishes of the majority of our members, and to enable us to continue the Lectures, those attending being able to get to their homes before it is too dark. We are sorry to lose the company of bro. and sis. J. Heyworth, who have removed to Coventry, and we commend them to the loving care and fellowship of the Ecclesia there. —A. A. JEACOCK, *Rec. Bro.*

GLASGOW. —*Co-operative Memorial Building, 71 Kingston Street. Sundays: Breaking of Bread 11.30 a.m.* Since our last report we have been cheered by the addition of two new members to our ecclesia. On Saturday, Sept. 16th, Mrs. W. BLACK (formerly neutral) was immersed into the Saving Name of Jesus after a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, while her husband, bro. W. Black, who had been immersed a number of years ago, but had not been meeting with any brethren and sisters for some considerable time, decided to apply to us for fellowship, and after a satisfactory interview on the same night as Mrs. Black's immersion, he was received into fellowship the following Sunday along with his sister-wife. Both had been attending our Sunday evening lectures for some time past, and it is encouraging to those who fulfil the duty of disseminating the Truth to see some fruit of their labours. Much of our new sister's knowledge of the Truth was imparted to her by bro. Black, whose efforts will not go unrewarded in the day of account. We are pleased to report that we have had the company of the following at the Table of the Lord: Bro. J. Neal (London), bro. J. McKay (Motherwell), sisters Alice and Annie Cockcroft (Oldham), bro. F. P. Restall (Edinburgh), sis. S. Hinshelwood (Motherwell). We appreciated the word of exhortation from brethren J. Neal and J. McKay. Owing to the present difficulties due to lighting restrictions, we are having lectures fortnightly instead of weekly as formerly, until the end of the year, if the Lord will, when the position will be further considered with a view to reverting to weekly lectures. We send our love to the Household of Faith in these troublous times. —JAMES L. WILSON, *Rec. Bro.*

HITCHIN. —*Hermitage Hall. Sundays: Lecture, 3 p.m.; Breaking of Bread, 4.15 p.m.* In September, 45 years ago, our father, bro. Herbert Shorter, put on the Saving Name of Christ. In God's mercy he has been spared to witness the baptism of the seventh member of his household when on Saturday, Sept. 16th, his grandson, DAVID HAROLD SHORTER, was "raised to newness of life," having been "washed by the all saving Name." We bid "God speed thee" to our new brother in his race for the incorruptible coronal wreath. The introduction of war conditions has necessitated our holding our meetings earlier in the day than formerly, and the new times are shown above. We have been cheered and strengthened by the ministrations of the following brethren since our last report: brethren D. L. Jenkins and W. R. Mitchell (Clapham), G. H. Denney (Holloway), A. H. Warry (Ealing), A. E. Headon and S. F. Jeacock (St. Albans), L. J. Carter (Crayford), F. C. Beighton (Seven Kings), C. R. Crawley and S. Burton (Luton). We have also had the pleasure of the company at the Lord's Table of sis. Jenkins and sis. E. Jenkins (Clapham), bro. F. R. Wright and sis. S. F. Jeacock (St. Albans), sisters Burton, Moorhead and Wright and bro. Peter Moorhead (Luton). —HAROLD SHORTER, *Rec. Bro.*

HOVE (Sussex). —*The Gymnasium, 114a Western Road. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 3.15 p.m.* Owing to the prevailing conditions we have been compelled to alter the time of the lecture on Sundays, and cancel the Wednesday evening Bible Class. We are also sorry to lose the company of sis. Mercer (we hope only temporarily) who has had to take up residence at Swansey, Cambridgeshire. We remember our sister in our prayers, being in isolation. We have had a large number of visiting brethren and sisters, and we have been very pleased to see all of them. —(No signature).

IPSWICH. —78 *Rosebery Road. Sundays: Breaking of Bread 11.15 a.m.* We are pleased to report that we have welcomed back to fellowship sis. A. Rowland, who after a satisfactory interview in found to be in entire accord with us regarding points of doctrine that have been the cause of division amongst us, and agree that we must preserve that oneness of mind, spirit and love that is essential to true fellowship, praying that she may continue steadfast in the faith unto the return of our Lord and Master. — W. P. HAYWARD, *Rec. Bro.*

LEICESTER. —71 *London Road. Thursdays: Bible Class, 7 p.m.* Will brethren and sisters who may have the opportunity of visiting us please enquire as to the times of meetings, as owing to the altered conditions, by the time this issue of the magazine appears it may have been advisable to alter our usual time of meeting. We are sorry also to have to be without the help of our visiting brethren on account of the restricted transport facilities and also the increased cost, but trust this loss to us will only be of short duration. Meanwhile we are doing what we can to strengthen and encourage each other in these dark days which herald the approach of the day of the Lord. Sis. L. Tozer (West Ealing) who is residing in Leicester for the time is meeting with us. We are pleased to have this temporary addition to our small company. We have also enjoyed the company at the Table of the Lord of brethren G. J. Barker (Holloway), bro. and sis. M. L. Evans (Worcester), brethren W. Townsend and Handley (Clapham), bro. E. Hingley (Dudley), bro. and sis. H. Cockcroft (Oldham) and sis. A. H. Warry (West Ealing). —A. C. BRADSHAW, *Rec. Bro.*

LONDON (Clapham). —Since our last report we have been blessed by our heavenly Father in being able to continue at the Co-operative Hall, Rye Lane, Peckham, for our Sunday morning meetings, so that as an ecclesia we have not had to miss the continuity of our Memorial Worship. We have been unable to hold any lectures, and for a week or two we had to hold Bible Classes at various private houses at which an average of about 30 attended at each house. However, again the way has been opened, and we have been successful in obtaining a hall quite near the Santley Street Schools, and have resumed our week night classes on Tuesdays and Fridays. In spite of the "black-out" and difficulties of travel, over 150 attended the first Eureka Class on Tuesday, and we anticipate that practically our usual number will be at the Bible Class on Friday. We are still looking for a more convenient hall for Sundays as Peckham is rather a long way away for most brethren and sisters, and meanwhile it will be as well if intending visitors will communicate with the secretary to make sure of the place of meeting. We hope to start Sunday afternoon lectures as soon as possible, if the Lord will, and we have also arranged for a Fraternal Meeting at Denison House on Saturday, Oct. 21st, at 3 p.m. Since the war started we have been encouraged by three more baptisms into the name of our Lord Jesus Christ. On Sept. 10th, Mrs. ELIZA ANNIE ROBINSON, 16th Miss MILDRED HILL, and 17th Miss EVELYN COVERLEY. Sis. Robinson has obeyed the Truth in the eventide of her life; sis. Hill's mother obeyed the Truth at Oldham as the result of answering an advertisement regarding *Christendom Astray from the Bible*, and passed the good news on to her daughter, with the happy sequel recorded above. Sis. Evelyn Coverley is the youngest child of our sis. Coverley, who since her brother-husband's death has rejoiced to see all her children obey the Gospel. On Sept. 11th, our sis. L. M. Howarth fell asleep and was laid to rest on the following Saturday in Streatham Park Cemetery. Our loving sympathy is extended to bro. A. Howarth and to her mother, sis. Holford. May they be comforted with the knowledge that the day of glad reunion is close at hand. This case wonderfully illustrates the goodness and mercy of God. A few years ago our deceased sister lay bedridden in a little room near the East End of London. She was visited professionally by one of our sister nurses from the London Hospital—the Gospel was declared and she obeyed it. On her bed of suffering she talked about the Truth to others who visited her and in fact held a small Sunday School for the poor children who lived around. Her faithful example of patience and zeal for the Truth impressed her mother who also obeyed the Gospel. Although she suffered much, she was always at the meetings whenever she could possibly get there, and many have reason to be thankful for her example of patience and faith. During the past month we have welcomed sis. Mason (Seven Kings) and bro. Redman (Dudley) to the Table of our Lord. —F. C. WOOD, *Asst. Rec. Bro.*

LONDON (Holloway). —Owing to the difficulties of transport and lighting restrictions, we have decided to amend the times of Sunday meetings as follows: Breaking of Bread 3 p.m.; Lecture 5

p.m. This is only a temporary alteration, and as the winter days draw on it will be necessary to make other arrangements. We would suggest, therefore, that brethren and sisters intending to visit us, should first ascertain from the undersigned the precise hour of meeting. We have much appreciated the company of the following: bro. and sis. M. F. Kirby, bro. and sis. C. Kitchen (Clapham), sis. Brett (Brighton), bro. Crawley (Luton) and sis. Mercer (Hove). —G. J. BARKER, *Rec. Bro.*

LONDON (Putney). —*Ambleside School, 125 Upper Richmond Road, East Putney. Sundays: Breaking of Bread, 2 p.m.; Lecture 3.30 p.m. Thursdays: Bible Class, 8 p.m.* We continue to be blessed with the use of our hall as in the past. However, the present difficulties of travel have caused this ecclesia to decide to hold both Sunday meetings in the afternoon for the convenience of those who have some distance to come. The present opportunity is taken to thank all our visitors for their labour and encouragement in this corner of our Master's vineyard. —C. R. WRIGHT, *Rec. Bro.*

LONDON (West Ealing). —*Leighton Hall, Elthorne Park Road, W.7 Sundays: Lecture, 11 a.m.; Breaking of Bread, 2.30 p.m.; Sunday School, 2.30 p.m. Thursdays: Bible Class 8 p.m., 49 Uxbridge Road, Ealing, W.5.* Since last report we have held our Ecclesial and Sunday School outing to Ruislip Woods, where a pleasant time was spent in good weather. We are pleased to record the attendance of one or two strangers at our lectures and are thankful to our God for the assistance of brethren from other meetings in His service. Will intending visiting brethren and sisters kindly note change of times of meetings until further intimation. The following have met with us round the Table of the Lord since last report: Sisters Yeates, Davenport, Learman, M. and E. Butt and Crosskey, bro. and sis. Maundrel and sis. I. Maundrel, sis. Coverley and E. Coverley and bro. H. Coverley, brethren P. G. Kemp, R. C. Wright, Learman, F. Evans (Clapham), bro. and sis. Morris and sis. Morris jun. (St. Albans), sis. Chapman (Putney), sis. Macdonald (Chicago, U.S.A.), bro. Blake and bro. and sis. Buck (Sutton), bro. H. Whitelock (Brighton), bro. and sis. N. G. Widger (Hitchin), bro. Beighton (Seven Kings). —T. G. BRETT, *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. Wednesday: Meeting 7.30 p.m. Thursdays: M.I. and Eureka Class (alternately) 7.30 p.m.* Greetings in Jesus' Name. Since our last report we have had the pleasure of another visit of our bro. M. L. Evans (Worcester). Our brother faithfully exhorted us unto all good works, and to stand fast in these perilous days that are upon us, knowing that He who is our Strength and our Redeemer is with us always. Our brother also in the evening gave an address upon the international situation which was well attended, one of the strangers which was then present still continues to attend the lectures. Also we have been pleased to welcome around the Table of our absent Lord the following: bro. and sis. M. L. Evans (Worcester), bro. Young (Clapham) and sis. L. Jenkins (Brockhollands). Your sincere brother in Israel's Hope. —D. M. WILLIAMS, *Rec. Bro.*

NEW TREDEGAR. —Our number has again been increased by the transference of sis. Enid Mary Morgan from Clapham. Sis. Morgan has obtained employment here in her home town and will in future meet with us. We have also had occasional visits from sis. Lambert (Newport). Also on the first Sunday in August bro. and sis. Hathaway (Clapham) visited us, bro. Hathaway giving the word of exhortation. —IVOR MORGAN, *Rec. Bro.*

NOTTINGHAM. —*Old Lenton Street Hall (Broad Street). Sundays: School, 10 a.m.; Breaking of Bread, 11 a.m.; Lecture 3 p.m. Wednesdays: Bible Class, 7 p.m. at the People's Hall, Heathcote Street.* Owing to the prevailing conditions we have regretfully been compelled to cancel the Special Lectures for October. The visiting speakers for the Sundays and also those down for the Special Lectures have been and are unable to get here, and therefore as our own speakers have as much to do as they can efficiently manage, we deemed it wise to cancel the Special Lectures. It has been decided to hold the Sunday Lecture at 3 p.m. for the present. We have been pleased to welcome to the Table of the Lord sisters N. Eato (Leicester) and M. Smith (Grantham). —J. B. STRAWSON, *Rec. Bro.*

PEMBERTON. —*Chatsworth St. Sundays: School 2 p.m., Breaking of Bread 3 p.m., Lecture 6.30 p.m. Wednesdays: Bible Class 7.15 p.m.* We hope if the Lord will to continue as usual with our various meetings as indicated above. We extend our thanks and appreciation to the following brethren who have assisted us in the service of the Truth: bro. E. Hingley (Dudley) and bro. R. Barton (Prescot). We have also been pleased to welcome as visitors sis. E. Hingley (Dudley), sis. R. Barton, sis. Bullough, sis. E. Harrison, bro. J. Harrison (Prescot), sis. D. Jannaway (Southport) and sis. Macree (Clapham) who is staying at Southport. —B. LITTLER, *Rec. Bro.*

PLYMOUTH. —*Oddfellows Hall, 148 Union Street (near the Railway Arch). Sundays: Breaking of Bread, 11 a.m.; Lecture, 3.30 p.m.* It will be noticed the time of our lecture has been changed, and that no weeknight meeting is now announced. War time conditions, it will be understood, are responsible for these alterations. We have been pleased to welcome to the Memorial Table bro. and sis. S. F. Jeacock (St. Albans) and bro. and sis. R. Hodge (Sutton), who, by reason of war time changes, finding themselves likely to remain in the West of England will, until further notice, be accounted as members of this ecclesia. We trust all may be benefited by this addition. The specially advertised lectures we had intended for this autumn have had to be postponed. —J. WIDGER, *Rec. Bro.*

PRESCOT (nr. Liverpool). —*5 Brookside Road, Shaw Lane. Sundays: Breaking of Bread 3.0 p.m. Thursdays: Bible Class at 7.0 p.m.* We are often visited by bro. Noel Heyworth (Whitworth) whose company is an appreciated help to our little meeting. As we have not yet procured a room for the proclamation of the Gospel of the Kingdom, we feel we must be active some way, especially so in view of the present state of the world, therefore we have distributed 2,000 booklets with titles of "An unprecedented time of trouble," "A good time coming," and "Why I am a Christadelphian," in the hope that if it is the Deity's will we may yet bestir some honest heart into an acceptance of the glorious hope of the Gospel. Sincerely your brother in Christ. —G. W. PARK, *Rec. Bro.*

ROCHDALE (Lancs.) —*19 Tonacliffe Terrace, Whitworth.* Greetings in the beloved Name. We write to express our pleasure in having as visitor to the Table sis. M. Davey (Toronto). We trust her short stay amongst us will give her pleasant memories, helpful and upbuilding on the way to the Kingdom. We all hope she had a safe passage home in these difficult times, if the Lord will, and to meet again in the Kingdom that will have no end. There is little response to the efforts put forth in the service of the Truth, but we do not despair, we labour on, sowing the good seed of the Kingdom. The Master will give the increase in His own time. May he help us to fulfil what is pleasing in His sight. In the last days perilous times shall come; they are here; let us watch and be ready that we may go in with him and sit down in the Kingdom he comes to establish. With our united love in the Truth. —T. HEYWORTH, *Rec. Bro.*

ST. ALBANS. —*Oddfellows' Hall, 95 Victoria Street. Sundays: Breaking of Bread, 1.30 p.m.; Lecture 3 p.m.* The storm has at last broken, but we have not, nor do we intend to lower our colours. The "time of distress" on which we have surely now entered, has had the effect of uniting and stiffening us as no exhortation could possibly have done. The unkindest cut, perhaps, has been the compulsory removal of bro. and sis. Jeacock to Plymouth, where his Company now have their headquarters, We miss the one who has for some years conducted ecclesial affairs with untiring zeal and efficiency. Our consolation is that his undoubted ability, God willing, will not be lost. Also we have lost by removal to Birmingham, bro. W. Hilton. His presence among us during his stay in St. Albans has been to our advantage. The attendance of strangers at the Sunday evening lectures has revived somewhat since the outbreak of hostilities. Well, we know that there are those who will not be called to work in the Master's vineyard until the eleventh hour. For the present we are meeting for the Breaking of Bread at 1.30 p.m. This alteration, it is thought, will give visiting brethren a chance of making their return journey before dark. —G. P. H. MALLARD, *Rec. Bro. pro tem.*

SOUTHEND-ON-SEA. —*76 Ruskin Avenue. Sundays: Breaking of Bread 3 p.m., except every 1st Sunday.* Since last writing we have been pleased to welcome to the Table bro. and sis. Wicks (Holloway), sis. Kennedy (Dunedin, N.Z.) and bro. and sis J. L. Young (Sutton). Will all please note

our changed time of meeting on account of the black-out arrangements: 3 p.m. in future, God willing. Our hopes have been greatly energized by the part Russia is now playing in history. Will the outcome of this war be an increased imperialism of Russian aims, a firmer entrenchment of Britain in Palestine, and a greater impetus to Jewish colonization in Palestine? If this does result, it will be God's doings. Let us follow very closely the news daily and look for such developments. —WM. LESLIE WILLE, *Rec. Bro.*

CANADA

ONOWAY (Alberta). —Loving greetings in the Name of Jesus Christ to all our brethren and sisters. We are still endeavouring to maintain a lightstand here at Onoway, and have recently been much encouraged by the addition to our meeting of bro. Frank Mitchell who formerly met with those in the Advocate Fellowship. He has, after much discussion, decided to part company with this party, and is now fully in accord with the stand taken by the *Berean* Fellowship. We are pleased to report that bro. Robert Crawford (Onoway) and sis. Mary Jones (Richard, Sask.) were united in marriage on July 27th. They have the best of our wishes in their new relationship which we hope will result in mutual help to each other in their efforts to attain to the Kingdom. Visitors over the past year have been bro. Luard (Clover Bar), bro and sis. Stuart (Edmonton), sis. Hilda Jones (Richard, Sask.). We take much pleasure in such visits, they constitute "a green spot" in our weary pilgrimage through the desert to the Kingdom: especially in such times as these, when our faith is being severely tried are the visits of such of "like precious faith" specially comforting and pleasurable and profitable. Our exhortation to our brethren and sisters in these evil times is to "hold fast", the Master cannot be long ere he comes and, Oh, what joy for us if we be found fully prepared for his coming. We welcome the visit of any brother or sister in our Berean fellowship. —FRED C. CRAWFORD, *Rec. Bro.*

UNITED STATES

GLENDALE (Avoca, Pa.).—*Breaking of Bread at 3 p.m. Sundays. Bible Class Thursdays, 8 p.m., held at the Glendale School House.* We are pleased to announce that Mrs. VELMA SCARAMOSTRO, JULIO SCARAMOSTRO, THOMAS J. LLEWELLYN jun. and HAROLD BRUCE were baptized into Christ on Sept. 9th, and we pray that they will endure to the end that they may receive the crown of life. We also had a memorable gathering on Sept. 3rd, with bro. Wilson and bro. George of Philadelphia and bro. Sommerville of Hawley, as speakers. Bro. George gave us words of exhortation at Breaking of Bread in the morning. In the afternoon bro. Wilson delivered a lecture on Wars and Rumours or Wars, and bro. Sommerville spoke words of encouragement. We were all cheered and encouraged by the speakers, and we hope to have them with us again soon. God willing, we trust that the seed fell on good soil. Most of the brethren and sisters of Hawley were present. We have had bro. Sommerville with us often delivering words of comfort; also bro. Cooper (Hawley) was here cheering us with good instruction. We have had sis. Curtis (Toronto, Canada) visit us. Visitors from Hawley: bro. and sis. Garfield Cooper, bro. and sis. William Jones and sis Lois Jones, and bro Beck. Sincerely your brother in Christ Jesus. —THOMAS J. LLEWELLYN, *Rec. Bro.*

PHILADELPHIA. —1714 Chestnut Street. *Sundays: School 9.30 a.m.; Breaking of Bread 10.30 a.m.; Lecture 7.30 p.m.* This is our first report since January of this year. Our semi-annual business meeting was held on May 30th. After the ecclesial business had been transacted we enjoyed the evening meal at a nearby tea room. In the evening we listened to three addresses, the theme of which was the "Servants of Christ." Bro. A. Johnson addressed us on the subject "Bond servants in Christ," bro. F. P. Bayles on the "Liberty in Christ," and bro. George on "Perfection in Christ." Our Sunday School held its outing on July 15th at the farm of bro. Owens, in Quakertown. We enjoyed the bus trip of 40 miles through the country as well as the many games of sport which had been arranged by the committee in charge. We are indeed very thankful to our Heavenly Father that we were privileged to enjoy such a nice outing. Bro. and sis. Stanley Elliott are now living in W. Barrington, R.I., and are now members of the Worcester, Mass., Ecclesia. We miss these two members very much as they attended the meeting regularly and bro. Elliott assisted us materially in exhorting and lecturing.

We have welcomed to the Table of the Lord the following visitors: bro. and sis. M. Mason and bro. M. Mason, jun. (Baltimore), bro. and sis. H. A. Sommerville and bro. Frisbie (Hawley, Pa.), and bro. and sis. Baribone (Worcester, Mass.). Bro. Mason sen., and bro. Sommerville delivered the exhortation on the day of their visits. We certainly enjoyed the company of these visitors and extend a hearty welcome to all those in fellowship. May our Heavenly Father strengthen and comfort those who are being so severely tried in these days of turmoil. Sincerely your brethren and sisters in the patient waiting for our Lord and Master. —CARL E. GEORGE, *Rec. Bro.*

WORCESTER, Mass. —*Levana Hall, Sawyer Blvd., 393 Main St. Memorial Service, 10.30.* Since our last intelligence we are happy to announce the addition to our ecclesia of four, they are bro. and sis. Stanley Elliot, sis. Mabel Brierly and Naomi Preece. bro. and sis. Elliot were members of the Presser Hall Ecclesia in Philadelphia, Pa.; they became members of our ecclesia on April 16th. The plant where our brother was employed having closed indefinitely, he had to seek employment elsewhere, thus locating in West Barrington R.I. Although some 44 miles from Worcester, our bro. and sis. are very regular in their attendance at the meetings, and are good soldiers in the Truth's warfare. NAOMI PREECE (the daughter of bro. and sis. Albert Preece) and Miss MABEL BRIERLY were baptized into the all saving Name of our Lord Jesus Christ on April 26th and received into fellowship at the Breaking of Bread on April 30th. Our prayer is that they may run well and receive the crown of life that awaits the faithful in Christ Jesus our Lord. We have been greatly blessed in having had a goodly number of visiting brethren and sisters. Bro. and sis. Olaf Johnson (Phil. Pa.), bro. Johnson gave the word of exhortation on the very timely subject "Being faithful." Also from Philadelphia, Pa., bro. and sis. Harold Elliot and sis. Macallister. From Boston, Mass., bro. and sis. Wilson and sis. Ester Wilson; bro. and sis. Coy (Canton, Ohio), bro. and sis. Arthur Percival (Hamilton, Ont., Canada), bro. and sis. Dean (Newark, N.J.), sis. Gregg (St. John's, N.B.), and bro. Bert Owens (Baltimore). These meetings around the Table of the Lord with those of like precious faith gladden our hearts and gives us courage to continue unto the end. On July 4th, the Sunday School held its annual outing at the home of bro. and sis. Thomas Lumley, in Cochituate, Mass. A goodly number were present and all spent an enjoyable day. —RUSSELL A. WAID, *Asst. Rec. Bro.*

NEW ZEALAND

Cambridge, Waikato. —Herzl Connolly, William Street.

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

Wanganui. —E. W. Banks, 48 Roberts Ave.

Wellington. —J. Morton Troup, 74 Glen Road, Kelburn.

Whangarei. —K. R. Mac Donald, 27 Stanley Street.

AUSTRALIA

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.

Melbourne. — James Hughes, 6 Riddell Parade, Elsternwick.

Launceston, Tasmania. — Carmel Gee, 14 Frankland Street.

Lambton, N.S.Wales. — D. T. James, The Reservoir, Hartley St.

Perth, West Australia. —R. E. Brock, 12 Hay Street, Claremont.

Sydney, N.S.Wales. —R. H. Baxter, Albert Hall, 413 Elizabeth St.

Victoria. —E. Pate, 63 Murphy Street, Bairnsdale, Gippsland.

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, Onaway, 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.
Oshawa, Ont.—Geo. Ellis, 354 Division St.
Pefferlaw Ont. —T. Briggs, Balsam Lodge Farm, R.R. No. 2.
Pembroke, Ont.—Cyril J. Webb, 258 Herbert Street.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B.—A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S.—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, Crossley Ave.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Victoria, B.C.—H.G. Graham, 204 St. Andrews Street.
Winnipeg, Man.—W. J. Turner, 200 Gregg Building.
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, 3021 Westwood Avenue.
Boston, Mass.—H.S. Ricketson 16 Glenrose Ave., East Braintree, Mass.
Buffalo, N.Y. —Geo. Kling, 79 Mang Ave., Kenmore. N.Y.
Canton, Ohio. —P. M. Phillips, Route No. 5.
Chicago, Ill. —W. J. Clements, 5807 Magnolia Ave.
Clyde, Texas. —Mrs. M.A. Tunnell, Route 2, Box 138, Callahan, Co.
Dale, Texas. —J. Bunton.
Denver, Colorado. — A. A. Douglas, 4139 Tejon Street.
Detroit, Mich. —G. Growcott, 15586 Normandy Ave.
Elizabeth, N.J. —Ernest Twelves, 14 Stiles St.
Glendale, Calif. —B. A. Warrender, 532 Spencer Street.
Goose Creek, Texas. —J. T. Smith, P.O. Box 645.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Houston, Texas. — J. T. Smith, 202 Wisconsin St., Baytown, Texas.
Ithaca, N.Y.—F. Gulbe, Ithaca R.D. 2, New York.
Jasonville, Indiana. —J. H. Craig, 235 E, Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
King Ferry, N.Y.—Attwater Ecclesia, Edward Palmer.
Lampasas, Texas. —S. S. Wolfe.
Liverpool, N.Y.— W.L. Van Akin, 407 Bass Street.
Los Angeles, Calif. —L. H. Norwood, 1801 San Marcus Street, Compton, Calif.
Lackawaxen, Pa. —John L. D. Van Akin.
Lansing, Ohio. —Joseph Orechovsky, Box 31, Lansing. Ohio.
Lubec (North) Maine. —A. L. Bangs.
Mansfield, Ohio. —R. M. Carney, 59 Peson Avenue.

Midland, Texas. —Joseph H. Lloyd 810 S. Pecos St., c/o Hughes Tool Co.
Newark, N.J. —M. M. Packie, Loantaka Way, Madison, New Jersey.
Philadelphia, Pa.—Carl E. George, 3330 N. 15th Street.
Pomona, Cal. —Oscar Beauchamp, 742 E. 6th Street.
Portland, Oregon. —John T. Randell, 627 N.E. Graham St., Portland, Ore.
Sacramento, Calif.—John Kensley, Box 33, West Sacramento, Calif.
Santa Barbara, Calif. —W.L. Rutherford, Rural R. No. 1, Box 79, Coleta.
Scranton, Pa.—T.J. Llewellyn, Avoca, R.D., Glendale.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Syracuse, N.Y.—S. L. van Akin, 1530 East Genesee St., Apt. 19.
Tishomingo, Oklahoma. —E. W. Banta.
Worcester, Mass. —Russell A. Waid, 75 Olean Street.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

CLAPHAM ECCLESIA. —Will brethren, and sisters please note that commencing 5th November (God willing) all meetings will be held in the Clapham Public Hall, 35 High Street, Clapham, S.W. Breaking of Bread, 11.0 a.m. Lectures, 3.30 p.m. Tuesdays and Thursdays, 7.30 p.m.—F. C. Wood, Asst. Rec. Bro.

SPARE CLOTHING. —We shall be pleased to distribute spare clothing to those in need. Address to 14 Bayswater Rd., Horfield, Bristol. Parcels are acknowledged from Cambridge (N.Z.); Colchester; Shifnal; Pensnett; Brighton; J; St. Albans.

JEWISH RELIEF FUND. —D.J., 20/-; Coventry, 25/-; W.T., 5/-; Pomona, £7 6s. 4d.; Bournemouth, £2 16s. 6d.

FOR BROTHERS AND SISTERS IN NEED. —Y.Z., £8; Anon., 10/-; J.D., 10/-; S.B.R., 10/-; P.D.L., 10/-; D.J., £2; Anon., 2/6; Plymouth, 10/-; An Ecc., £2 11s. 6d.; An Ecc., £5.

CHANGE OF ADDRESS. —Bro. W. Cockcroft Jr., to 1, Medlock Road, Woodhouses, Ashton-under-Lyne. Bro. M. Joslin, to "Treetops," Shawley Way, Epsom Downs, Surrey. Bro. D. L. Jenkins, to 2 Castle Crescent, Mumbles, Swansea.

THANKS. —A brother acknowledges with gratitude receipt of a further anonymous gift posted to him on Oct. 16th.

EMPLOYMENT WANTED. —Shopfitters Draughtsman, but will do any kind of work suitable for a brother of Christ, ready to go anywhere. —A.F.J., c/o Editor.

BOOKS WANTED. —Any books on the Truth, especially by bro. R. Roberts. —ED.

Signs of the Times

IMMIGRATION INTO PALESTINE. —The authority for the statement that this is now unrestricted, was the Kemsley's group of newspapers (*Sketch, Manchester Despatch, etc.*). Further enquiry reveals that restrictions have not been removed, but all the coastguards have, whose duty it was to prevent immigration. An interesting situation.

FIRST TRIBUNAL CASES OF BROTHERS IN LONDON. —The first London Christadelphian Tribunal Case was heard on Oct. 18th. The result was the brother, a draughtsman, was

ordered exemption as long as he remained in his present occupation. This was equivalent to "unconditional" exemption. Full report of further cases in next month's issue.

TURKEY AND RUSSIA. —No pact to date. In view of Dan. xi. 41 not very likely.

WAR IN THE AIR. —Raids on Scotland and the East Coast of England. Repelled by the Royal Air Force who proved to be very much better equipped.

PEACE OFFENSIVE. —Many signs of great perturbation in Germany, and constant efforts to work up a Peace movement, based however on Germany retaining all her ill-gotten gains.

RUSSIAN INFLUENCE GROWING. —Herr von Papen is reported as saying a Communist revolution in Germany is now inevitable. Russia's intervention has altered and complicated everything. The question now overshadowing everything is "what is Russia going to do?"

RUSSIA WILL DOMINATE EUROPE. —Dr. Sven Hedin, the Swedish explorer, after an interview with Hitler, says: "If the war continues it will be terrible, resulting in the triumph of Bolshevism, and an end to Western civilization."
